Library of the Theological Seminary.

PRINCETON, N. J.

Collection of Puritan Literature.

Division SCC

Section 9250

Number

AN EXPOSITION VPON THE SECOND EPISTLE Generall of SAINT PETER.

Plainely and pithily handled,

By *A. Symson* Minister of GODS WORD.

Andrew Simson

With two necessarie Tables, the *one* prefixed, shewing the Resolution or Analysies of the Text, with the Doctrines arising out of every verse. The *other* annexed, containing the principall matters, alphabetically set downe.

Loe this, we have searched it, so it is: heare it, and know thou it for thy good, Iob. 5. 27.

Legant prius & postea despiciant, ne videantur non ex judicio, sed ex odij præsumptione ignorata damnare. Hier. præfat. in Isa. ad Paul. & Eustoch.

LONDON,
Printed by *T. Cotes* for *I. B.* and are to be sold by *Benjamin Allen* dwelling in Popes-head *Alley*, 1632.

TO

THE MASTER, WARDENS, ASSISTANTS, and others, of the Worshipfull Companie of STATIONERS.

IT's the saying of Saint *Paul* unto the *Corinthians*, that *whether wee eate or drinke, or whatsoever wee doe wee must doe all to the glory of God*: *implying* that *it's the part and duty of Christians at all times, and in every thing to ayme at the prayse and glory of God.* Accordingly was his *owne* practise: Accordingly *his* prayer for *others*. At *this* aymed he himselfe; *hereat* in like manner must we

1 Cor. 10. 31.

Act. 24. 16. Phil. 1. 10. 11.

we. *This*, even *this* muſt bee the *end* and *ſcope* of all our actions; *this* the *marke* and *maine*; the *bent* and *byas* of all our words, workes, devices, deſires, counſels, conſultations, ſtudies, endevours, and whatſoever elſe.

Neither is it without eſpeciall *Reaſon*, if either we reſpect *God*, our *ſelves*, our *workes*, or *thoſe* which are yet *carnall* and *unregenerate*. *God*; 1. becauſe hee hath choſen us to his *glory*, created us that we might ſet forth the *ſame*. 2 Becauſe hee himſelfe doth, in all his workes, ayme *thereat*. *This* being the *end* of his *delivering* the *afflicted*; *This* the *end* of his *judgements*. *This* the *end* of his *mercies*. 3 Becauſe he is *omnipreſent*, who from the *place* of his *habitation* looketh upon the *inhabitants* of the *earth*, whether *good* or *evill*, and accordingly *will honour ſuch as honour him, and lightly eſteeme of thoſe which deſpiſe him*. 4 Becauſe nill we will we, he will bee *glorified* by us, though in our confuſion. *Our ſelves*. 1 Becauſe of our manifold deliverances. 2 Becauſe *none of us liveth to himſelfe, and no man dyeth to himſelfe, but whether*

Eph. 1. 12. and 2. 10.

Pſal. 50. 15. Iſa. 61. 3.

Exod. 9. 16. Pſal. 33. 14.

1 Sam. 2. 30.

Pſal. 30. 1. Rom 14. 7. 8.

wee

We live, we live unto the Lord, and whether we die, We die unto the Lord. 3 Becauſe if through our ſecurity and careleſneſſe wee ruſh into ſinne, and ſo diſhonour *God*, wee ſhall not ſcape unpuniſhed. 4 Becauſe we are more obſerved: our life and converſation more pried into then any other. 5 Becauſe as our hearts are made pure by the blood of *Chriſt*, and we nearer the *Courts* of the great *King*, living alwayes as it were in his *preſence* chamber, ſo there's not any time wherein he ceaſeth to be good unto us, ſtill adding bleſſing unto bleſſing, mercie unto mercie, even *ladening* us dayly with his *benefits:* 6 Becauſe *thus* doing wee are ſure to have a glorious recompence of reward. 7 Becauſe failing *herein*, it will bee long and very difficult to recover our ſelves, as it's to get ſtaines out of the pureſt lawne, the fineſt linnen. *Our workes.* 1 Becauſe, if they bee good, we ſhall be the more furthered in them, and cheerefully performe them; if evill, either wholly withdrawne from them, or if ignorantly we go on in them, the ſame ſhall neither be ſo extremely aggravated, nor 2Sam. 12.14.

nor puniſhed, as otherwiſe they would be. 2 Becauſe nothing ought to bee performed by us, which is not in it ſelfe lawfull, by the word warrantable, and conduceth not to the *glory* of *God*. 3 Becauſe whenſoever we are about any worke, whether in our generall or in our particular calling, the ſame may be the very laſt which wee ſhall performe. 4 Becauſe howſoever they prove in their event, yet ſhall we ſtill have comfort in them, As for example; *A miniſter* preacheth the Word of *God*, thereby aymming at the *glory* of *God* in the converſion of ſoules; It falleth out otherwiſe, the ſame word proving unto moſt of his *Auditors* the *ſavour* of *death* unto *death*; he is notwithſtanding comforted, as whoſe conſcience beareth him witneſſe, that therein hee aymed at *Gods* glory in their converſion. 5 Becauſe elſe the *Lord* may juſtly diſappoint us, confound us, ſhame us, fruſtrate our expectation, even in thoſe which we moſt magnifie. *The carnall and unregenerate.* 1 Becauſe elſe wee ſhall give them occaſion of reproching or blaſpheming. 2 Becauſe elſe we ſhall occaſion their

Dan.4.30.
Gen.11.8.
Act.12.23.

2 Sam.12.14.
1 Tim.6.1.

their further impenitencie and continuance in ſinne, as who narrowly obſerve our courſes, and would be glad by our falls or ſlips to juſtify their owne evil practiſes 3 Becauſe thus (as the *Centurion* who was preſent at the *death* of *Chriſt*, could not but acknowledge that he was the *Sonne* of *God*, ſo) they ſhall be even forced to acknowledge us, *that we are the ſeed which the Lord hath bleſſed*, the very ſervants of God. 4 Becauſe thus we ſhall make uſe of all opportunities to winne them, as by ſpeaking to them with all reverence, deliberation, compaſſion; carrying our ſelves towards them with all affability and courteſie; performing all needfull offices of love and kindneſſe; reproving them with all gentleneſſe, yet neither yeelding to them in the leaſt ſinne, by our owne practiſe, nor conniving at the leaſt in theirs. 5 Becauſe thus through *God*, goodneſſe we may winne them, howſoever ſhall leave them inexcuſable. Isa. 61. 9. Mat. 5. 16.

It followeth hereupon, *In the negative.* 1. That we muſt not aſcribe the prayſe and glory of any particular worke to any, ſave unto

unto *God* alone. 2 that we muſt not eſteeme any thing as *God*, or reſpect any thing more then *God*. 3 That wee muſt not in *ſome* things onely, and at *ſometimes*, ayme at the *glory* of *God*, but in *all* things, and at *all* times ayme *thereat*. 4 That we muſt not raſhly goe about any thing, without premeditation, or conſideration, whether the ſame wil tend to the *glory* of *God* or not. 5 That wee muſt not meerely in hypocriſie performe the worſhip and *ſervice* of *God*, as who doe therein more ayme at our *owne* then the *glory* of *God*. 6 That wee muſt not for the nonce doe any act tending to the *diſhonour* of *God*, though in all likelihood the ſame may tend much unto our owne private gaine. We muſt not though it were even to gaine a *world* be *Inſtruments* in thoſe things whereby *God* may be *diſhonored*. 7 That being lawfully called thereunto wee muſt not at any time ſhrinke from the performance of *that*, whether in *doing* or *ſuffering*, whereby *God* may be *glorified*. In the *Affirmative*, 1 That we muſt *walke* according to *this rule*, circumſpectly, heedfully, carefully, ad-

advisedly; before hand pondering, what we are to thinke speake or do, as who are in all those to glorifie *God*. 2 that as *God* fitteth our *callings* for *us*, and *us* for *them*, so we must use our *callings* as the principall meanes whereby we may glorifie *him*. 3 That those especially by whose callings *God* may be either most honoured or dishonoured, should narrowly watch over their owne wayes, that they may procure not dishonour, but honour unto *his* name. 4 That as we are in particular to glorifie *God* in our owne *callings*, so also to *endevour* by all *meanes*, that even *others* in like manner may *glorifie* him in *theirs*. The *two last* mentioned, haue occasioned as well the ensuing *Discourse*, as this present *Dedication*; *that*, as whereby I conceived no small glory might redound unto *God* in the instruction, edification, confirmation of his people, *this*, as whereby I might stirre you up in your particular *calling* (even your *Printing* and *venting* of *Bookes*) to ayme at the *prayse* and *glory* of *God*. Than this, ther's nothing more *profitable*, nothing more *pleasant*, nothing more *honourable*; this being the ve-

ry *way* and *path* leading unto true *happinesse*: what benefit hath redounded unto the *Church* of *God*, by good *Bookes*, who knoweth not? what hurt by such as are seditious, contentious, superfluous, lascivious, prophane, or heretical, woefull experience sheweth. What *Erasmus* of *Ovids* lewd lines, may bee truely spoken of such kinde of bookes. *They bring hazzard to the youngster, and danger to the Reader.* *Ten Sermons* (saith one) *will not doe so much good in moving men to true doctrine, as one of those doe harme by entising them to ill living.* *Moe Papists, Atheists, and Epicures* (saith the same Author) *are made by the merry Bookes of Italy, than by the learned lines of Lovaine.* By *those* the *Divell* kept people in the *ignorance* and *darkenesse* of *Popery* for many *ages* together, as by the *same* he doth no small *hurt* in these our *dayes*; herein dealing with man as *Hippomanes* with *Athalanta*, who seeing her earnest in her *race*, threw here one *golden ball*, there another to *stay* her in her *course*, so hee to *stop* our *journey* to *heaven* throwes now *one*, then *another*, seditious contentions, superfluous, lascivious, scurrilous, vaine, idle, pro-

Aschams his Schoolemaister. *lib.* 1.

prophane, or hereticall *Booke*, in our *way*; being so much the more *dangerous*, by how much they are *pleasing* unto mans corrupt *nature*. Their *end* is to *infect* the *weake*, offend the *good*, confirme the *bad* Oh that there were among us some zealous *Ephesians*, that *Bookes* of so great *vanity* might be *burned* up! The *Spirit* of *God* wrought in them so mightily, that they *contemned* the *price* of so great *iniquitie* in one *Citty*, that at one *fire*, they brought together the *Bookes* valued at *fifty thousand peeces* of *Silver*, and *burnt* them all at once. If many *such* fires were *kindled* throughout the *Land*, not a few both *shopps* and *studies* would appeare unfurnished, as being indeed stuft for the most part with seditious *pamphlets*, dangerous *treatises*, ridiculous *legends*, fained *histories*, amarous *Poems*, *Playbookes*, merry *jests*, and such like *Trash*: As *Elisha* unto his servant; *Is it a time to receive money and to receive garments, and Olive-yards, and vine-yards, and sheepe and Oxen and men servants, and mayd servants?* so say I unto you; *Is it now time to print or vent such unsavorie, such unprofitable Pamphlets?* we have now long e-

Act. 19. 19.

2. King. 5. 26.

nough played with our owne fancies. *Atheiſme* encreaſeth ſo *faſt*, that it needs no *further* meanes of *growth*. Such bookes I confeſſe ſell beſt, are moſt ſought for, (as amongſt *faſhions* the moſt *vaine* and *gaudie* doe for the moſt *part* give beſt *content*) but fearefull is the condition of thoſe that thus gaine. Oh be not, out of a covetous deſire of filthy lucre, guilty of the blood of any one perſon after this ſort. As in the dayes of *Haggai*, *hee that earned wages, earned wages to put them into a bag with holes*: ſo the *gaine* which you *reape* by this meanes will prove in the end *deceitfull*. *What will it advantage you if you ſhould gaine the whole world, and loſe either your owne or the ſoules of others? Seeke yee firſt the Kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added unto you. Bodily exerciſe profiteth little, but godlineſſe is profitable unto all things, having promiſe of the life that now is, and of that which is to come.* Too too many there are which preferre the *bookes* before mentioned, not onely unto bookes of *Divinity*, but even the *Scriptures* themſelves, (as *Naaman* the *Syrian* preferred *Amana* and *Pharpar* before all the *waters* of

Hag.1.6.

Mat.16.26.

Mat.6.33.

1 Tim.4.8.

of *Israel)* whereby they are so bewitched, that a *Tale* of *Robinhood*, pleaseth them better than a *Chapter* of *Job*, a filthy *Ballad* than one of *Davids Psalmes*; but of *you*, whom I conceive to be endued with no *small* store of *knowledge*, at least who have the *means* thereof in greater *plentie* than any *others*, I hope better things. Starve not your selves (*Tantalus*-like) amidst the *variety* of such choyce *dainties*. Oh that our *Libraries* were but furnished with the *Crums* that fall from your *Table*. As you have *time*, (so having *Bookes* of all sorts) what may you not learne? *Logicke*, *Rhetoricke*, *Philosophie*, *&c.* *Before* and *above all*, chuse that which is *best*, learning this *one* maine and *principall*, *to know Christ and him crucified.* Thus desiring you to *pardon* my *rudenesse*, and *accept* this *Paper-present*, I conclude, praying that *ye may approve things that are excellent, that ye may bee sincere and without offence till the day of Christ, being filled with the fruites of righteousnesse, which are by Jesus Christ, unto the prayse and glory of God, Amen.*

Tantalus a labris sitiens fugientia captat flumina, &c. Horat.

Phil. 1. 10. 11.

Yours in the Lord,

A. Symson.

The Epiſtle to the Reader.

CHriſtian Reader: *Thou haſt here* ὕστερον πρότερον, St. Peters *ſecond* Epiſtle *(explained as it is)* firſt *offered to thy view; what ſucceſſe will accompany the* ſame, *I leave to him*, who (though Paul plant, and Apollos water, yet) onely giveth the increaſe. *The world I know doth ſurfet with aboundance in this kinde, the preſſe ſeeming even overpreſſed therewith, ſo that what* Bezaleel *ſpake of the* Lords *people, may be after a ſort applyed unto the* Lords *Prieſts*, They bring too much, and more then enough for the uſe of the Tabernacle. *Neither am I ignorant of the variable diſpoſition of* Readers, *and how impoſſible it is to ſatisfie the appetite and expectation of every one. Some miſliking the* matter, *others, the* method, *others the* phraſe, *as not a few, all* thoſe *even in the moſt elaborat* Tracts. *But neither* that *nor* this *carrieth weight enough with it.* Not that. 1 *Becauſe there's not any* one (*ſo farre as I know*) *which writeth upon this whole Epiſtle*

1 Cor. 3. 6. *Non quicunque oſtendit viam præbet etiam Viaticum itineranti Ber. de gratia et lib. arbit.*

Exod. 36. 5.

Epiſtle in our owne language, (eyther yet upon the other) whereas not a few have written as well upon that of S^t. Iames, *as upon moſt of* S^t. Pauls. 2 *Becauſe* Atheiſme *and* Hereſie *the* two *dangerous* extremities *of this* age, *bringing no ſmall detriment and annoyance to the* Church *of* God, *are* here *met withall; which therefore may be fitly tearmed* an Antidote or preſervative from the ſame. 3 *Becauſe* in all good things abundance is *an* eaſie burden: *neyther hath the ſoule, if it may feede it ſelfe with variety both by the eare and by the eye, any reaſon to finde fault with choice.* 4 *Becauſe* a good thing the more common it is, the better it is, *Chriſtians being even bound to bleſſe God for this plentie, and ſeriouſly to rejoyce that* Gods *people may thus liberally feaſt themſelves by both their ſenſes.* 5 *Becauſe* ſin *is aptly compared to a mightie and ſturdie* Oake *which needeth many* armes, *and ſtrong* blowes *to hew it downe,* ſeven *dayes,* ſeven *Trumpets of Rams hornes,* ſeven *Prieſts being all too little to caſt downe this reſiſting* Iericho. 6 *Becauſe in the judgement of* S^t. Auguſtine *its* profitable that manie bookes be written of manie in a divers manner (not divers fidelitie) that the ſame thing may come to the more, to ſome in one manner, and to ſome in another. Not this. 1 *Becauſe for the moſt part they reprehend what they perceive not, and deprave what they underſtand not, or out of a prejudicate opinion cenſure that in others which they would admire in themſelves, as whom indeed nothing pleaſeth but chickens of their owne hatching.* 2 *Becauſe they which doe leaſt good themſelves, commonly finde greateſt fault with others good endevours: to whom may be applyed that of one;* I never knew any more forward to take offence, than ſuch as were moſt apt to

Hall, Epiſt. ded. Phariſ. & Chriſt.

Bonum quo communius eo melius.

Chryſoſt.

Vtile eſt plures libros a pluribus ſieri diverſo ſtilo, non diverſa fide, ut ad plurimos res ipſa perveniat, ad alios ſic, ad alios ſic, ad alios autem ſic. Aug. de Trin. lib. 1. cap. 3.

Quidam judicare tantum de aliis, & ipſi facere nihil noverunt. Hier. præf. in Eſd. & Neh.

to give it: nor any more hardly brought to beare with failings at the hands of others, than such as stood in greatest neede to have both God and men to beare with no small things amisse in themselves. 3 *Because that its often seene, that such as have no seede of their owne, seldome affect the posterity of another.*

Observations Divine and Morall, pag. 237. 238.

4 *Because* Duo cum idem faciunt sæpe vt possis dicere,
Hoc licet impune facere huic, illi non licet:
Non quod dissimilis res sit, sed is qui facit.
Though two an act attempt in substance one, as doth befall,
Yet one we oft as lawfull like, th'other unlawfull call:
Not that the deed is differing, the doer is all in all;
But what is equally lawfull, ought equally to be borne withall.

Terent. in Adelph. act. 5. Scen. 3. Quicquid æqualiter licet æqua lance pensandum est. Hier. ad a verso Helvid.

5 *Because as* Xenophon *saith,* χαλεπὸν οὕτω τι ποιῆσαι ὥστε μηδὲν ἁμαρτεῖν· χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα, μὴ ἀγνώμονι κρίσει περιτυχεῖν, Its an hard matter for men so to do a thing, that it be amisse in no point: and it is hard also for them that doe a thing in no respect blame-worthy, not to light upon some quarreling finde-fault. *More* particularly *to give those satisfaction (if it may be) let mee protest thus much first on my owne behalfe, then on my bookes.* On my owne. 1. *That I say not with* Elihu; I will answere also my part, I also will shew mine opinion, for I am full of matter, the Spirit within me constraineth me: *as who doe not unwillingly confesse, that my learning is but small, for much learning requires much reading, and much reading many yeeres, which all that know me, know to bee wanting in me. Neither with* Solomon, *that* of making many bookes there is no end; *for although it were pitty there should, yet I suppose them fittest for this*

Iob. 32. 17. 18.

Eccles. 12. 12

purpose whom God *hath most enabled with fitting gifts.*
Seneca. *Neither with* Pilat, what I have written, I have written, for he that commits any thing to writing gives men a bill of his manners: which every one that reads may put in suite against him if there bee cause in the court of his owne heart, and neighbours eare; *but that having revised these imperfect notes in the time of my late tedious* Ague, *and reduced them unto that forme wherein they doe now present themselves, I did then consecrate them unto* God *as a memoriall of thankesgiving for his extraordinary mercy towards me in my recovery, for the publication whereof I have beene incited by some not of meane judgement.* 2 *That although happely I may runne within compasse of censure, yet hope I to meete*
1 Tim. 4. 12. *with such, who will not despise* Timothy *for his youth, but rather helpe than hinder any of* Gods *labourers, although they bring but* stickes *unto the* Altar. 3 *That I passe not for unfriendly censuring, having mine owne inward conscience for my friend, which beareth me witnesse that not for vaine-glory, but for the advancement of* Gods *glorie, I have laboured herein.* 4 *That there is nothing more precious than time, which therefore alwayes spending must be well spent, and which I supposed I could not spend better: than thus to employ it.* 5 *That, seeing the* Lord
Ier. 50 14. *himselfe by his* Prophet *thus speaketh:* Put your selves in array against Babylon, round about; all yee that bend the bow shoot at her, spare no arrowes, for she hath sinned against the Lord: *If I amongst the rest of* Gods *Souldiers obey this his voyce, and shoot against* Babylon *the best* arrowes *my simple* arme *can draw out of the* quiver *of* Gods Booke, *with the* bow *of his holy* Spirit; *this my diligence me thinkes, should not turne to*

my

my reproach. 6 *That even by weake meanes* God *is pleased often to effect great matters,* who hath chosen the foolish things of the world to confound the wise, and the weake things of the world to confound the things that are mighty, and base things of the world, and things that are despised, yea and things which are not, to bring to nought things that are. On my bookes, *both for the* Matter, Method, *and* Phrase, Matter, *that its* grounded *on the sacred* Word *of* God, *the same being an* exposition *upon an* Epistle *not handled by* any *throughout in our* owne *language*: Method, *that its* plaine *and* familiar, *brevitie and perspicuitie being ioyned together, the* propositions *being sound and short, the* proofes *plaine and evident, the* applications, *succinct; and naturall* Phrase, *that it's cook't after our country fashion,* for we preach not our selves, but Christ Iesus the Lord: *yea that in all those, I have bettered my selfe by the writings of others whom I could meet with all.* Let those reade which are willing, let such as will nor, chuse. *Non omnes iisdem vesci debent cibis.* One kinde of meate relishes not every mans palate. *There is no lesse need of plaine* Instructions *to* entice *men to* holinesse *of* life, *than of accurate* Treatises *to discerne* truth *frō* errour. *In* judgeing, *judge I beseech thee* righteous judgement. *Its easier for a man to condemne anothers worke, than to doe the like himselfe, whose hands are tied from writing, let their mouthes be also from censuring.*

1 Cor. 1. 27.

28.

Fonte veritatis omisso opinionum rivulos consectari. Hier. in lib. Eccles.

Fateor nunquam me in divinis voluminibus proprijs viribus credidisse, nec habuisse opinionem meam, sed ea etiam de quibus scire me arbitrabar, interrogare me solitum, quanto magis de his super quibus anceps eram. Hier. praf. in Para.

Legant qui volunt, qui nolunt, abijciant. Hier. praf. in Esd. & Neh. Hier. Marcell.

Si quid novisti rectius istis,
Candidus imparti, si non, his utere mecum.

What righter things thou knowest, impart;
Or what I bring take in good part.

To conclude; If I have brought but the least stone *or*

sticke, *that may serve for the promoting of* Gods building: *If I have presented but one* threed, *that may be used in the* garnishing *of* Christs Sanctuary: *If I shall reclaime but* one *sinner from the* path *of* perdition *unto the way of* Paradise, *so that he shall hereafter unfainedly acknowledge that he hath beene bettered* hereby, *I have my desire. If* this *like, the* other *may paradventure ere long take its* owne *place.* The God of peace that brought againe from the dead the Lord Iesus, that great shepheard of the sheepe, through the blood of the everlasting covenant, make you perfect in every good worke to doe his will, working in you that which is well pleasing in his sight, through Iesus Christ, to whom bee glory for ever and ever Amen.

Heb.13.20.

Thine in the Lord Iesus

A. Symson.

A neceſſary Table, ſhewing as well the Analyſis or reſolution of the text, as the Doctrines or obſervations (either briefly pointed at, or more largely proſecuted) ariſing from the ſame; directing unto the pages where they may be found. The letters [a b c d], &c. ſhew from which word in the text the doctrines or obſervations ſo marked do ariſe. The Doctrines marked with this ſtarre *, that they are generall, ariſing from the whole verſe. The Doctrines with this °. that they ariſe either from the coherence, or ſome circumſtance in the text neceſſarily implied.

CHAP. I.

The firſt Chapter conſiſts of theſe foure parts. I. the preface, verſe 1. 2. *II. a Confirmation of them in the hope of the encreaſe of Gods graces, verſe* 3. 4. *III. an Exhortation vnto the ſtudie of faith, and other Chriſtian duties and graces, with diverſe Reaſons to enforce the ſame, from verſe* 5. *to verſe* 16. *IIII. an Exhortation to be conſtant in the faith of Chriſt the Sonne of God, from verſ.* 16. *to the end of the Chapter.*

The Text.	*The Analyſis.*	Doctrines.	Pag.
Verſ. 1. [a] *Simon Peter* [a b d e] *ſervant and an*	THe Preface is laid downe in theſe two verſes, containing the Superſcription, Inſcription, and Salutation. The Superſcription containeth a Deſcription of the penman and writer, from his name *Simon*, Sirname *Peter*, Offices, generall	[a] *It's the dutie of Chriſtians to leade their lives anſwerable to their Chriſtian names.*	7.
		[b] *The Preachers of Gods word are in ſpeciall the Servants of Chriſt.*	9.
		c *Such as enter into the Miniſterie, muſt have their particular warrant from Chriſt.*	14.

c c *Apostle of* c *Iesus* e *Christ, to them that* h *obtained* g *like* f *precious faith with us, through the* i *righteousnes of God, and our Saviour Iesus Christ.* 2. l *Grace* o *and peace be* m *multiplied unto* k *you,* n *through the knowledge of God, and of Iesus our Lord.*

rall, *a Servant*; Particular, *an Apostle of Iesus Christ.* The Inscription containeth a description of those to whom this Epistle was written, whom he describeth from their *faith*, amplified, 1. from the certainety of it, *they had obtained it.* 2. from the qualitie and worth of it, *It was of like price with the faith of the Apostles.* 3. from the meanes whereby they did obtaine it, even *the righteousnesse of Iesus Christ.* Whom he commendeth. 1. from the worth of his person, *God.* 2. from his Office, *our Saviour.* The Salutation containeth a narration of those things which our Apostle wisheth unto them. Where's, 1. the person wishing those graces. 2. to whom he wisheth them. 3. the graces which he wisheth them, being three in number. 1. *Grace.* 2. *Peace,* 3. the *acknowledging of God, and of Iesus our Lord.*

c *Such as would enter into the Ministerie must not onely be the servants of Christ, but be lawfully called thereunto.* 15.

d *The chiefest Offices in the Church are for the service thereof.* 15.

e *Such as would be good Preachers, must first be the servants of Christ.* 15.

f *True justifying faith is of great price and worth.* 16.

g *Faith in all Gods Children is alike precious.* 18.

h *Through Gods providence we obtaine that measure of faith which we have.* 20.

i *The children of God obtaine faith through the righteousnesse of Christ.* 21.

Christ is true God, and Saviour of the elect. 21.

o *Such as have experience of the worth of Grace, and Peace in themselves, desire also that others may have the like.* 24.

o *The Preachers of Gods word ought by their labours and endeavours; by their prayers and wishes, to point out unto their people, those things for which they should chiefly endeavour.* k *Spirituall things do onely belong unto Gods children.* o *Spirituall things are the best things.* l *The Grace and favour of God is the chiefest good to be sought after.* o *Where there is assurance of Gods favour, there is peace of conscience.* m *God doth by degrees bestow Grace on his children.* n *Grace and peace may be obtained, continued, encreased, through the knowledge of God, and his Sonne Iesus Christ.* 25. 25. 27. 28. 29. 29. 31.

Text.	*The Analysis.*	The Doctrines.	pag.
Verse. 3 *According as* a *his divine power hath* * *given unto*	THe confirmation of them in the hope of the increase of Gods graces is laid downe in these verses. Wherein, 1. the ground of this confirmation. 2. the circumstances obsevable about	** *The experience of Gods goodnesse in bestowing graces upon us, is an especiall meanes to incite us to depend on him for the encrease of the same.*	34.
		a *God is the giver of spirituall things.*	35.

God

f us b d all things that pertaine unto c e life and f godlinesse, a through the knowledge of him that hath g called us to h glory & vertue. 4. i whereby are given unto us exceeding l great and l precious k promises, l that by these you might be o partakers of the divine nature, m having p escaped the corruption that is in the world through lust.

about the same. The ground, taken from the example of God, whose goodnesse and kindnesse towards them, in giving unto them all things pertaining to life and godlinesse, they had already tried. The circumstances observable about the same 5 concerning, 1. the Giver, *his divine power.* 2. the Action, *hath given.* 3. the Gift, *all things that pertaine unto life and godlinesse.* 4. the persons to whom, *unto us.* 5. the meanes whereby, *through the knowledge of him that hath called us to glory and vertue.* 6. the effect of those benefits, or the benefits which wee reape through Christ, *most great and precious promises.* 7. the end, *that by them we may be partakers of the Divine nature, having escaped the corruption that is in the world through lust.*

God bestoweth blessings upon his Church freely. 35.
b *God bestoweth his blessings bountifully.* 36.
c *God in giving bestoweth upon his owne children the best things.* 36.
d *Gods children stand in need of many things.* 36
e *Gods gifts are to be embraced and to be employed as helpes unto life and godlinesse.* 36.
Godlinesse here, and happinesse 36.
o *hereafter, to be preferred before all things.*
o *Grace proceedeth glory.* 36.
f *Gods gifts appertaine to his owne children.* 36.
* *God by his Divine power doth* 36.
* *freely bestow upon his owne children all those things which may further them in the course of godlinesse here, and crowne them in everlasting happinesse hereafter.*
g *The elect effectually called by* 38.
Christ. h *Such as are effectually called, are here partakers of Grace,* 43.
and shall be hereafter of Glory. i *By faith in Christ we attaine such* 44.
things, as may further us towards grace and vertue here, and glory hereafter. k *God doth bestow upon his owne children many promises.* 45.
l *The promises which God bestoweth upon his owne children, are most* 50.
great and precious. m *Gods children are furthered thereby in those* 51.
things which appertaine unto life and godlinesse. n *God bestoweth* 51.
upon us his promises in and through the meanes of Christ. o *By the promises of God, given and performed unto us, we become partakers of* 53.
the Divine nature, p *By the promises of God, we escape the corruption* 38.
that is in the world through lust.

The Text.	The Analysis.	The Doctrines.	pag.
Verse, 5 *And besides* a *this,*	THese verses containe the exhortation unto the studie of faith and other christian graces, which is twofold, the former in these words, *and beside this, giving all diligence,* or *therefore give*	o *We must endeavour to apprehend the blessings of God.*	61.
		o *By our endeavour in holy duties we further our owne salvation.*	61.
		o *God bestoweth his blessings upon*	61.

Verse, *giving* c d *all* b *diligence,* a g *adde to your* e f *faith,* f *vertue, and to vertue,* f *knowledge:*

6. *And to knowledge,* f *temperance; and to temperance,* f *patience; and to patience* f *godlinesse;*

7. *And to godlines,* f *brotherlie kindnesse; and to brotherlie kindnes* f *charitie.*

give even all diligence thereunto, which may be considered, either as it doth cohere with the former verses, or with the following words, with the former verses, either generally or particularly, generally with both third and fourth (for as in those God telleth us what hee hath done, & doth for us, so herein sheweth he, what he would have us to doe for our selves,) particularly with the last part of the fourth: so containing an argument for sanctification; With the following words, as the manner how we are to performe the duties required therein. The latter in these, *Adde unto your faith, vertue, unto vertue, knowledge, &c.* considered both in generall, and in particular. In generall three things are handled, 1. the graces commanded, 2. the order of their placing, 3. their connexion and coupling together. In particular ther's required the increase of spirituall graces, to joyne one with another, to adde one unto another, to minister, supply and furnish our faith with the others, yea to aide and support it with the same. Touching every of which graces foure things are handled. 1. what they are. 2. the Reasons which may moove us to labour for them. 3. the meanes whereby to obtaine them. 4. the signes whereby to discerne them.

on us, that we may apprehend them and partake of them. 61.

o *God doth by degrees perfect his worke of grace in his owne children.* 61.

o *Without mortification, no assurance of our acceptance with God.* 62.

o *The worke of mortification, hard, laborious, and difficult.* 62.

a *Unto the dutie of mortification other graces must be added.* 63.

o *By nature we are slothfull in the performance of holy duties.* 63.

b *We cannot obtaine the graces of Gods Spirit without diligence.* 63.

c *The gifts and graces of Gods Spirit are worthy of our best endeavours and greatest diligence.* 63.

o *As we are not at all to seeke after the unlawfull pleasures of this world, so must not we with all diligence seeke after the lawfull pleasures of the same.* 64.

d *The diligence which God requireth of us, must be both inward and outward.* 64.

e *Of graces faith hath the precedencie.* 67.

f *Gods graces are as a golden chaine coupled and linked together.* 7.

g *True faith cannot stand alone, Gods children have still neede to adde thereunto.* 68. 69.

h *God would have us to grow in faith.* 69.

o *The more grace we have, the more is our faith strengthned and encreased.* 69.

o *The Divell labours by all meanes to deprive us of faith.* 69.

o *Christians must labour for every grace.* 70.

o *Vertue, knowledge, temperance, &c. are handmaids to faith.* 70.

o *Such as duly labour for faith shall obtaine it.* 70.

o *The graces here mentioned are most excellent and necessary.* 70.

The

Verse.
8 * For if [a] these things be in you and abound they make you, that yee shall not be barren, nor unfruitful in the knowledge of our Lord Iesus Christ.

THe Reasons enforcing the former exhortation are of two sorts, the former drawne from the matter to which; the latter, from the person by whom they were exhorted, there being of the former five, vers. 8. 9. 10. 11. of the latter foure, 12. 13. 14. 15. the first of the former sort laid downe in this, taken from the effect of th... graces, or fruite which they reaped thereby, *even the knowledge of our Lord Iesus Christ*, where ther's 1. a duety, *we must neyther be barren nor unfruitfull in the knowledge of our Lord Iesus Christ*, 2. the meanes whereby to performe the same, by *having those things in us, and abounding in us.*

* *Christians must neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ.* 81.

[a] *Such as would be fruitfull in the knowledge of our Lord Iesus Christ must be endued with faith, vertue, knowledge, &c. abounding in them.* 85.

Verse,
9. *But hee that* * *lacketh these things, is* [a] *blind, and cannot see* [b] *farre off, &* [c] *hath* [f8] *forgotten that* [d] *he was* [e] *purged from his* [e] *old* [d] *sinnes.*

THis verse containeth the second and third Reasons both taken from the dangerous and miserable condition of those which want the forementioned graces, the former in these words, *He is blind and cannot see farre off*, where two things are considered, 1. that hee compareth knowledge unto seeing or light, 2. that he compareth ignorance, unto darknesse, the latter in these, *and hath forgotten that he was purged from his old sinnes*, wherein three things, 1. the persons whom God doth purge from their old sinnes, 2. the time when he doth purge them, 3. the manner how hee doth purge them.

* *Not onely the profit ensuing unto such as have the forementioned graces, but also the danger befalling such as lacke them, incite us unto the study thereof.* 87.

[a] *Such as want the gifts and graces of Gods Spirit are ignorant in matters of salvation.* 89.

[b] *Such as want the gifts and graces of Gods Spirit have their hearts and minds wholly set upon the profits and pleasures of this world.* 90.

[c] *Naturally we are polluted and defiled with sinne.* 92.

[d] *Our naturall uncleanesse is universall.* 93.

[e] *It can no otherwise be done away but by the blood of Christ.* 94.

o *Many are externally purged from their sinnes, who are not internally* 96.

ternally cleansed from the same. f Such as doe not leade their lives in holinesse shew themselves forgetfull of Gods mercies, g The forgetfulnesse of Gods benefits, an heavy and great sinne. 98. 99.

Text.

Verse.

* 10. [a] *Wherfore, the rather* [b] *brethren, give diligence to make your calling and election sure:* [c] *for if yee doe these things, yee shall never fall,* 11. [d] *for so an entrance shall be ministred unto you abundantly, into the* [e] *everlasting kingdome of our Lord and Saviour Iesus Christ.*

The Analysis.

THese verses containe the fourth and fift Reason of the former exhortation, both arising from the great profit ensuing upon those graces, the former in these words, *wherefore the rather give diligence to make your calling and election sure*, consisting of three parts, 1. an exhortation *to make our calling and election sure*, wher's 1. the duty to bee performed to *make our calling and election sure*, in the explication whereof is shewed, I. what our Apostle meaneth by calling and election, 2. what it is to make our calling and election sure, 3. for whose sake we are to performe the same, 2. the manner how it's to be performed, even *by giving diligence thereunto.* II. the meanes whereby to come to this assurance laid downe in the word *wherefore* even by attaining the forementioned graces, III. a twofold motive to enforce the exhortation, the former laid downe in the word *rather*, the latter, in the word *brethren.* The latter in these, *for if yee doe these things yee shall never fall, for so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ*, which consisteth of these two parts, the former shewing the estate of Gods children in this life, *they doe not fall away*, the latter their condition in the life to come, they *obtaine the kingdome of heaven*, wher's 1. the reward, a kingdome, an everlasting kingdome, the kingdome of our Lord and Saviour Iesus Christ. 2. the meanes whereby to obtaine it, which are twofold, principall, and lesse principall, principall Gods ministring an entrance thereunto, lesse principall, our labour and endevour to performe

The Doctrines. pag.

* *Christians ought to endevour for a particular assurance of their owne salvation, and by their good workes to manifest the same both unto themselves and others.* 104

[a] *Christians by the gifts and graces of Gods Spirit may assure themselves of their election and vocation.* 106

[b] *Ther's a spirituall brotherhood and kinred amongst Christians.* 108.

[c] *Such as are endued with the gifts and graces of Gods Spirit, shall never fall away totally and finally.* 111.

[d] *God will aboundantly further such in the performance of holy duties, which with all diligence set themselves about the same.* 123.

[e] *The reward which God hath prepared for his owne children should incite us to an endevour after grace that we may partake of the same.* 127.

forme holy duties, wherewithall in like manner, its God alone that furnisheth us.

The Text.	The Analysis.	The Doctrines.	pag.
Verse. 12. [a] *Wherefore* [b] *I will not be negligent to* [c] *put you* [d] *alwayes in remembrance of* [e] *these things, though yee* [f] *know them, and be* [g] *established in the* [h] *present* [h] *truth.*	THis containeth the first of the second sort of Reasons, taken from the person of him which doth exhort them, which is from his resolution to admonish and put them in remembrance of the same graces whereunto he had formerly exhorted them, wher's 1. the reason, 2. the prevention of an objection, the reason in these words, *wherefore I will not be negligent to put you alwayes in remembrance of these things*, wher's 1. the ground of it, implied in the word *wherefore*, even the benefit and utilitie which he knew, would redound unto them by those graces, 2. the matter of it, *I will not be negligent to put you alwayes in remembrance of these things*, wher's the vice, which he avoydeth, negligence in his calling. 2. the vertue whereabouts he setteth himselfe, diligence therein. 3. the action wherein hee would be diligent, to put them in minde, &c. 4. his constancie, alwayes. The prevention of the Objection, in these, *though ye know them and be established, &c.*	[a] *There's not a more forcible argument to perswade unto holy duties, than to propound the profit arising from the same.*	132.
		[b] *The ministers of Gods word ought not to be negligent in their calling.*	134.
		[c] *They must be diligent in their calling.*	135.
		[c] *People have neede againe and againe to be put in minde of the same duties, whereunto they have beene already exhorted.*	137.
		[d] *The worke of a minister is a daily worke.*	138.
		[e] *Christians must know, and be wel acquainted with Gods graces*	139.
		[f] *Ministers may teach and write even of things vulgar and well knowne.*	139
		[g] *We must not onely know but be established in the truth.*	139.
		[h] *That's the onely truth which was preached by the Apostles in the primitive Church.*	139.

The Text.	The Analysis.	The Doctrines.	pag.
Verse, 13. *Yea, I* * *thinke it* [a] *meete,*	THis containeth the second Reason, taken from the consideration of the duty whereunto by reason of his calling and office he was bound, which consisteth of these three parts. 1. the ground and cause which moved	* *The consideration of the duty, which God requireth of Preachers, ought to incite people unto the performance of holy duties.*	141.
		The consideration of the equity and fitnesse of those duties which God requireth of us in our particu	144.

as long as I am in this b c d e f g *tabernacle, to* h *stirre you up, by* h *putting you in* h *remembrance.*

ved our Apostle to put them in remembrance of the forementioned graces, *the fitnesse and equity of his calling.* 2. how long he found himselfe tied unto the performance of this dutie, *during his naturall life.* 3. the benefit which they were to reape thereby, *to be stirred up.*

cular calling, is an excellent meanes to further us in the performance of the same. 146.

b *Our bodies are fraile.* 146.

c *We have much neede of the helpe and assistance of God.* 146.

d *Our estate is mutable and changable.* 146.

e *In this world our soules are but as guests in our bodies.* 147.

f *In this world we are as pilgrims.* g *At the length we shall have a setled habitation.* 147.

h *Gods children have continuall neede of the frequent admonitions of the word, whereby they may be stirred up to the performance of holy duties.* 149.

Verse, 14. * *Knowing that shortly I* b *must put* c *off this my Tabernacle, even as our* a *Lord Iesus Christ hath shewed me.*

THis containeth the third reason, taken from the brevitie of his life, the shortnesse of the time wherein he was to live, or a reason why he resolved not to be negligent in admonishing them, even because he was shortly to die, where two things are to be considered. 1. the certainty which he had of the propinquitie of his death, *knowing that shortly I must put off this my Tabernacle.* 2. a confirmation or proofe of this his certaine perswasion, *even as our Lord Iesus Christ hath shewed me.*

* *People ought to be so much the more diligent in obeying the exhortations of Gods Word, as in likelihood they are to be deprived of the preachers of the same.* 151.

* *Preachers must be so much the more diligent in performing the workes of their calling, as in likelihood by death they are to be discharged thereof.* 155.

a *Gods children may undoubtedly perswade themselves of the certainety and assurance of those things, whereof they have a warrant from Christ.* 156.

b *We must all die.* 157.

b c *Vnto Gods children death is a passage from this world unto the kingdome of heaven.* 157. 158.

Verse, 15. * *Moreover I will endeavour that you may be able after my decease, to have* a *these*

THis containeth the fourth or last reason, taken from the care which he had of them, that even after his decease they might have the summe of Christian doctrine comprised by him.

* *The Preachers of Gods word must not onely be carefull for the present good of their people, but also for the time to come.* 160.

a *People must be mindefull of the exhortations and admonitions* 161.

ons

things [b] alwaies in remembrance.

ons of deceased Preachers. [o] By the Word of God revealed in the Scriptures we are instructed and provoked unto the performance of holy duties. [b] People must bee alwayes mindefull of holy duties. 16 164.

The Text.

The Analysis. The Doctrines. pag.

Verse, 16. *For we have not followed* [b] *cunningly* c *devised* [a] *fables, when* [e] *we* [f] *made* [d] f *knowne unto you the* [g] *power and* [g] *comming of our Lord Iesus, but were* [h] *eye-witnesses of his* h *majestie.*

FRom this unto the end of the Chapter, ther's layd downe an exhortation unto constancie in the faith of Christ, and confession of the doctrine which was delivered unto them by the Apostles, backt by a twofold argument, whereof the former is taken from the excellencie of the matter whereunto he doth exhort them, the latter from the certainetie of the same. The excellencie of the doctrine is layd downe in the former part of the verse, wherein three things are to be considered. 1. a difference betweene the doctrine of the Apostles of Christ, and others, in these words, *we followed not cunningly devised fables.* 2. the end of the Apostles office and calling, to *make knowne the power and comming of the Lord Iesus Christ.* 3. how farre our Saviour Christ did manifest himselfe unto his Apostles, *with our eyes we saw his majestie.* The certainty thereof made apparent by three Reasons. 1. from his owne and the testimonie of two other Apostles, *Iames* and *Iohn*, in these words, *but were eye witnesses of his majestie.* 2. from the testimonie of his Father, vers. 17. 18. 3. from the testimony of the former Prophets, vers. 19. The 1. layd downe in the latter part of this being amplified by an Antithesis betweene it, and the fables of Philosophers, or false teachers.

[a] *Preachers ought to deliver nothing but the truth of God.* 170.

[b] *The Doctrines which in outward appearance seeme most plausible, are not alwayes most wholesome.* 172.

c *The doctrine of false Teachers is deceiveable.* 173.

[d] *Such as want the preaching of Gods word, are ignorant of the comming of Christ.* 174.

[e] *The Apostles did diligently make knowne the workes of their calling.* 174.

[f] *By the Apostles labours they learned the knowledge of Christ.* 175.

[g] *The doctrine of the Apostles doth concerne the power and comming of our Lord Iesus Christ.* 175.

[o] *The doctrine of the Apostles certaine and excellent.* 176.

[h] *God after a speciall manner doth reveale himselfe unto his owne children.* 177.

h *Gods children behold and observe that in Christ, which others doe not.* 177.

Verse.
17. [a] *For he received from God the* [f] *Father,* [c] *honour and glory, when there came such a voyce to him from the* [b] *excellent glory,* [d e] *This is my* [g] *beloved Sonne* [h] *in whom I am well pleased.*
18. *And* [k] *this voyce which came from heaven, we* [l] *heard, when we were with him in the* [m] *holy* [l] *mount.*

THe 2. reason proving the certainty of his Doctrine, is taken from the testimony of God the Father, laid downe in these verses, which may be in like manner conceived as a proofe of the words immediatly going before, namely that they were eye-witnesses of his majestie, the one part of his proofe concerneth the majestie of Christ, vers. 17. the other the manifestation thereof unto them, vers. 18. In the former, these particulars are set forth. 1. the reasons whereby the Apostles did apprehend the majestie of Christ, the testimony which the Father gave of him, implied in the particle *for*. 2. the persons giving and receiving honour and glory, giving, the Father, receiving the Sonne. 3. what the father did bestow upon the Sonne, *honour and glory*, 4. at what time, the *transfiguration*, 5. the manner by a *voice from heaven*, 6. the matter or testimony it selfe, *This is my beloved Sonne in whom I am well pleased, heare him*, whereof there are foure parts the 1. concerneth the person of Christ, *this is my Son*: the 2. the difference betweene Christ and the other Sonnes of God, in the word *beloved*: the 3. the benefit which wee receive through Christ, *in whom I am well pleased*, 4. the dutie which we owe unto him, or manner how we ought to apply this benefit, *heare him*. In the latter, the 1. their hearing of the voice. *And this voyce which came from heaven, we heard*, 2. the time: *when we were together with him*, 3. the

[o] *The Doctrine of the Apostles concerning the majesty and excellency of Christ is most sure, certaine and true.* 179.
[a] *Gods Testimony from heaven confirmed the Apostles in their faith in the Messiah.* 180.
[b] *God is most excellent and glorious.* 182.
[c] *The testimonie which God the Father gave unto his Sonne, did redound unto his honour and glory.* 183.
[o] *God bestoweth upon his children, such things as do most tend unto their good.* 184.
[o] *God was alwayes carefull of Christ.* 184.
[o] *God hath his owne time wherein he will honour his children.* 184.
[o] *Gods wisedome and power was by that his voyce from heaven manifested unto the Apostles.* 184.
[d] *Christ is both God and man in one person.* 186.
[e] *God did acknowledge him for his Sonne, whom the world would not take notice of.* 187.
[o] *No man can attaine unto a true knowledge of Christ, unlesse he be instructed and taught of God.* 187.
[f] *God is the father of Christ.* 187.
[g] *Christ beloved of the Father, in and for himselfe, man in and for his sake.* 187.
[h] *God is well pleased with us, in and through Christ.* 188.
[o] *Such as would receive any benefit and profit from Christ must heare him.* 189.
[o] *We ought to heare Gods word readily, carefully, constantly, &c.* 190.
[i] *We must remember the word preached.* 191.
[k] *Gods children receive no small benefit by their conversing with Christ.* 192.

Being

3. the place where they did heare it, *In the holy mount.*

[l] *Being in the presence of God, our minds must be lifted up.* 193.

[m] *Wheresoever the Lord commeth, he sanctifieth the same by his presence.* 193.

The Text.

Verse, 19. *We have also a more* [a] *sure word of propheсie, whereunto yee doe* [b] *well that yee* [c] *take heed, as unto a* [d] *light that shineth in a darke place,* [e] *untill the day dawne, and the* [f] *day starre arise in your hearts.*

The Analysis. *The Doctrines.* pag.

THe third is layd downe in these words, taken from the testimony of the former Prophets wherein three things are to bee considered, 1. the harmonie and consent which is betweene the doctrine of th A postles, and the doctrine of the Prophets, together with the certainety and truth of eyther of them, *we have also a more sure word of propheсie*, 2. a commendation of such as had continued, together with an incitement unto them still to attend uuto the Doctrine of the Prophets, *whereunto yee doe well, that ye take heede.* 3. a commendation of this Doctrine whereunto they should attend, taken from the vtilitie of the same. *As unto a light that shineth in a darke place, untill the day dawne, and the day starre arise in your hearts.*

[a] *The word of God is of infallible truth.* 196.

[b] *Such as doe well ought to be encouraged and confirmed in their well doing.* 199.

[c] *Such doe well, which hearken, assent, obey, continue, and attend upon the hearing and reading of the word of God.* 202.

[d] *Gods word is a light that shineth in a darke place.* 206.

[e] *After the day of judgement, there shall be no further use of the Scripture.* 210.

[f] *Whatsoever is now imperfect in us, shall then attaine perfection.* 210.

The Text.

Verse. 20. *Knowing this first, that no propheсie of Scripture is of any* [b] *private* [a] *interpretation.* 21. *For the propheсy came not in old time by the will of* [c] *man: but holy men of God spake as they were moved by the* [d] *holy Ghost.*

The Analysis. *The Doctrines.* pag.

THese containe an Amplification of the preceeding testimonie, which concerneth the doctrine of the Prophets wherein these two things are to be considered, 1. how their propheсies, yea how the whole Scripture is to be understood, *It is not of any private interpretation or motion.* 2. by whom they were moved thus to propheсie, which is set downe, 1. negatively, *the propheсie came not in old time, or at any time by the will of man.* 2. affirmatively, *but holy men of God spake as they were moved by the holy Ghost.*

[a] *The Scriptures require Interpretation and exposition.* 211.

[b] *The Scripture is not of any private Interpretation.* 214.

[c] *Man was not the Author of the Scriptures.* 215.

[d] *God is the certaine and undoubted Author thereof.* 217.

The

CHAP. II.

The second Chapter consisteth of these three parts. I. a prophecie of those false Teachers, wherewith the Church both was, and is now troubled; together with some notes whereby they might be knowne, as also the certainty of their destruction, from verse 1. *to verse* 10. *II. a description both of the kindes and of the manners of those false Teachers, from vers.* 10. *to vers.* 20. *III. a declaration of the woefull estate and condition of such as are seduced by them, from vers.* 20. *unto the end of the Chapter.*

The Text.	*The Analysis.*	Doctrines.	Pag.
Verse, 1. *But there* [a] *were false Prophets also among the people, even as there* [a] *shall be false Teachers among you, who* [c] *privily shall* [b] *bring in* [d] *damnable heresies, even* [e] *denying the Lord that bought them, and* [g] *bring upon themselves* [f] *swift destruction.*	THis containeth three particulars. 1. a prophecie of those false teachers wherewith the Church of God was to be tried, together with a confirmation of the same, *There shall be false teachers among you even as there were false Prophets among the people.* 2. the study whereabouts they would employ themselves, *who privily shall bring in damnable heresies, even denying the Lord that bought them.* 3. the fruite which they were to reape by those their damnable heresies, *bringing upon themselves swift destruction.*	[a] *The Church of God as it hath beene, so is and shall be assaulted by false teachers.*	227.
		[b] *Erronious and hereticall doctrine is not the doctrine of the true Church, but intruded and brought in by false teachers.*	234.
		[c] *False teachers are both diligent and subtile in broaching their errours.*	236.
		[d] *Heresies intruded and brought into the Church are damnable and deadly.*	239.
		[e] *False teachers by bringing in such damnable and deadly heresies deny the Lord that bought them.*	240.
		[f] *The reward of hereticks is swift destruction.*	244.
		[g] *False teachers bring upon themselves swift destruction.*	245.

The Text.	*The Analysis.*	The Doctrines.	pag.
Verse, 2. *And* [a] *many shall follow their pernicious waies,* [b] *by reason of*	THese verses containe a further Description of false teachers, together with a repetition of the punishment which shall sease on them: they are described. 1. from the number of their followers, *and many shall follow their*	[a] *The doctrine of false teachers is exceeding fruitfull.*	247.
		[b] *False teachers blaspheme the way of truth, Christ, and his holy Gospel.*	251.
		[c] *Such as are the followers of false teachers, speake evill of Christ,*	254.

whom the [b] *way of truth shall be* [b] *evill spoken of.*

3. *And through* [c] *covetousnesse shall they with* [d] *fained words make* [e] *merchandise of you:* [f] *whose judgement now of long time lingereth not, and their damnation slumbereth not.*

their pernicious or *lascivious wayes.* 2. from the effect which their doctrine worketh, either in themselves, their followers, or in others, *by them,* or by *reason of them the way of truth is evill spoken of.* 3. from the ground and cause of their heretical doctrine, *covetousnesse.* 4. from the manner of their seducing, it is *through fained words.* 5. from their end and ayme in broaching their errours, *that they may make merchandise of those whom they doe seduce.* Their punishment, *whose judgemēt now of long time lingereth not & their dānation slumbreth not.* [e] *False Teachers in seducing their followers, ayme at their own gaine.* [f] *Gods judgements shall undoubtedly and most certainely seaze upon false Teachers.*

Christ, and of his Gospell.

[b] *By reason of the bad life and conversation of false Teachers, and the Apostasie of their followers, other unregenerate persons take occasion to speake evill of Christ, & his holy Gospel: or thus,*

[b] *Through the Apostasie, backsliding, and evill life of professors, unregenerate and carnall persons speake evill of Christ and his holy Gospell.*

[c] *Covetousnesse is the ground and cause of all those errours which are broached abroad by false Teachers.*

[d] *False Teachers doe ensnare their followers through fained words.*

255. 256. 258. 261. 263. 267.

Verse, 4 *For if God* [c] *spared not* the [a b c] *Angels that sinned, but* [d] *cast them downe to hell, and delivered them into chaines of darknesse, to be reserved unto judgement.*

THe certainetie of those judgments which shall be inflicted on false teachers, our Apostle confirmeth by a twofold example. The 1. is layd downe in these words, being taken from the Angels that sinned, wherein these three things are to be considered. 1. the persons which sinned and were punished, the *Angels.* 2. the sinne or fall of the Angels implied in the word *sinned.* 3. their punishment; *They were cast downe to hell, delivered unto chaines of darknesse to be reserved unto judgement,* wher's mentioned, 1. their punishment in this life, *deprived* of *heaven: cast downe into hell,* this last being amplified by their entertainement there, and by the end why they were put there. Their entertainement is *chaines of darknesse:* the end why they were put there *to be reserved in durance unto the judgement of the great day.* 2. their punishment in the life to come, *They shall be judged.*

[o] *False Teachers shall certainly be destroyed.*

[a] *None can persevere in goodnesse whom God doth not uphold by his holy and heavenly Spirit.*

[b] *None ought to bee puffed up with any gift either of body or mind, wherein they excell others.*

[c] *No beauty, glory, or excellency of the creature, can exempt it from the punishment of sinne, falling thereinto.*

[d] *The condition of the evill Angels is most miserable & terrible.*

271. 272. 273. 274. 277.

* * *

The

Verse, 5. *And spared not the old* [a] *world,* [b] *but* [c] *saved Noah the* [f] *eight person a* [g] *preacher of righteousnesse,* [c] *bringing in the* [d] *Flood upon the world of the* [b] *ungodly.*

THe 2. example is taken from the old word, which consisteth of two parts, the former concerning the destruction of the old world, wherein these three things are to be considered. 1. the persons punished, the *old world.* 2. the ground or cause of their punishment, implied in the word *ungodly.* 3. the punishment it selfe, *God brought in the flood upon them:* where may be considered the Author *God*, the time, *after the space of* 120. *yeares*, the matter, a *flood of water*, the equity, as who were even drowned in the pleasures of sin: the latter the preservation of *Noah* and his family, wherein three things are set downe, 1. the persons preserved, *eight persons in all, Noah* and his wife, his three sonnes, and their three wives. 2. the danger from which they were preserved the generall deluge. 3. the meanes whereby they were preserved, outward, the *Arke*, inward, *faith.*

[a] *Even a multitude of sinners partaking together in sinne, are not exempted from Gods judgements.* 280.

[b] *Sinne is the cause of those judgements which God inflicteth on men and women.* 284.

[o] *Wee must abstaine from the sinnes of the old world.* 285.

[c] *Judgements cannot seaze on mankinde till God send them.* 287.

[o] *God hath variety of judgements to inflict on the workers of iniquity.* 288.

[o] *God in the execution of his judgements doth not deale alike with every sinner.* 288.

[o] *God will not alwayes beare with impenitent sinners.* 289.

[o] *Gods judgements are just and equall.* 289.

[c] *God in the execution of his judgements upon the wicked, is carefull of his owne children.* 290.

[f] *The number of the godly few.* 290.

[g] *The holinesse of the godly shall not be buried in oblivion.* 290.

Wicked persons fare the better for the companie of Gods children. 290.

[q] *In most societies and companies the wicked are mingled with Gods children.* 290.

[h] *God in the midst of danger, can preserve whomsoever hee pleaseth from the same.* 291.

[o] *The Arke a type of the Church.*

The Text.

Verse, 6 *And* [d] *turning the* [a] [c] *Cities of*

THe 3. example is taken from that horrible and fearefull destruction of *Sodom* and *Gomorrah*, wherein these foure things are considered. 1. the subject of this punishment, the *Cities of Sodom and Gomorrah*, whereunto we may adde, *Admah and Zebojim, with the inhabitants thereof, and all that they had.* 2. the

[a] *Such as are partakers together in sinne, shall partake together in punishment.* 293.

[o] *Men and women by their sinnes bring Gods judgements not onely upon themselves, but all things that belong unto them.* 294.

[b] *It's usuall for the ungodly to have such as follow them in their sinnes.* 295

c A

[a b c] *Sodom and* [a b c] *Gomorrah into* [e] *ashes, condemned them with an overthrow, making them an* [f] *ensample unto those that after should live ungodly.*

the cause or ground of that punishment, implied in the word *ungodly*. 3. the punishment inflicted upon them, *Their Cities were turned into ashes, and condemned with an overthrow*. 4. the end why God inflicted this judgment on them, that *they might be an ensample to them that after should live ungodly*.

c *A multitude partaking in sin is not exempted from Gods judgements, neither doe any their outword priviledges exempt them from the same.* 295

o *Such as should be most thankfull unto God, for the most part prove most unthankefull* 295.

o *The sinnes of the Sodomits, both many and great.* 296.

d *Great sinnes bring great judgments.* e *God is equall in the execution of his judgements.* o *God in the execution of his judgements, doth differently deale with his owne children and wicked persons.* f *Gods judgements on the wicked are also for the admonition and instruction of others.* 297. 302. 302. 303. 304

The Text.

Verse.

7 *And* [a] *delivered just Lot* c *vexed with the* [b] *filthy conversation of the wicked.*

8. *(For that* [d] *righteous man dwelling among them, in seeing and hearing, vexed his rigteous soule from day to day with their unlawfull deeds.)*

The Analysis. *The Doctrines.* pag.

THese verses are a proofe of Gods power in the preservation of his owne children, taken from the example of *Lot*, which consisteth of two parts, The former containing *Lots* preservation, in these word, and *delivered just Lot*. The latter, *Lots* commendation in these, *vexed with the filthy conversation of the wicked*, and againe, *in seeing and hearing ... that righteous man dwelling among them vexed his rigorous soule from day to day with their unlawfull deeds.*

[a] *God doth preserve and deliver the righteous from those judgments which are inflicted upon the wicked.* 307

[b] *The conversation of wicked persons is filthy, and their deeds unlawfull.* 319.

c *Gods children are vexed with the filthy conversation of the wicked.* 310

d *Its hurtfull and dangerous for Gods children to dwell amongst wicked persons.* 311.

The Text.

Verse.

9 [b] *The Lord knoweth how to deliver the* [a] *godly out of* [a] *temptation,*

The Analysis. *The Doctrines.* pag.

THe conclusion of the preceeding doctrine touching the destruction of the ungodly, and preservation of the godly, which consisteth of these two parts, The 1. concerning the preservation of the godly in these words.

[a] *The godly in this present world are subject to temptations.* 318.

[b] *The Lord knoweth how to deliver the godly out of temptations.* 321.

c *There shall be a day of judgment wherein the unjust shall be* 322

and to d reserve the unjust unto the e day of judgement to be punished.

words: *The Lord knoweth how to deliver the godly out of temptation.* The 2. concerning the destruction of the wicked, in these, *and to reserve the unjust unto the day of judgement to be punished.* In handling the former, 4 things are touched. 1. the deliverer, *the Lord*, wher's shewed both how fit a deliverer he is. and by what meanes he delivereth. 2. the persons delivered or preserved, the *godly*. 3. the ground of their deliverance, *Gods knowledge*. 4. the matter from which they are delivered, *temptations*, which according to the different effects which they worke in the persons tempted, are of triall, and of perdition, *those* the temptations which befall the children of God, (who are sometime tempted of God, sometimes by Sathan, sometime by men, and sometime by their owne lusts) *these* the temptations which befall the ungodly, or impenitent persons, and so much for the first part of the Chapter.

punished.

d *The unjust are now reserved under punishment unto the day of judgement.* 324.

The Text.

Verse.

10. d *But chiefly them that* a *walke after the flesh in the lust of uncleanenesse, and despise Government,* c *presumptuous are they:* c *selfe-willed: they are not affraid to speake evill of dignities.*

The Analysis. *The doctrines.* pag.

THe second part of the chapter is contained from this unto the 20. verse, containing a description both of the kinds and manners of these false teachers, together with divers repetitions of their miserable and woefull estate, of those many horrible and terrible torments, which are prepared for them, all which are briefely recorded in this verse, namely 1. their punishment, in these words but *chiefely thē that walke after the flesh*, which having relation unto the last part of the former verse, imply that the estate of false teachers is much more dangerous, than the condition of other ungodly persons. 2. their kinds, which may be reduced into two orders or rankes, for they are eyther epicures which *walke after the flesh in the lust of uncleanenesse*; or libertines, and that both in regard of their judgement, and in regard of their practise, of their judgement, *they despise governmēt*. Of their practise, they *are not affraid to speake evill of dignities*. 3. their nature and quality. 1. they are *presumptuous*. 2. they are *selfewilled*.

a *False teachers walke after the flesh in the lust of uncleanesse.* 328.

b *False teachers despise government, and are not affraid to speake evill of those which are in authority.* 334.

c *False teachers are presumptuous and selfe-willed.* 339.

d *False teachers which walk thus are especially reserved unto punishment.* 340.

The Text.

Verse.

11. *Whereas Angels which are greater in* a *power and* a *might, bring not railing accusation against them before the Lord.*

The Analysis. *The Doctrines.* pag

THis containeth an aggravation of the sinnes of libertins in despising government, and that from the example of the Angels; false teachers dare doe that which the very Angels dare

* *The respect which Gods holy Angels give unto magistrats doth condemne false Teachers in their contempt of them.* 343.

The a *Angels are mighty and powerfull creatures.* 345.

12. *But these as* [a] *naturall bruite beasts, made to be taken and destroyed,* [b] *speaking evill of the things that they understand not, and* [a] *shall utterly perish in their owne corruption.*

13. *And* [a] *shall receive the reward of unrighteousnes,* [c] *as they who count it pleasure to riot in the day time: a* [g] *Spots they are and* [h] *blemishes,* [f] *sporting themselves with their owne* [c] *deceivings, while they feast with you.*

not. Though they are much more powerfull and mightie than men, yet doe not they dispraise magistrats, blame the authority and power which is given them of God.

The Analysis.	The Doctrines.	pag.
THese containe a description of the abhominable life and corrupt manners of these lawles Libertines, whereby they draw upon themselves Gods heavy wrath & indignation. It concerneth 1. their brutishnesse, in these words, *but these as natural bruite beasts made to be taken & destroied.* 2. their ignorance or rashnesse in these, *they speake evill of the things which they understand not.* 3. their intemperancie in these, *they count it pleasure to riot in the day time,* or *daily to live deliciously.* 4. their hypocrysie, *spots they are and blemishes, sporting themselves with their owne deceivings,* while *they feast with you,* whereunto is annexed their lamentable condition, that *they shall utterly perish in their owne corruption, and likewise receive the reward of the unrighteous.*	[a] *False Teachers are as naturall bruite beasts made to bee taken and destroyed.*	349.
	[b] *They speake evill of the things they understand not, and so are ignorant and rash.*	351.
	[c] *They count it pleasure to riot in the day time, or daily to live deliciously, & so are intemperate.*	353.
	[d] *They are spots and blemishes, &c. and so hypocrites.*	354.
	[e] *They would be accounted true hearted Christians,*	355.
	[f] *They are not ignorant of their owne hypocrisie.*	355.
	o *It rejoyceth them to be esteemed religious.*	355.
	[g] *God will bewray their hypocrisie.*	355.
	[h] *They are dangerous and scandalous to Gods Church.*	355.
	o *Every outward professor is not a true Christian.*	355.

Text.

Verse,

14. *Having* [a] *eyes full of adultery, and that cannot cease from sin,* [b c d] *beguiling* d e *unstable soules: an* [g] *heart they have* h *exercised with* f *covetous* [i] *practises,* [k] *cursed children.*

The Analysis.	The Doctrines.	pag.
THese verses containe two things. 1. a proposition laide downe in the 14. and beginning of the 15. vers. 2. a confirmation thereof laid downe in the rest of the 15. and 16. verses. In the proposition there are five particulars whereby those lawlesse libertines are described. 1. their lasciviousnesse, *having eyes full of adultery, and that cannot cease from sinne* where wee have both the kind of it, *adultery,* the subject of it, *their eyes,* the measure of it *full,* their progresse in it, *that cannot cease from sinne.*	[a] *False teachers are lascivious.*	356.
	[b] *They are deceitfull.*	360.
	[c] *They endevour to make others also partakers of their wickednes.*	360.
	[d] *They doe fraudulently seduce men and women.*	361.
	[e] *Such as are seduced by them are unstable.* [f] *They are covetous.*	361. 361.
	o *One sinne draweth on another.*	362.
	[g] *Covetousnesse is rooted in their hearts.* [h] *They make an occupation thereof.* [i] *They are skilful in their covetous practises.* h *they curse others and are themselves also accursed.*	362. 362. 362. 363. 365.

Verse,
15. *Which have* [l] *forsaken the* [n] *right way, and are gone* [m] *astray, following the* [o] *way of Balaam the sonne of Bosor, who loved the wages of* [q] *unrighteousnes.*
16. *But was* [r] *rebuked for his iniquity: the* [t] *dumbe Asse speaking with mans voyce forbade the* [s] *madnes of the Prophet.*

2. their deceitfulnesse, *beguiling unstable soules*, wherein may be considered, the seducers compared to *fowlers* or *fishers*, the seduced compared unto *fishes* or *fowles*; the meanes whereby they are seduced, compared unto those *baites* wherewith *fishes* and *fowles* are taken. 3. their covetousnesse, *an heart have they exercised with covetous practises.* 4. their unhappinesse, *they are cursed children*, or the *children of curse.* 5. their Apostasie, *which have forsaken the right way, and are gone astray*, which is 1. their aversion from good. 2. their conversion unto evill. The confirmation is taken from the example of *Balaam*, who is described, 1. from his name *Balaam.* 2. from his place of birth, *Bosor.* 3. from the greatnesse of his sinne, the *way of Balaam.* 4. from the ground of his wickednesse, who *loved the wages of unrighteousnesse.* 5. from the reward which he reaped hereby, he *was rebuked for his iniquity: the dumbe Asse speaking with mans voyce, forbade the madnesse of the Prophet.* 6. from his Office, he was a *Prophet.*

[l] *They are Apostats from God.* 366
[m] *Such as withdraw their hearts from God, &c. are Apostats.* 367
[n] *Such as forsake the right way goe astray.* 368.
[o] *A man may know himselfe by the way wherein he walketh.* 369.
[p] *Covetousnesse the roote of all evill.* 370.
[q] *Riches got unlawfully are but unrighteous gaine.* 371.
[r] *Balaam left inexcusable.* 371.
[s] *Oftentimes wise men are taken with mad fits.* 372.
[t] *God can extraordinarily open the mouthes of dumbe creatures.* 372.
[o] *Often those that should be guids unto others, prove stumbling blocks.* 372.
[o] *Gods ordinances must be duly performed.*

The Text.

Verse,
17. *These are* [a] *wels without water,* [b] *Clouds that are carried with a Tempest, to whom the mist of darkenesse is reserved for ever.*
18. *For when they speake great*

The Analysis. The Doctrines. pag.

THese verses containe a further description of the same persons, wherein two things are to be considered. 1. a proposition laid downe in the 17. ver. 2. a confirmation of the same laid down in the 18 & 19. The propositiō containeth two things, 1. the nature, & 2. the reward of false teachers. Their nature expressed by a twofold similitude, whereof the first condemneth their barrennesse and unfruitfulnesse, *They are wells without water*, the second their inconstancie and variablenesse, *clouds that are carried with a tempest.* Their reward, *to whom*

[a] *False teachers make a shew of that which is not in them.* 378.
[b] *The doctrine of false teachers tendeth unto carnall and fleshly liberty.* 380.
[c] *Many may goe a great way in the course of godlinesse, and at the length fall away.* 381.
[d] *It's not enough to begin well, unlesse we continue & persevere.* 382.
[e] *Such as are overcome of sin are bond-slaves thereunto.* 388.

swelling words of vanitie they allure through the lust of the flesh through much wantonnesse those that were cleane escaped from them that live in errour.

19. *While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome of the same is he brought in bondage.*

whom the mist of darknesse is reserved for ever. The confirmation implieth thus much, that as wells allure thirstie passengers thereunto, and clouds which swell by the winde, make an offer of raine to refresh the thirsty ground, so those men draw many after them, as hoping to attaine some great thing by them, but when all comes to all they prove voyd and emptie, wells without water, clouds that are carried with a tempest. Herein may be considered. 1. the seducers, false teachers, aptly compared (as the originall word importeth) unto cunning *fishers*, and skilfull *fowlers*; knowing both when, and where, and after what manner to intangle simple soules. 2. the manner of their seducing, *fraudulently*, hypocritically, vainegloriously. 3. the persons whom they doe seduce, those *who for a while were escaped from them who live in errour.* 4. the meanes whereby they are seduced, through the vaineglorious and plausible doctrine of false teachers, who *speake great swelling words of vanitie, promising freedome and liberty.* 5. the vanity and folly of these men, consisting in two particulars, 1, in promising that which they are not able to performe, even liberty, *when as they themselves are in bondage*, 2. in making their followers beleeve that true liberty consisteth in a freedome from outward obedience and subjection unto magistrats, which is nothing so, it consisting in a freedome from sinne.

Text.

Verse, 20. *For if after they have escaped the* * *pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, they are againe entangled therein, and overcome, the latter end is worse with*

The Analysis.	*The Doctrines.*	pag.
There's in these verses (containing the last part of this Chapter) a description of the woefull, lamentable, and miserable estate of those which are seduced, through the pernicious doctrine of false teachers. *If after they have escaped the pollutions of the world, &c. the latter end is worse with them then the beginning, it had beene better for them not to have known the way of righteousnes, &c.* It containeth these two particulars. 1. a proposition, ver. 20. 2. a confirmation thereof, ver. 21, 22. In the proposition two things are to be considered. 1. the subject or parties spoken of, they *which having escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, are againe entangled therein and overcome.* Wherin we have both their former estate: under the pollutions of the world, and meanes how they were freed therefrom, the knowledge of the Lord and Saviour Iesus Christ; and their present, being againe entangled therein and overcome, wher's both their temptation, their yeelding unto the temptation, and by what meanes they fall into the same. The predicate or what is affirmed of them, that *the latter*	* *The estate of those which having gone a great way in christianitie, fall away is more dangerous than theirs which never made any profession at all.*	394.

them than the beginning.

21. * *For it had been better for them not to have knowne the way of righteousnesse, than after they have knowne it, to turne from the holy commandment delivered unto them.* 22.* *But it is hapned unto them according to the true proverbe: The dogge is turned to his owne vomit againe, and the sow that was washed to her wallowing in the mire.*

latter end is worse with them than the beginning, &c. The confirmation is set forth by a comparison and a similitude; the comparison being betweene the sinnes of knowledge or presumption, and the sinnes of ignorance, or infirmitie. The similitude two fold, the former internall, taken out of *Pro.26.11.* the latter externall, added by our Apostle, *that* taken from the *dog which returneth to his vomite, this* from the *sow, which being washed wallowe th in the mire.*

CHAP. III.

The third Chapter consisteth of two parts. In the former, our Apostle affirmeth, and by confuting the Adversarie evidently and cleerely confirmeth, that the world shall have an end, Christ come unto judgement, from vers. 1. to vers. 10. In the latter, he describeth the forme and manner of the same, from vers. 10. to the end of the Chapter. The former part containeth these particulars. I. a preface, vers. 1.2. II. the error and opinion of those Epicures, and prophane persons, together with the ground of the same, vers. 3.4. III. a confutation of their error, drawne out of the fountaine of the holy Scriptures, vers. 5.6.7.8.9. The latter, these, I. the forme and manner of Christs comming to judgement, and of the end of the world, vers. 10. 11.12. 13. II. an exhortation unto holinesse, and innocency of life, confirmed also by the authority of S. Paul, upon which occasion he commendeth Apostolike Doctrine, vers. 14.15.16. III. the conclusion both of this Chapter, and Epistle, exhorting unto watchfullnesse, unto perseverance, unto the growth in grace, and in the knowledge of our Lord and Saviour Iesus Christ, vers. 17.18.

The Text.	*The Analysis.*	Doctrines.	Pag.
Verse, 1. [c] *This second Epistle* ([a] *be loved*) *I now* [bd] *write unto you, in both which* [e] *I stirre up*	THese verses containe the preface of this Chapter, shewing the finall cause of the writing both of this, and the former Epistle, namely first to renew the same doctrine which they had received, to admonish and put them in minde thereof, vers. 1. 2. to	[a] *The Preachers of Gods word ought tenderly to affect their people.*	405.
		[b] *Ministers must use all meanes, endevour every way for the good of Gods people.*	206.
		[c] *This second Epistle is no lesse canonicall than the former.*	406.
		d *Prea-*	

your pure mindes by way of f *remembrance.*

2. *That yee may be* h *mindfull of the* g *words which were spoken before by the holy Prophets, and of the commandment of us, the Apostles of the Lord and Saviour.*

2. to instruct them in the doctrine of the Gospel, as the onely true doctrine, confirmed by the testimony of the Prophets, and of the Apostles of Iesus Christ, vers. 2. It consisteth of two parts. 1. an incitation to receive the doctrine now to be delivered, vers. 1. 2. a perswasion to persist in the truth which before they had received, vers. 2. both which are enforced by a twofold argument, the former drawne from the condition of the persons, the latter from the nature of the things written: persons, both writer and hearer, writer, whose care of them and love unto them was not smalls hearer, whose minde was pure, and so was not to entertaine any other but pure and sound doctrine. Things written, backt by antiquity and consent of Scripture. The writers affection, *beloved*, faithfulnesse, *doe now write unto you*, diligence, *this second Epistle*, wisedome *to stirre up your pure minds by way of remembrance*, being likewise pointed at.

d *Preachers must be painefull and diligent.* 407.

e *Preachers must especially ayme at those things which are most profitable for the people.* 407.

f *Even Gods elect have neede to be put in minde of their duties.* 408.

g *The doctrine of the Gospel is the onely certaine and true doctrine.* 409.

h *It's not enough to heare or reade Gods word unlesse wee be mindefull of the same.*

The Text.	*The Analysis.*	*The Doctrines.*	pag.

Verse.

3. a *knowing this first: that there shall come in the* b *last dayes, scoffers,* c e f *walking after their* d *owne lusts.*

4. *And saying,* g *where is the promise of his comming?*

THese verses containe the second particular which is to be considered in the first part of this chapter, namely a prophesie touching Epicures, which deny the comming of Christ Iesus, the end of the world, the reward of the godly, and punishment of the wicked. Those he describeth, 1. from the time, wherein they would abound, *in the last dayes.* 2. from their nature, *Scoffers, walking after their owne lusts.* 3. from their blasphemous speeches, *where is the promise of his comming.* 4. from their ridiculous reason, to confirme their opinion, *for since the Fathers fell asleepe all things continue as they were from the*

a *Both preachers and people should take notice of scoffers and mockers.* 413.

b *There hath not beene any time so pestred with scoffers and scorners of religion, as these last daies.* 416.

c *Scoffers and scorners of religion walke after their own lusts.* 419.

d *There is lust and concupiscence in every one.* 420.

e *Mockers of God have their hearts filled with ungodly lusts.* 421.

f *Mockers and scorners are vassals and slaves to their owne lusts.* 421.

g *There is not any point of religion in a manner, more opposed and contradicted by the devill and his instruments, than this of*

h *I for since the Fathers fell* k *asleepe,* l *all things continue as they were from the beginning of the creation.*

the beginning of the creation. 5. from the certainty hereof, *this know.*

Christs second comming to judgement.

h *Such as are carnall and fleshly minded are ridiculous in their judging and reasoning about points of religion.* i *Gods providence is wonderfull in the preservation of his creatures.* k *Death is but a sleepe.* l *The wicked abuse Gods blessings to the dishonour of his name.*

425. 426.

The Text.

Verse.

5. a *For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.*

6. b *whereby the world that then was, being overflowed with water perished.*

7. b *But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men.*

The Analysis. The Doctrines. pag.

THese with the two following verses containe the third particular to be observed in the former part of this Chapter, namely a confutation of the preceding argument of the forementioned scoffers denying the comming of Christ. The falsehood as well of it's proposition as assumption our Apostle detecteth; the proposition was this, that if the world had already endured for many ages, it should likewise endure for ever, our Apostle denyeth it, because as God was able by his word to create the world, and all things therein, so he is able by the same word to dissolve and destroy it. Their Assumption was this, that the course of nature is all one as it was from the beginning of the creation, this our Apostle doth in like manner deny. *The world that then was* (saith he) *being overflowed with water perished.* The parts considered are two. 1. a confutation of errour, layd downe in the 5. and 6. verses, containing matter both of reprehension, and instruction; reprehension of their wilfull, willing and affected ignorance; instruction in the same things wherein they were willingly ignorant, namely, 1. about the creation of the world, which both in regard of the manner and matter thereof was by the word of God. 2. about the destruction of the world, which is eyther past, or to come, past by water, to come by fire. 2. an asseveration of the truth laid downe verse. 7. declaring that this world reserved by Gods word, shall at the day of judgement and perdition of ungodly men, be destroyed by fire. In both there being three things layd downe. 1. the creation of all things, wher's the efficient, the time, the matter, and manner. 2. the destruction of the old world, wher's the things destroyed, the meanes whereby. 3. the

a *The word of God revealed in the Scriptures is the ordinary & especiall meanes, both to be preserved from errour, and confute all erronious opinions.* 429.

b *As by Gods decree the heavens and earth were created in the beginning: and thereafter the earth was drowned, so by the same are they reserved unto fire against the day of judgement.* 433.

the destruction at the last judgement, where's the matter to be destroyed: How they are now upholden; the meanes whereby destroyed; at what time; and the portion of the wicked on that day.

Text.	The Analysis.	The Doctrines.	pag.
Verse, 8. * *But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeeres as one day.* 9. [a] *The Lord is not slacke concerning his promise (as some men count slackenesse) but is long suffering to us ward, not willing that* [c] *any should perish, but that all should come to* [b] *repentance.*	THese verses containe an Answer unto a maine objection of those scornefull Adversaries. The objection is this: If Christ be to come unto judgement, as ye preach, and hee himselfe hath promised, then why doth hee so long delay his comming, why hath he not come all this while, many hundreds of yeares being past since the promise was made? Sure he is either unwilling, or if willing, yet unable to accomplish his promise. The answer is twofold; The former laide downe, verse, 8. taken out of Psal. 90.4. for *a thousand yeares in thy sight are but as yesterday, when it is past*, which the Apostle amplifieth by the like sentence. *One day is with the Lord as a thousand yeares*, whereof accordingly he would not have us ignorant; and therefore doth by a loving compellation exhort us to the knowledge of the same. *Beloved (saith he) be not ignorant, &c.* The latter laid downe, verse 9. shewing the true cause why the Lord doth deferre his comming, even *because he is long suffering to us ward, not willing that any of us should perish, but that all of us should come to repentance.*	* *God doth not measure times and seasons according to the corrupt judgement of man.* [a] *God doth not through slacknes deferre the promise of his comming, but stayeth till the appointed time.* [b] *God doth by his patience and long suffering incite us unto repentance.* [c] *Gods love towards his owne children is unspeakable.*	442 446 447 451

Verse, 10. *But the* [a] *day of the Lord will come as a* [b] *theefe in the night, in the which the* [c] *heavens shall passe away with a great noise, and the elements shall melt with fervent heate, the earth also, and the works that are therein shall be burnt up.*

THe second part of the Chapter is layd downe in this, and the ensuing verses, it concerneth our Saviours second comming unto judgement, wherein two things are to be considered. 1. the doctrine thereof, vers. 10. 2. the uses which may and ought to be made thereof, in the verses following. The doctrine of the last judgement, containing the forme and manner thereof, or wh t wee are to beleeve touching the same, is layd downe in this tenth verse, consisting of these three parts. 1. the certainety thereof, *The day of the Lord will come.* 2. the suddenneſſe thereof, *as a theefe in the night.* 3. the consequents of the same. *In the which the heavens shall passe away with a great noise, and the elements shall melt with fervent heate, the earth also and the workes that are therein shall be burnt up.*

[a] *The day of the Lord will certainely come.* 452.

[b] *The day of the Lord will come as a theefe in the night.* 456.

[c] *The comming of Christ unto judgement shall be most illustrious and glorious.* 461.

[d] *The things which are now in most estimation with the men of this world, shall at the day of judgement be consumed with fire.* 461.

The Text.

11. * *Seeing then that these things shall be dissolved, what manner of persons ought yee to be in all holy conversation and godlines?*

The Analysis.	*The Doctrines.*	pag.
FOllow the uses of the preceding Doctrine of the last judgement, being in number foure. The 1. being unto purity and piety, is layd downe in these words, which consist of these two parts. 1. an exhortation unto purity and piety, layd downe by way of interrogation, *what manner of persons ought yee to be in all holy conversation and godlinesse?* 2. the reason of the exhortation, taken from the dissolution of all things, *seeing then that all these things shall be dissolved, &c.*	* *The consideration of the undoubted dissolution of these things on the day of judgement, should incite us now unto holinesse.*	464.

Text.

Verse, 12. [a] *Looking for, and* [b] *hasting unto the comming of the day of God* [c] *wherein the heavens being on fire shall be*

The Analysis.	*The Doctrines.*	pag
THe second being unto an expectation of the day of judgment, together with our preparation for the same, is laide downe in these verses, wherein these three things are to be considered. 1. what wee are to doe before this day, namely, *with patience*	[a] *We ought with patience to expect, wait, and looke for the comming of this day.* 469. [b] *We must hasten the comming of this day of God, or hasten unto the comming thereof.* 470. [c] *The day of the Lord shall be a glorious day.* 471	

d *It*

d dissolved & the d elements shal melt with fervent heate. 13. Never the lesse we according to his e promise looke for f new heavens, and a new earth, wherein g dwelleth righteousnesse.

patience to expect, wait and looke for it, and to hasten the comming or unto the comming thereof. 2. what shall be done upon this day. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heate, yea then there shall be new heavens and a new earth. 3. what shall be perpetuall after this day, wherein dwelleth righteousnesse.

d It shall be a day of exceeding terrour. 471.

e Upon that day the promises of God shall absolutely bee fulfilled and accomplished. 471.

f The heavens and the earth shal be changed from the state and condition, wherein they are now, even bee purified and refined by fire. 471.

g In those new heavens the righteous shall dwell, among whom shall be nothing but righteousnes. 472.

The Text.

Verse,

The Analysis.

The Doctrines.

pag.

14. * Wherefore g beloved f seeing yee looke for such things, e be c d diligent that yee may be h found of him in a peace without b spot, and blamelesse.

THe third use of the preceding doctrine being unto innocencie of life, is layd downe in these words, wherein these two parts are to be considered. 1. an exhortation, *be diligent that yee may be found of him in peace without spot and blamelesse.* 2. a reason to enforce the same, *seeing yee looke for such things*; even for new heavens, and a new earth, wherein dwelleth righteousnesse. Herein foure particulars are implyed. 1. the dutie whereunto wee are exhorted, *to be in peace, to be without spot and blamelesse.* 2. the manner how we are to performe it, with *diligence*, even an extraordinarie, earnest, ardent endevour towards the attaining of the same. 3. the meanes whereby to enforce it, our expectation of those new heavens and new earth, wherein dwelleth righteousnesse. 4. the motives inducing to the performance thereof; the former, from our Apostles love and care in urging it, *beloved,*

* *We must be now renued that we may inherit those new heavens.* 474.

* *True hope is fruitfull.* 474.

* *It's not enough to bee at peace or enemies to sinne for a time, unlesse we be so found of him.* 475.

a *We must labour and endevour to be in peace.* 475.

a *With God.* 476.

a *With our neighbours.* 478.

a *With our selves.* 479.

b *We must labour to be found without spot and blamelesse.* 481.

c *Holy duties are to be performed with all diligence.* 483.

d *It's not an easie matter to attaine unto true peace, and so to be found without spot and blamelesse.* 483.

o *Their condition is miserable which are at variance with God, their neighbours, themselves.* 483.

e *It doth well beseeme Christians to set themselves about this dutie.* 483.

f *Our expectation of those new heavens an especiall furtherance that wee may be found without*

ved. The latter Gods expectation of the same at our hands, implied in these words, *found of him.*

spot and blameless.

g *Our Apostles care and love in urging this duty, should provoke us to the performance of the same.* 486.

h *Gods looking for the accomplishment of the foresaide dutie, should incite us thereunto.* 486.

Text.

Verse,
15. * *And account that the long suffering of the Lord is salvation,* [a] *even* [b] *as our* [d] *beloved brother* [d] *Paul also, according to the* [e] *wisedome given unto him,* [g] *hath* [a] *written unto*
c *f you.*
16. *As also in all his Epistles, speaking in them of these things, in which some things are hard to be* [m] *understood which they that are* [h] *unlearned and unstable,* [i] *wrest, as they doe also the* [k] *other Scriptures unto their* [l] *owne destruction.*

The Analysis. The Doctrines. pag.

THese verses containe a confirmation of the preceeding use, and that both by a repetition of the doctrine laid downe in the 9. verse, which concernerh Gods patience, as also by an allegation of the same doctrin urged by the Apostle *Paul* in all his Epistles: from which hee taketh occasion to commend both him and his writing unto them, which by the unlearned and unstable were so much wrested unto their owne destruction. Herein these foure parts are to bee considered. 1. a dutie, *Account that the long-suffering of the Lord is salvation.* 2. a confirmation of this duty by the testimony of the Apostle *Paul,* who had written unto them of the selfe same things. 3. a commendation of *Paul* and his writings, *Even as our beloved brother Paul also,* &c. 4. our Apostles judgement touching the writings of *Paul,* together with the unlearned and unstable their abuse of the same, & other Scriptures, *in which are some things hard to be understood, which they that are unlearned, and unstable wrest, as they do also the other Scriptures, unto their owne destruction.*

* *Christians should account that the patience and long-sufferance of God tendeth to their salvation.* 487.

[a] *The Apostles consent and agree in their doctrine.* 494.

[b] *It's needfull that we should be instructed in those things which concerne our salvation.* 494.

c *The same points of doctrine which are profitable for one people, are profitable also for another.* 495.

[d] *Peter not ashamed to reade and alledge the writings of Paul.* 495.

[e] *Peter manifesteth no small wisedome and discretion in commending Paul.* 496.

[d] *Peter by this his commendation of Paul, manifesteth his love unto him.* 496.

[g] *The Apostles different forme of writing proceeded of Gods Spirit.* 596.

[a] *Paul by likelihood was Author of the Epistle to the Hebrewes.* 497.

[g] *Pauls Epistles were written before these of Peter.* 497.

[o] *Such as would profit by the Scripture must have a sanctified use of them.* 497.

[h] *Such as wrest the Scriptures, are either ignorant, or unstable, or both.* 498.

[i] *The Scriptures are then wrested, when they are made to prove*

prove every thing, to confirme any error. [k] The ignorant and unstable offer violence unto the whole Scriptures. [l] Such as pervert the Scriptures, wrest them unto their owne destruction. [m] The Scriptures are not so obscure, but that they may be understood of the faithfull. 498. 498. 498.

The Text.	The Analysis.	The Doctrines.	pag.
Verse, 17. [g] Ye therfore beloved, seeing yee know these things before, c [f] beware lest [a] yee [b] also being d led away with the errour of the wicked, [e] fall from your owne stedfastnesse. 18. h but [i] grow in grace, and in the knowledg of our Lord and Saviour Iesus Christ, to [k] him be glory, both now and for ever, Amen.	THese verses containe the 4. use of the preceeding doctrine, which is unto watchfulnesse, perseverance, the growth in grace, &c. as also an Epitome of the whole Epistle, with the conclusion both of it, and this Chapter. It consisteth of these foure parts, 1. an exhortation, *beware lest ye also being led away with the error of the wicked fall from your owne stedfastnesse.* 2. the Reason of the exhortation, *Seeing ye know these things before.* 3. the meanes whereby to performe the foresaid dutie, *but grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ.* 4. the close or shutting up of the whole Epistle, *To him be glory both now and for ever, Amen.*	[a] There are a great many which fall away from their Christian profession.	501.
		[b] The falls of others should make us more carefull of our selves.	502.
		c It's exceeding hard and difficult to goe on and persevere in the course of godlinesse.	502.
		[d] The ungodly by their erronious doctrine endevour to withdraw men and women from the truth of God.	502.
		[e] Such as suffer themselves to be entangled by false teachers, will at length fall from their owne stedfastnesse.	503.
		[f] Christians should endevour to goe on in the course of godlinesse carefully avoyding all hereticks and heresies, which may withdraw them from the same.	
		[g] The admonitions and warnings of Gods word should incite us unto perseverance in the course of godlinesse.	507.
		[h] Gods grace the especiall meanes to keepe us from Apostasie.	507.
		[i] Christians must daily grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ.	508.
		[k k] Majestie, power, dominion and glory are to be ascribed to Christ both here in the Church militant, and hereafter in the Church triumphant.	513.

The Printer to the Reader.

Becauſe it is in a manner impoſſible that bookes of any quantitie (in the firſt impreſſion) ſhould eſcape all faults, and eſpecially in the abſence of the Author. Therefore it ſhall pleaſe the Chriſtian Reader to avoyd partialty, judge charitably, and correct diligently ſuch errors as (on our behalfe) unwillingly have eſcaped our correction. All which (God willing) at another time we ſhall amend moſt attentively. Literall faults, points miſplaced, words either to be added or put out, not much marrtng the ſenſe, and eaſie to be perceived of the judicious Reader, we leave unto thine owne conſideration: others more materiall, amend as followeth.

Words to be added.

PAge, 10. line, 27. painefull, p. 59. l. 12. becauſe of, p. 91. l. 14. The godly, p. 161. 28. The ſecond is this that, p. 224. l. 21. 1. I ſay to take notice of falſe teachers, p. 231. l. 35. not, p. 232. l. 1. not. p. 406. l. 35. as if it were not canonicall.

Words to be put out.

page, 208. line. 23. yea we have darknes within our ſelves, p. 386. l. 13. & uſing the meanes whereby thou maiſt be drawne, p. 414. l. 37. not, p. 496. 16. both of people.

Words to be amended.

Page, 14. line, 1. for new, reade true, p. 30. l. 20. the ſame, r. thoſe which we have, p. 32. l. 1. more, r. both, p. 75. l. 7. heaven. r. hearken, p. 264. l. 38. murderers, r. are, p. 281. l. 7. 10000. r. 100000. p. 281. 12. Epheſians, r. Egyptians, p. 305. l. 37. godly, r. ungodly, p. 315. l. 2. receive him in that, r. preſerve him in the, p. 330. l. 27. downe; witnes, r. downe within, p. 341. l. 22, 23. Apoſtles, r. Angels, p. 362. 35. redeceiving, r. in regard of our bodies and goods: do not coſen one another, do not deceive one another, p. 378. l. 15. forces, r. ſorcerers, p. 380. l. 9. frō truth, r. truth, the truth of God, p. 386. l. 1. affections, r. aſſertions, p. 391. l. 31. deſpiſeſt, r. diſperſeth, p. 404. l. 33. ſorrow r. foes, p. 425. 36. moore, r. moone, p. 435. l. 20. ſpeake, r. ſhake, p. 460. l. 17. cace, r. care, p. 468. l. 3. ſtonie, r. ſandie, p. 496. l. 10. deſtruction, r. diſcretion.

In the margent.

Careleſnes, for carefulnes, p. 160. madnes, for manner, p. 246. *Templum*, for *templa*, p. 264. righteous, for unrighteous, 307.

A FAMILIAR AND plaine EXPOSITION on the second Epistle of Saint PETER.

BLessed Saint PETER, having in his former Epistle partly comforted, and partly admonished the faithfull in his dayes, groning under the heavy burthen of persecution, patiently to endure the same, and constantly to persevere in the truth of God which they had received, exhorting them all to holinesse of life, and putting them in minde of their mutuall dutie one towards another; lest after his death they might be seduced by false Teachers, and drawne away by the corrupt and evill example of others, hee doth also direct this his second Epistle unto them, exhorting and perswading them, having once received the knowledge of the Gospell, and made profession of the same, to confirme it by good

The Coherence of this second Epistle with the former.

workes, encreaſing daily more and more in Chriſtian graces, continuing and perſevering therein, notwithſtanding of all lets and impediments, even unto the end. Whence may be noted.

Peters diligence in the execution of his miniſteriall function. Ioh. 21. 15, 16, 17.

Firſt, The care which this our Apoſtle had of the Church of God, his great painefulneſſe and diligence in executing that Commiſſion and Injunction which our Saviour preſcri- unto him, as it is recorded by Saint *Iohn*, that beloved Diſciple of Chriſt, in theſe words: *Feed my Lambes, feed my ſheep, feed my ſheepe:* He was painfull in preaching, he is alſo painfull in writing. Yea, the nigher he drew unto his end, he was the more carefull for the good of Gods people; hee wrote unto them before, he doth alſo write unto them againe, and if he had lived longer, he would no doubt ſtill haue imployed his talent for their good.

Vſe.

Herein indeed the Miniſters of Gods Word ſhould imploy themſelves; herein they ſhould endevour with all their ſtrength; herein they ſhould be painfull and watchfull; hereunto they ſhould by all meanes take heed, even by their painefull labours and endevours in their ſeverall places, to ſeeke the good and profit of GODS Church and children. Herein Saint *Paul* imployed himſelfe al the time he was in *Aſia*: *Serving the Lord with all humility of minde, and with many teares, and temptations which befell him by the lying in wait of the Iewes: Keeping backe nothing that was profitable unto them, but ſhewing them, and teaching them publikely, and from houſe to houſe, teſtifying both to the Iewes and alſo to the Greekes, repentance towards God, and faith toward our Lord Ieſus Chriſt:* Yea, he warned alſo the Elders of the Church, *To take heed unto themſelves, and to all the flocke, over the which the holy Ghoſt had made them over-ſeers, to feed the Church of God, which he had purchaſed with his owne bloud:* that ſo they following his ſteppes, might in his abſence benefit the Church of God. The like duty did he preſcribe both unto *Timothy* and *Titus*. Its not enough, unleſſe we imploy our ſelfe about this worke. *I charge thee therefore* (ſaith *Paul* unto *Timothy*) *before God and the Lord Ieſus Chriſt, who ſhall judge the quicke and the dead* at

Act 20. 19, 20, 21.

Ibid. 28.

1 Tim. 3. 15, 16. Tit. 2. 15.

2 Tim. 4. 1.

at his appearing and his kingdome: preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.

Secondly, The necessitie wherein wee stand of frequent and often admonitions: we have so many pull-backs, so many lettes and impediments to withdraw us from godlinesse, that we have need not once or twice only, but often to be put in mind of our duty, more & more to be grounded & established in the truth of God. We have need of *line upon line, precept upon precept, now a little, and then a little.* If once writing had beene sufficient, our Apostle needed not have troubled himselfe to write unto thē the second time, but knowing their necessitie, and how behovefull it was for them, he addeth unto his first, this second Epistle. We doe often-undergoe new crosses, and therefore have need of new comforts; we are often assaulted with new temptations, and therefore have need of new directions, admonitions, exhortations; Yea, most are so glued unto their old sinnes, as that they have need againe and againe to be dehorted from the same.

People stand in need of frequent and often admonitions.

Isa. 28. 10.

Great therefore is their folly which doe murmure and grudge, if they doe not daily heare variety of new matter, though they themselves continue in their old sinnes, adultery covetousnesse, drunkennesse, and the like; It liketh them well to continue in their sinnes, but to heare of them more than once (if once) they cannot endure, and therefore if haply the Preacher (as its his dutie) doth continue his dehortations, or multiply reprehensions, they inveigh against him as a busi-body, censure him for an ignorant, as lacking matter; not considering that once dressing of a dangerous wound is not sufficient to heale it; that they themselves have not forsaken their former sinnes, or (if forsaken them) are in danger againe to fall into the like. Thus of the coherence of this second Epistle with the former. Touching the Epistle it selfe, howsoever the authority thereof hath beene called in question, as both *Nicephorus* and *Eusebius* doe testifie, yea, and unto this day the *Syrians* doe not admit of the same; Yet is it no lesse Canonicall than are the other Scriptures: containing

Vse.

Simil.

Niceph. lib. 5. cap. 26. Euseb. eccles. hist. lib. 3. c. 3.

much heavenly and fruitfull matter, ſuch as is of great weight and conſequence, ſpecially in theſe dangerous dayes. Neither need any doubt of the authority of the ſame, in regard that it differeth ſomewhat in ſtile from the former, becauſe our Apoſtle was now neere unto his end when he wrote the ſame: as he himſelfe doth intimate in theſe words

2 Pet 1.14. *Knowing that ſhortly I muſt put off this my tabernacle, even as our Lord Ieſus Chriſt hath ſhewed me.*

Concerning it, conſider we three things in generall; 1 the occaſion, 2 the argument; 3 the parts of the ſame.

The occaſion of this Epiſtle. 2 Pet. 1.12. 2 Pet. 3.18. Touching the occaſion, we find it two-fold; firſt, that he might confirme them in the truth of God, againſt all Heretiques and falſe Teachers; that he might *exhort them to make their calling and election ſure*, that he might *incite them to grow in grace, and in the knowledge of Ieſus Chriſt*. Secondly, becauſe he drew nigh unto death, and therefore would leave them a pledge of his loue, a teſtimony of holy Doctrine, that as old

Luk. 2.29. *Simeon* did ſweetly ſing before his death, for the good of Gods people: ſo this our *Simeon* might doe the like. Thus

2 Pet. 1.13. 14. he himſelfe witneſſeth in theſe words, *Yea, I thinke it meete as long as I am in this Tabernacle to ſtirre you up, by putting you in remembrance; knowing that ſhortly I muſt put off this my Tabernacle, even as our Lord Ieſus Chriſt hath ſhewed me.* Thus of the occaſion.

The argument Chap. 1.12. Touching the Argument. Its our Apoſtles purpoſe to put the faithfull in minde of ſuch things as appertaine to everlaſting ſalvation, and therefore having in few words confirmed them in the hope of the increaſe of the ſpirituall gifts of

Chap. 1.3.4. God beſtowed upon them, he doth firſt exhort them to

Chap 1.5.6. *grow in faith, and other Chriſtian vertues*; then *to perſevere in*

Chap 1.16. *faith, and continue in the confeſſion of the doctrine delivered unto them: admoniſhing them of falſe Teachers, how to beware of*

Chap 2.1. &c. *them, and how to know them: as alſo to beware of ſcorners and*

Chap. 3.3. *mockers, which deny the comming of Chriſt*. Briefly he doth

Chap. 3.17. exhort us daily to *grow in grace, to eſchew falſe Teachers and ſcoffers, to walke worthy of that vocation whereunto we have beene called, taking heed leſt at any time we be led away with the errour*

of

of the wicked, and so fall from our owne stedfastnesse. Thus of the argument.

Touching the parts, they are three; first, the Preface; secondly, the Treatise or Body of the Epistle; and thirdly, the Conclusion. — The parts.

The Preface is laid downe in the two first verses of the first chapter, containing both the Superscription, the Inscription and the Salutation; or, the Person saluting, the Persons saluted, the good which he wisheth unto them. — Preface.

The Treatise is continued from the third verse of the first Chapter, unto the sixeteenth of the third: containing three Propositions; First, touching the *encrease of grace*, especially of faith, which our Apostle would not have to be dead, but to be accompanied with Knowledge, Temperance, Patience, Godlinesse, brotherly kindnesse, Charitie, as proceeding not from the hearing of Fables, but of the Gospell, which he himselfe so old and sure a witnesse (as being present with Christ at his Transfiguration) did commend unto them from the very Author of the Scripture the holy Ghost. — Treatise. Chap.1.5. Chap.1.6.7. verses.

Secondly, touching the eschewing of Seducers and false Teachers, whom he doth describe from their wicked and damnable doctrine; from their subtilty, blasphemy, followers, undoubted destruction, sinnes, uncleannesse, disobedience unto Magistrates, presumptuousnesse, covetousnesse, and the like. — Chap.2.1,2.3,&c.

Thirdly, touching the wicked manners of the last age of the world, especially of those who would scoffe and mocke at the comming of the Lord; whom he reprehendeth, confuting their folly by shewing that there shall be a judgement; why this judgement is so long deferred, how our Saviour shall come to judgement, and that the godly ought to prepare themselves for the same. — Chap.3.1.-17

The Conclusion contained in the two last verses of the third Chapter, consisteth of a dehortation; (wherein there's a recapitulation of the whole Epistle) an exhortation; and a Thankesgiving: In all which our Apostle as a faithfull watchman and wise Counseller, warneth them of their dan- — Conclusion. Chap.3.17, 18.

ger, prescribeth the best meanes for their deliverance, he informeth them of things past; he sheweth them their present condition: he prophecyeth of the last times.

Others doe otherwise divide this Epistle, according to the three chapters therof, consisting of a three square army of adversaries; first, of Hypocrites and dissembling Christians; secondly, of Antichrist, and deceitfull Heretickes; thirdly, of *Atheists* and ungodly *Epicures*. The first Chapter, describing the state of perfection, what the Church should be in this world, *viz.* most studious of vertue and good works. The second setting forth the corrupted estate of the Church, under Antichrist, as being pestered with Heretiques and false Teachers. The third shewing in what estate it should be about the end of the world, vexed and troubled with *Atheists* and *Epicures*. But the former I judge more plaine and easie, fitting the capacity of the meanest. Thus of the whole Epistle in generall.

Chap. I.

The Argument of the first Chapter.

IN this Chapter our Apostle confirmeth the faithfull, in hope of the increase of Gods graces, exhorting them by faith and good workes, to make their calling and election sure, whereof he is carefull to put them in minde, knowing that his death is at hand; and warneth them to be constant in the faith of Christ, who is the true Sonne of God, by the eye-witnesse of the Apostles, beholding his Majestie, and by the testimony of the Father, and the Prophets.

The severall parts of the same.

It consisteth of these foure parts; first, the Preface, *verse* 1, 2. secondly, a Confirmation of them in the hope of the increase of Gods graces, *verse* 3, 4. Thirdly, an Exhortation unto the study of faith, and other Christian duties and graces, with divers reasons to enforce the same, from *verse* 5. to *verse* 16. Fourthly, an Exhortation to be constant in the faith of Christ, the Sonne of God, from *verse* 16, unto the end of the Chap-

Chapter. Thus of the particular resolution of this first Chapter.

Vers. 1 *Simon Peter, a servant and an Apostle of Iesus Christ, to them that have obtained like precious faith with us, through the righteousnesse God, and our Saviour Christ.*
2 *Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus our Lord.*

These Verses (being the preface) containe as well the first part of the whole Epistle, as of this first Chapter. They consist of these three particulars. First, the Superscription, in these words, *Simon Peter, a Servant and Apostle of Iesus Christ.* Secondly, the Inscription in these words, *To them that have obtained like precious faith with us, through the righteousnesse of God and our Saviour Christ.* Thirdly, the Salutation in these, *Grace and peace be multiplied unto you, through the knowledge of God, and of Iesus our Lord.* The Superscription sheweth the Writer, the Inscription, the persons to whom he doth write, the Salutation, what he doth wish unto them; of which three in order. Concerning the first, the Superscription, it containeth a description of the Pen-man or Writer of this Epistle: and that first from his name, *Simon*, or (as its in the Originall) *Simeon*; secondly, from his sirname, *Peter*. Thirdly, from his offices, generall, a servant, particular, an Apostle of Iesus Christ.

Three particulars observed in these verses.
1
2
3

Three particulars observed in the superscription.
1
2
3

Touching his name *Simon* or *Simeon*, given unto him at his circumcision, it signifieth obedient; whereunto accordingly he did answer, he was obedient, in leaving all and following Christ: he was obedient in feeding the Lambes and Sheepe of Christ: he was obedient in laying downe his life for the cause of Christ; whence may be inferred, that

His name *Simon*.

Matth. 4. 20.

Its the duty of every one of us to leade our lives according unto those good names given unto us at our Baptisme. Is thy name *Iohn*? be gracious: Is it *Simon*, be obedient: Is it *Andrew*? be manly: Is it *Hannah*? be mercifull, degenerate not from thy

D. Its the duty of Christians to leade their lives answerable unto their Christian names.

His firname *Peter.* Matth. 16 16.

thy very name, leſt it in the laſt judgement riſe up as a witneſſe againſt thee.

Touching his firname, *Peter*, which our Saviour did impoſe upon him, it is by ſome interpreted, acknowledging, by others, knowne, by others, looſing; but moſt commonly rockie or ſtonie, which agreeth well with our Apoſtle, in reſpect of that his firme faith in Ieſus Chriſt. Neither is the change of names unuſuall in Scripture, as *Abram* into *Abraham*; *Sarai* into *Sarah*; *Iacob* into *Iſrael*, and the like.

Gen. 17. 5. 15 Gen. 32. 28.

Who *Peter* was.

This our Apoſtle, by Nation was a *Galidean*, borne in the Village *Bethſaida*, whoſe father was *Iohn* or *Iona*, a Fiſherman, and his brother, *Andrew*, of the ſame profeſſion, with whom he was called.

Why our Apoſtle prefixeth his name.

If any demand why our Apoſtle doth here prefixe his name: I anſwer, firſt, to declare, that he was neither afraid to deliver the truth, nor aſhamed of the truth delivered, yea, that he was ready both to juſtifie his writings, and to ſatisfie to his power, all ſuch as would make any ſcruple againſt the ſame. 1

Secondly, in regard of the hurt which commeth unto the Church by nameleſſe writings, which are worthily to be ſuſpected, it being the ancient practiſe of Sathan to deceive the Church by counterfeit and nameleſſe bookes, of which Saint *Paul* writeth unto the *Theſſalonians*: yea, and at this day, thoſe hypocrites that are affraid or aſhamed, openly to make confeſſion of their Religion, doe powre out their poyſon in the Church, ſuppreſſing their names: witneſſe thoſe many ſeditious and hereticall Pamphlets ſcattered abroad by Anabaptiſts, Familiſts, and others. Yea, hereby he ſheweth himſelfe to be the undoubted Author of this Epiſtle, whereof, howſoever ſome doe doubt, finding the penning more obſcure, and the ſtile divers from the firſt, yet if we looke unto the time when *Peter* writ it, in his olde age with one foot in the grave; or to the things contained in it, no whit unworthy an Apoſtles ſpirit; or chiefely to his owne witneſſe, word and warrant prefixed here; the doubt will be eaſily diſſolved, and we aſſured that its Saint *Peters* Worke. 2 2 Theſſ. 2. 2. 3

Touching

Touching his offices, generall a Servant, particular an Apostle of Iesus Christ; the former being a name of humilitie, the latter of dignity.

His offices generall.

Touching the former, he nameth himselfe a Servant of Iesus Christ, that is, a Minister or Servitour of Christ, in publishing his will by preaching the Gospell, and not onely a Servant (as other Christians) by common profession. And this our Apostle mentioneth, both to bring his doctrine into greater request (doctrine being seldome effectuall when the person of the Minister is despised) as also that it might appeare, that in writing unto them he did but performe his office, and that they were bound to accomplish those things which he in his Masters name, according to his Masters will required of them.

A Servant of Christ.

Why our Apostle maketh mention that he was the servant of Christ.

In generall, every man is the servant of Christ by creation, and so must serve him whether they will or not. In particular, every true Christian is the servant of Christ, and so ought to acknowledge themselves, endeavouring by all meanes to please God and his Sonne Iesus Christ. But

D. The Preachers of Gods Word are in speciall the servants of Christ.

In speciall, the Preachers of Gods Word, they are the Servants of Christ. Thus Saint *Paul* stileth himselfe; thus Saint *Iames*; thus Saint *Iude*, and thus our Apostle. Thus doth the Lord stile *Moses*; thus doth he stile the Prophets, thus doth our Saviour stile his Disciples; thus doe the twenty foure Elders stile Gods Prophets; thus the Angel, at whose feet *Iohn* fell to worship him, said unto him, *See thou doe it not, I am thy fellow Servant, and of thy brethren the Prophets*; yea, this a certaine Damosell possessed with a spirit of Divination, acknowledged, when following *Paul* and *Silas*, *She cryed, saying, these men are the servants of the most high God, which shew unto us the way of salvation.*

2 Kings 21.8. Ier. 7.25. Mat. 10.24. Reu. 11.18. Reu. 22.9. Act. 16.17.

Hereof this reason may be rendred, because they after a speciall manner are imployed in the service of Iesus Christ. Other men may serve him, and yet walke in their Callings, but Preachers have no other calling but this, even to performe Gods will in the preaching of his Word, whereby soules may be gained unto his Kingdome. They are his watchmen, his

Reason.

2 Tim.2.15. Isa.60.17. 1 Cor.4.1. Isa61.5. Iam.3.15. 1 Cor.3.10. 2 Cor.5.20. Phil.1.25. Act.20.28. Mat.9.37.

his workemen, his officers, his stewards; his Ploughmen, his Pastors, his Builders, his Ambassadours, his Souldiers, his Overseers, his Harvestmen; all is for him and his service, whereunto they are called. Hence it followeth

Vses of Instruction.

I

Act.6.3,4.

For instruction; first, that the Ministers of the Gospell, the Preachers of Gods Word ought onely and wholly to imploy themselves about the service of Iesus Christ, whose servants they are after a speciall manner. This the Apostles well considered, when they said unto the multitude of the Disciples, *It is not reason that we should leave the Word of God, to serve Tables, Wherefore brethren looke out among you, seven men of honest report, full of the holy Ghost and wisedome, whom we may appoint over this businesse, but we will give our selves continually unto prayer, and to the Ministerie of the Word.*

2

Secondly, that the Calling of the Ministerie is both honourable and painefull, honourable, in as much as Ministers are the servants of Iesus Christ, the Ambassadors and Heralds of the Living God, Stewards of the King of heavens houshold, admitted, as it were, into his Presence-Chamber, and Councell table, Guardians and Watchmen over mens soules; having power to binde and loose, to open and shut heaven, *to be unto God the sweet savour of Christ, in them that are saved, and in them that perish*: So that a Minister and Pastor in his place, (though out of the Pulpit) is no contemptible person, but worthy of honour, his very name of servant of Iesus Christ, being full of honour and authority, wherewith even King *David* more than once or twice stileth himselfe, as being a service, wherein is required both diligence and faithfulnesse; diligence in imploying themselves wholly about their Masters businesse, cheerefully undergoing, and valiantly overcomming all those crosses, lettes, hindrances and impediments, which they shall meete withall in the performance of their service; faithfulnesse, in gaining Disciples unto Christ in seeking to please and approve themselves unto Christ.

2 Cor.2.15.

Psal.143.2. 1 2.

Vses of Reprehension unto Preachers.

For reprehension, both of Preachers and of People: of Preachers, that they doe fearefully sinne against God, if they doe imploy themselves and their labours, otherwise than in

in

the ſervice of Ieſus Chriſt, and thus alas doe too too many in theſe our dayes imploy themſelves, ſome being unskilful, others being unwilling to feed their hungerſtarved flockes. How many ſpend and imploy the moſt of their time in heaping up of riches, making their children great upon earth? how many doe live in ſtrife and contention with their neighbours? how many doe preach lies in the name of the Lord, ſowing Cockle and Tares in Gods field, even drawing away Gods people with their erroneous and hereticall doctrine? how many live ſcandalouſly, abuſing themſelves by intemperancy; chiefe examples of drunkenneſſe, prophaneneſſe, idleneſſe, pride, and the like monſtrous ſinnes? Of people, that they alſo doe fearefully ſinne againſt God, which doe either deſpiſe the Preachers, or diſobey their preaching, the Preachers being his ſervants, their preaching his ſervice; and yet alas, thouſands offend every way, deſpiſing the Preachers, diſobeying their Preaching. Oh how contemptible poore and plaine Preachers are in the eyes of moſt men, they may now juſtly complaine with the Prophet *Iſaiah*, that *they were wearied with men*; with the Prophet *Zechariah*, that *they were wondred at*; and with the Apoſtle *Paul*, that *they are made a ſpectacle unto the world, and to Angels, and to men, made as the filth of the world, and the off-ſcouring of all things unto this day*. Yet are they the ſervants of Ieſus Chriſt. *Seemeth it unto you a light thing* (ſaith *David* unto *Sauls* men) *to be a Kings ſonne in Law?* So ſay I, Seemeth it unto you a ſmall thing to be after a ſpeciall manner the ſervant of Ieſus Chriſt. Heare what our Maſter ſaith of us; *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me*. The Preachers of the Word, they are the Ambaſſadours of Ieſus Chriſt: the men of God, diſpoſers of the ſecrets of God, yea, workers together with God, how dareſt thou then deſpiſe them? As their perſons, ſo their Doctrine is no leſſe miſ-regarded, what loathing, what contempt, what diſobedience of Gods Word is amongſt us, may be eaſily perceived, by comparing mens practiſe with our preaching. We invite you unto the marriage

Vnto people.

Iſa.7.13.
Zech.3.8.

1 Cor.4.9.
13.

1 Sam. 18.23

Luke 10.16.

Eph.6.20.

1 Cor.4.1.

2 Cor.6.1.

Mat. 22. 3. marriage of the Kings sonne, but ye will not come; we tell you againe and againe, of your drunkennesse, pride, hypocrisie, swearing, covetousnesse, and the like, but in vaine, who

Isa. 53. 1. regardeth it? who hath beleeved our report? doth not the Drunkard continue in his drunkennesse? doth not the Swearer multiply his oathes? doth not the adulterer goe on in his whoredome? as the Oppressour in his covetousnesse? *Herod* will company with *Herodias* for all *Iohn Baptist*: the

Mat. 14. 3. Luke 16. 14. *Pharisees* will remaine covetous, for all that Christ spoke. Are we not the Ministers of God? are we not the servants of Iesus Christ? doe we tell you any thing but that which our Master willeth us? but that which tendeth unto the salvation of your soules, if you would imbrace it? Why doe yee then continue disobedient? will ye still goe on in the contempt of Gods Word? our Master will not endure it, he will let out his Vineyard unto others, and remove his Candlestick from you.

Vses of Consolation. For Consolation, such as are painfull in their Ministerie; First, howsoever the world respecteth them, yet are they esteemed of God, imployed by him after a speciall manner in his service. Secondly, the Lord protecteth and watcheth over them, whereof both Saint *Paul* and Saint *Peter*, had particular experience. Thirdly, God will revenge all their wrongs, even he which hath said, *Doe my Prophets no harme.*

1

2

3

Psal. 105. 15. 2 King. 9. 7. *Thou shalt smite* (said one of the children of the Prophets unto *Iehu*, when he annointed him King over *Israel*) *the house of Ahab thy Master, that I may avenge the bloud of my servants the Prophets, and the bloud of all the servants of the Lord, of the hand of Iezabel.* Fourthly, they shall obtaine a glorious reward, even the Kingdome of heaven.

4

Vses of exhortation. For Exhortation, both unto Preachers and people:

Vnto Preachers. Vnto Preachers, to performe the service of Christ, and to behave themselves as the Ministers and Servants of Christ.

In what things Ministers must manifest themselves to be the servants of Christ. Col. 3. 22. Servants, we know must spend the least part of the day about their owne businesse, imploying their time about their Masters affaires; so must we: servants must be painefull and faithfull, not with *eye-service, but with singlenesse of heart.* So should

should we; servants must be affraid to displease their Masters, so should we. Servants must not murmure, nor grudgingly goe about their worke, so neither must we. Servants must not be ashamed of their Masters service, so neither must we. Servants must not be their Masters enemies, or have amitie and familiarity with such as are, so neither must we. Oh that all of us could thus doe, even behave our selves in every thing, in our talking, walking, eating, drinking, apparell, and the like, as the servants of Christ! We want not motives to perswade us hereunto, we have a Master that is not onely able to kill the body, but throw both body and soule into hell fire; a Master that hath most absolute power of life and death over his servants, we have a Master that at all times beholdeth our actions; a Master that will render unto every servant according to his worke; a Master by whom we shall be called to an account, and to whom we must give an account of our Stewardship.

Motiues to incite them to performe his service. Mat. 10, 28.

Vnto people, account and esteeme of the Preachers of Gods Word, as of the servants of Christ, esteeme them, though not for their owne, yet for their Masters sake. Its Gods owne commandement: *Receive them in the Lord with all gladnesse, and hold such in reputation.* And againe, *Wee beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteeme them very highly in love for their workes sake.* And againe, *Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine.* Doe not discourage them, either by contempt of their persons, or Doctrine, but further them so much as in you lyeth, towards the gaining of your owne soules unto Gods Kingdome. Touching the later, he nameth himselfe an Apostle of Iesus Christ, that is, *One called to be a Planter and Founder of the New Testament among the Nations.* This was the speciall service about which he was imployed, even the highest Ministrie in the Church: hee was immediately called by Christ; he was immediately by him inspired with the true knowledge of Gods truth: hee was not tyed unto any certaine place, but went hither and thither to

Vnto people.

Phil. 2. 29. 1 Thess. 5. 12. 13.

1 Tim. 5: 17.

Particular an Apostle of Iesus Christ.

The notes of a true Apostle.

to plant the Gospell; all which were the notes of a new Apostle.

The excellency of their office. Mat. 28. 20. 1 Iohn 1. 3. Mat. 16. 19. Acts 3. 8. Acts 2. 4. Acts 8. 13. 18 Iohn 16. 13.

The excellency of this office did principally consist in these particulars. They were immediately called by Christ to preach the Gospell through the world; they were such as knew Christ in the flesh, and were eye-witnesses of his miracles, and hearers of his Sermons; they had the Keyes of the Kingdome of heaven, after a more speciall manner; they had power to worke miracles, they had the gift to speake with divers tongues and languages, they had power by laying on of their hands to give the holy Ghost, their doctrine was free from errour, in the knowledge of the mysteries, and high things of the Gospell, they exceeded others: yea, they had this speciall prerogative, to be Iudges of men at the day of Iudgement; that is, by their word and doctrine which they have preached, and the world refused, shall men be judged. This his Apostleship our Apostle mentioneth; first in regard of the false Apostles, and secondly, that it might appeare unto the Church, that not onely he was in his Calling, when he taught or wrote unto them, but that they themselves were in duty bound to receive his doctrine, as speaking from Christ, an Apostle, Ambassadour or Messenger from him. This being most certaine, that unlesse Ministers and Preachers speake as the words of Christ, people are not to receive them, nor their doctrine, are not tyed or bound to give obedience thereunto.

Mat. 19. 28.

Why our Apostle mentioneth his Apostleship.

In the words, an Apostle of Iesus Christ, both his calling and the Author of the same are set downe, his Calling, an Apostle, the Author of his Calling, Iesus Christ; an Apostle, that is one sent, implying his Commission, and the warrant he had for the discharge of his office, for without a warrant no man ought to intrude himselfe into the office of Ministery of Iesus Christ, implying, that such as enter into the Ministery, must have their particular approbation and warrant from him, he being the Master of his owne vineyard, and Lord of his Church. To conclude this Superscription, in that both those are conjoyned, a servant and an Apostle of Iesus Christ:

Heb 5. 4. *D.* Such as enter into the Ministery must have their particular warrant from Christ.

A servant and Apostle of Iesus Christ.

Their

Three things may be noted, first, *That it is not enough or sufficient for teaching or preaching the Word to be a servant of Christ, unlesse also there be a speciall Calling, Warrant, and Commission for the same.*

Secondly, *that none can be good Teachers or Preachers, unlesse they be first the servants of Christ.*

Thirdly, *that the chiefest offices of the Church, are for the service of the same, are to be imployed for the good of the same.* Thus of the Superscription. Concerning the II. the Inscription, *To them that have obtained like precious faith with us, through the righteousnesse of God, and our Saviour Christ.* It containeth a Description of those to whom this Epistle was written, which were the same to whom he wrote the former, as may be gathered out of the first verse of the third Chapter, of this same Epistle, in these words; *This second Epistle I now write unto you beloved,* namely, to the strangers which were dispersed throughout *Pontus, Galatia, Cappadocia, Asia,* and *Bythinia,* whether *Christian Iewes,* or *Gentiles.* Those he describeth here from their faith, which is amplyfied: first, from the certainty of it, they had obtained it, that is, gotten it as by lot, as the Word signifieth, namely, through the singular providence of God, who had bestowed upon every one of them, that measure of faith which they had. Secondly, from the quality and worth of it: it was of like price with the faith of the Apostles, worthy of the same respect that theirs was. Thirdly, from the meanes whereby they did obtaine it, even the righteousnesse of Christ, that is, his fidelity and truth in keeping his promises. Him he commendeth unto them; first, from the worth of his person, God; secondly, from his office, our Saviour. To you which have obtained like precious faith with us, through the righteousnesse of our God, and Saviour Iesus Christ. To you, which by the ordination and singular providence of God, have gotten true justifying faith, of the like price with ours, of the like estimation as ours, and that through the fidelity and truth of Christ, who is both God and the Redeemer of his owne children, even to you which are

D. Such as would enter into the Ministery must not onely be the servants of Christ, but be lawfully called thereunto.

D. Such as would be good Preachers must first be the servants of Christ.

D. The chiefest offices in the Church are for the service thereof.

Three particulars observed in the Inscription.

1

2

3

are the children of GOD, the faithfull in CHRIST.

Hence five particulars may be observed.

The first is this, that

Precious faith. *D.* true justifiing faith is of great price and worth. 1 Pet. 1.7.

True justifying faith is of great price and worth, stiled here a precious faith. This our Apostle elsewhere confirmeth; that the tryall of your faith being much more precious than of gold that perisheth, though it be tryed with fire.

It may be also confirmed by these particulars.

Reasons 1 From the causes of faith, Ioh. 6.29.

Rom 10.17. 1 Pet. 1.9.

First, from the causes of faith, whereof the efficient is God, by whom it is wrought and preserved, it being the worke of God that we beleeve in him whom he hath sent; the instrumentall Gods Word, by which faith is begotten (*faith comming by hearing, and hearing by the Word of God*) the Sacraments and Prayer encreasing the same: the finall, the salvation of our soules, this being the end of the same: whence I thus reason, That which God worketh and preserveth, the Word begetteth, the Sacraments and prayer encrease, and the end thereof is salvation, must needs be of great price and worth. But true justifying faith is wrought and preserved of God, begotten by the Word, encreased by the Sacraments and prayer, and the end thereof is salvation; therefore is it of great price and worth.

2 From the effects.

Ioh. 12.46. Act. 15.9. Iohn. 5.29. Ioh. 3.16. Heb. 10.39. Eph. 6.16. Rom. 3.28. Gal. 3.26. Eph 3 26. Eph. 2.8. Rom. 5.1. Phil. 4.7. 1 Ioh. 2 1. 2 Chron. 20, 20. Rom. 5.2.

Secondly, from the effects of faith: It delivereth us from darkenesse and blindnesse. It delivereth us from those wofull evils, which as so many abhominations doe defile both the understanding and affection. It delivereth us from the power of the first death, yea, from eternall destruction. Hereby we are preserved from many fearefull diseases in the soule. Hereby we are preserved from the fiery darts of the Divell; hereby we are justified; hereby we become the sonnes of God: hereby Christ the Sonne of God dwelleth in our hearts; hereby we are saved, hereby wee have peace with God: even that peace which passeth all understanding: hereby we are perswaded that we have an advocate with the Father: hereby we rest on God, casting our care and burden on him: hereby ariseth true spirituall joy, hereby God also is pleased: divers the like effects are recor-

recorded, *Hebr.* 11. Therefore is *faith* of great *price* and *worth.* Heb. 11. 6.

Thirdly, from the *subject* of *faith*, or *persons* which haue *faith*, those are not every one, *for all men have not faith.* Onely the *children of God are beleevers*; *as many as were ordained to eternall life*, (saith the *holy Ghost*) *beleeved.* Hence is faith named, the faith of Gods Elect; Now if onely the Elect have faith, it followeth that its of great price and worth. 3 From the subject of faith 2 Thess. 3. 2. Act. 13. 48. Tit. 1. 1.

Fourthly, from the properties or qualities of faith. Its a saving faith; Its a justifying faith; Its a sanctifying faith: Its the faith of Gods Elect; It hath great boldnesse in it; Its a Breast-plate, Its a Shield, yea, its the most holy faith, *Iude* 20. Therefore is it of great price and worth. 4 From the properties. Ephes. 2 8. Rom. 3. 28. Act 15. 9. Tit. 1. 1. 1 Tim 3. 13. 1 Thess. 5. 8. Ephes. 6. 16.

Fiftly, from the Object of faith, which is Iesus Christ, stiled therefore the faith of Iesus Christ: Therefore is it of great price and worth. 5 From the object. Rom. 3. 22.

Sixtly, by comparing faith with other graces, hope, love, humilitie and the like, they are precious. Therefore is faith (the mother grace, the Lady and Mistresse on whom the rest waite) of great price and worth. 6 From the worth of other graces.

Seventhly, by comparing it with things externall which are accounted precious, gold, silver, precious stones, and the like. Those often prove hurtfull unto the owners, yet are accounted precious, so is not faith. Those often forsake the owners, flying from them, when they have most need of them, so doth not faith. Therefore is faith of great price and worth. Hereof may be made a fourefold Vse. 7 From its excellency above all outward things of greatest worth.

For Instruction; first, that faith is diligently to be enquired and searched for. Secondly, that faith is much to be respected and honoured. Thirdly, that such as have obtaineth faith, are possessors of a Iewell of great price, of inestimable value, by reason of which they are in an honourable and happy condition. Vses of Instruction. 1 2 3

For Reprehension; first, unto such as cavill against faith, as if so much preaching and learning of faith were an hindrance to good workes, and made men and women careless of all Vses of Reprehension. 1

Pietie and Charitie, whereas by the contrary, no other doctrine, maketh men more conscionable in performing their duty towards God, and their neighbours, than the doctrine of faith, from which all good workes doe proceed, and whereby the love both of God and our neighbors is wrought in our hearts. Secondly, unto such as doe not labour or endevour for this faith, who are *blinded by the God of this world, that the light of the glorious Gospel should not shine unto them.* Thirdly, unto such as speake evill of the faith; yea, mocke and jest both at faith and such as are faithfull. Fourthly, unto such as content themselves with any faith, fained, dead, temporary, and the like, those being of no worth, the true justifying faith, being that onely which is in respect with God, most worthy and precious. Fiftly, unto such as by too much use of faith abuse the same, they professe the faith, they professe that they have faith; yet can they not speake two words almost, but faith must be one. Iewels usually are lockt up lest they be soil'd, spoil'd, lost or stollen, faith is a Iewell, it must be used as a Iewell, lest the Divell a notorious pickpurse steale away the same.

2 Cor. 4. 3.

3

4

5

Vse of Consolation. Act. 3. 6.

For Consolation unto poore beleevers, though with *Peter gold and silver thou hast none,* yet needest thou not be discouraged, having the least dramme of true faith, thou hast that which is more precious than all the gold of the world.

Vse of Exhortation.

For Exhortation, let all of us conceive and beleeve that faith is precious, that thus we may love it, long for it, seeking the same, in the use of the meanes prescribed of God, never giving over till we obtaine it, and become possessors of the same. Thus of the first particular.

The second is this, that

Like precious faith. D. Faith in all Gods children is alike precious.

Faith in all Gods children is alike precious; *To them* (faith our Apostle) *that have obtained like precious faith with us.* Alike, I say, in price, in worth, in nature, in substance, in kind, though not in extent and measure. There is a weake faith, and there is a strong faith, and yet both alike precious, *Peter* no doubt had greater faith, than all or most of those had

to

to whom he wrote, yet doth he acknowledge that they had obtained like precious faith. Some attaine unto a great faith, wch may be cõpared to a great flame, a great fountain, a ſtrong mans holding or griping of a thing; Some againe have but a weake faith, like a ſparkle, like a drop of water, like a childe holding of a thing; the ſparkle is as truely fire as the flame is, the drop as really water, as the fountaine is, the childs griping, as the ſtrong mans: even ſo *faith* in the leaſt *childe of God*, though it were but as a *graine of Muſtard ſeed*, is as truely *faith*, as the *faith of the Apoſtles*, the *faith of the greateſt in the Kingdome of Heaven*. So that *faith is alike precious to all*.

This may be confirmed by theſe *reaſons*, 1 becauſe there is but *one faith: one Lord, one Faith, one Baptiſme*, ſaith Saint *Paul*. 2 Becauſe *God* which is the giver of *faith*, is not a *reſpecter of perſons*. 3 Becauſe by the leaſt *faith*, (if true) we become acceptable before *God*. 4 Becauſe it is ſaid indefinitely, that *without faith it is impoſſible to pleaſe God*, not mentioning either a *great* or a *ſmall faith*. 5 Becauſe every one that beleeveth, ſhall obtaine the ſelfe-ſame *reward* in *kinde* and *ſubſtance*, though happely, there may be difference in the *extent* and *meaſure*.

Reaſons.
1
Ephe. 4. 5.
2
Act. 10. 34.
3
4
Heb. 11. 6.
Ioh. 1. 12.
5

Ob. Then it ſeemeth, that it is but vaine to labour for increaſe of *faith*, ſeeing the *leaſt* is *ſufficient*.

Ob.

R. 1 Although the *leaſt* were *ſufficient*, yet ſuch have no true *faith*, which have not a *care* daily to *grow* and *encreaſe* in the *ſame*. 2 The more *faith* we have, and the *ſtronger* it is, the more *able* we ſhall be to *reſiſt* the *Devill*, the *World*, and the *Fleſh*. 3 The *ſtronger* our *faith* is, the more *profitable inſtruments* ſhall wee be in the *Church of God*, and ſhall have the more *comfort* in the time of *diſtreſſe*.

Sol.

The Vſes of this point are theſe.

For Inſtr. 1 That *people* may attaine the like ſaving *graces* as are in their *Miniſters*. 2 That *Gods children* doe all *weare* one *Livery*. 3 That *Gods children* ought to *love* and *eſteeme one another*.

Vſes of Inſtruction.
1
2

For Reprehenſ. 1 Vnto ſuch as *extoll* themſelves above *others*,

Vſes of Reprehenſion.
1

others, esteeming others in regard of *themselves* as nothing.

2 2 Vnto such as being *respecters of persons*, regard the *rich*, but contemne *poore Professors*. What hast thou which others have not? *Faith* in others, is of as great *worth* before *God*, as *thine*. What seest thou in the *rich*, more than in the *poore*? *Faith is alike precious in both.*

Vse of Exhortation. *For Exhort.* Let us labour to be the true children of *God*, that so we may attaine unto *a like precious faith with others of Gods children*: that we with them may be of one condition, weare one and the selfe-same Livery. Thus of the 2 *particular*.

Obtained. *D.* Through Gods providence we obtaine that measure of faith which we have.

The *third* is this, that

Every childe of God doth attaine unto that measure of faith which he hath, through the singular providence of God, God is the Author of *all grace* which we *receive*, who giveth to *one a greater measure of grace*, to *another a lesse*, according to *his owne pleasure*. This is implied in the word *obtained*, which (I have already shewed) signifieth to *obtaine by lot*.

1 Cor. 12. 11. This Saint *Paul* sheweth. Rom. 12. 3. *For I say, through the grace given unto me, to every man that is among you, not to thinke more highly of himselfe than he ought to thinke, but to thinke soberly, according as God hath dealt to every man the measure of faith.* Ibid. 6. And againe, *Having then gifts, differing according to the grace given to us, whether prophecie, let us prophecie according to the proportion of faith.* Eph. 4. 7. And againe, *But unto every one of us is given grace, according to the measure of the gift of Christ.*

Vses. Hence we are taught

1 1 Not to envy the *gifts of others*, though they be better than our owne. Seeing it is *God* which giveth both the greater and the lesser.

2 2 To be thankefull unto *God* for that measure of *faith* bestowed upon us, it being his gift, not proceeding of our selves.

3 3 To be daily fervent and earnest with *God* in prayer for a further and greater encrease of *faith*. Thus of the 3 *particular*.

The

The fourth is this, that

The children of God obtaine faith through the righteouſneſſe of Ieſus Chriſt, that is, *through his truſt and fidelity in keeping his promiſes*, (it being an eſpeciall motive unto *God*, to give grace unto his Elect) or *through the righteouſneſſe of Chriſt imputed unto us, beſtowed upon us*; For wee could never have attained unto *faith*, unleſſe *Chriſt* had beene *faithfull* to beſtow the *ſame* upon us, and to worke *it* in our *hearts*. Neither yet could we through *faith* have beene *juſtified* in the ſight of *God*, but by the *imputation of Chriſts righteouſneſſe*, by which we are *juſtified*, accounted *righteous*, and delivered from the *gilt* and *puniſhment* of *ſinne*. He being *made unto us righteouſneſſe*; *God* for his ſake beſtowing upon us, *faith*, *love*, and ſuch other *graces*; yea, *all things*, as Saint *Paul* ſheweth; *He that ſpared not his owne Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?*

Through the righteouſneſſe, &c.
D. The children of God obtaine faith through the righteouſneſſe of Ieſus Chriſt.

1 Cor. 1. 30.

Rom. 8. 32.

Hence it followeth.

Uſe.

1 That *Gods promiſes* are moſt certaine and infallible, that what he promiſed ſhall undoubtedly be performed. 1

2 That the beſt way to attaine *faith* at the hand of *God*, is to urge him with his *promiſe*. 2

3 That the conſideration of *Gods truth*, and *fidelitie* in keeping his *promiſes*, is an excellent meanes to encreaſe *faith* in us, as alſo daily to confirme the ſame. Thus of the 4 *particular*. 3

The fift is this, that

Chriſt is true God, the Saviour of the faithfull, of his owne Elect: where *God* is placed before *Saviour*, to ſhew that *our Saviour muſt be God*.

Of God and our Saviour Chriſt.
D. Chriſt is true God, the Saviour of the Elect.

That he is true *God* may be diverſly proved. 1 from *teſtimonies of Scripture*. *Thy Throne, O God, is for ever and ever. Behold, a Virgin ſhall conceive and beare a Sonne, and ſhall call his name Immanuel, God with us. Of whom as concerning the fleſh Chriſt came, who is God, bleſſed for ever, Amen.* So in divers *other places*, where the name *Iehovah* is given to *him*. 2 From *relation: he is the onely begotten*

Proofes of his Godhead.

1

Pſal. 45. 6.
Iſa. 7. 14.
Rom. 9. 5.

2

Iohn 1.18. Col.1.15.

Sonne of God: the expresse Image of the Father. 3 From the *Epithets* and *titles* given unto *him, equall to God, Eternall,* the *Author of election.* The *Searcher of hearts,* and the *like. Beside,* both his *worke* of *Creation, Ioh.*1.3. and *preservation, Col.*1.16. together with the *worship* given unto *him* from time to time, doe manifestly prove that he is *God.*

3 Phil.2.6. Pro.8.12. Ioh.13.18. Mat.9.4.

That he is the *Saviour* of the *faithfull,* may be also diversly confirmed, by the testimony of *Angels,* by the testimony of *men,* by the testimony of *God* himselfe.

4 Proofes that he was the Saviour of the Elect. Luc.2.11. Mat.17.5. Ibid.17.

Vnto the performance of this *worke,*, there did concurre *three* things in *Christ. Will* to undergoe it, *power* to compasse it, and *right* both of *Proprietie* and *Propinquitie* to undertake it, which were *never* found in *any other,* but in *him our God* and *Saviour.* Greatly therefore doe the *Iewes* erre, which deny that our *Saviour* is come. Greatly also doe the *Arrians* erre, which deny that he is true *God.* Greatly also doe *all of us* erre, which labour not to get him in particular to be our *Saviour*; else how shall wee vanquish *Sathan,* be victorious over the *world*, subdue *sinne,* mortifie the *deedes of our owne flesh?* Yea, greatly doe *all of us* sinne, *who* finding the *vertue* of his *redemption*, are notwithstanding *unthankefull* and *disobedient.* Thus of the 5 *particular,* and so of the *Inscription.*

Reason. *Vses.* 1 2 3 4

Three things observed in the Salutation, 1

Concerning the III. The *Salutation, Grace and peace bee multiplyed unto you, through the knowledge of God, and Iesus Christ our Lord: It* containeth a *Narration* of those things which our *Apostle* wisheth unto them, which are three. 1 *Grace,* that is, the *free and gracious favour of God, whereby he doth accept, and is well pleased with his chosen in and for Christ, giving unto them remission of sinnes, justification, adoption, and the like spirituall benefits; this* being the welspring whence *they* proceed, and whereby wee are often said to be *justified* and *saved.* 2 *Peace,* that is, *an happy and prosperous successe from God in all things, which concerne our happinesse, of soule and body, either for this life, or that which is to come, but especially reconciliation and attonement with God, together with the tranquility of minde, and peace*

Eph.2.8. 2 Tim.1.9. Tit.3.7. 2

of

of conſcience, iſſuing from the ſame, as a fruit thereof. Neither doth *he* ſimply wiſh *grace* and *peace unto them*, but that *they might be multiplyed unto them*, that is, *continued*, and *encreaſed in and upon them.* 3 The *acknowledging or knowledge of God, and Ieſus our Lord.* Whereby is meant not a *bare literall knowledge*, as to know that there is a *God*, or that there is a *Chriſt*, and that this *Chriſt* is *Lord* of *all*, and the *like*; but a *ſpirituall and ſaving knowledge, joyned with ſaving faith, transforming the perſons in whom it is, to the ſimilitude of it*, even as a *ſeale* leaveth its *print* upon the *Waxe*; an *experimentall knowledge, whereby the godly feele, that which they doe know, a knowledge which is joyned with obedience unto Gods commandements. A knowledge which is joyned with the fruits of good workes, A knowledge which is joyned with humility; A knowledge whereby we doe truely and effectually beleeve God to be our God and Father, and Ieſus his Sonne to be our Saviour and Redeemer, an acknowledging with confidence and truſt. Through the grace of God, even his gracious favour towards us, wee attaine unto this knowledge:* for whom God loveth and accepteth in and for *Chriſt*, upon them he beſtoweth the true *knowledge* of *himſelfe*, and of *his Son Ieſus Chriſt*, from which confident and true *knowledge of God, and his Sonne Ieſus Chriſt*, there ariſeth in our hearts, that *peace of conſcience which paſſeth all natural underſtanding*: So that as *Gods grace* toward us, begetteth this *knowledge* in us, even ſo there iſſueth from this *knowledge*, the *peace* which we have, both inwardly with *God*, and our owne *conſciences*, and outwardly with *others*. When therefore the *Apoſtle* wiſheth thoſe things unto them, it is as much as if he had ſaid, *I wiſh you the free and gracious favour of God in Chriſt Ieſus, and likewiſe quietneſſe of conſcience in reſpect of Gods favour, and outward peace with all the creatures, yea, and good ſucceſſe and proſperitie in all things, which may be continued and encreaſed in and upon you, through your effectuall and confident faith in God, and in his Sonne Ieſus Chriſt.*

3

2 Tim. 1. 12.
2 Cor. 3. 18.
Phil. 3. 10.
1 Ioh. 2. 3, 4.
Col. 1. 6.
Eccles 1. 18.

The obſervations ariſing from hence, are of *three ſorts*,

whereof the 1 may be taken from the *person* which wisheth unto them those *graces*. The 2 from the *persons* to whom he wisheth them. The 3 from the *graces* he wisheth unto them.

Observations from the person which wisheth them those graces. *D.* Such as have experience of the worth of grace & peace in themselves desire also that others may have the like. Numb. 11. 29. Psal. 34. 11. Phil. 3. 17.

From the *person* which wisheth unto them those graces, *two* things may be noted.

The *first* is this, that

Such as have experience of the worth of grace, and peace in themselves, desire also that others may be partakers of the same. Our *Apostle* had experience of the *worth* of those *graces* in *himselfe*, and therefore desireth that *others* also of *Gods* people might *partake* of the *same*. Thus *Moses*, when *Iosh ua* would have had him forbid *Eldad* and *Medad* to *prophecie*, answered, *Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them.* Thus *David, Come ye children, hearken unto me, and I will teach you the feare of the Lord.* Thus *Paul, Brethren, be followers together of me, and marke them which walke so, as they have us for an example; for our conversation is in heaven, from whence also we looke for the Saviour, the Lord Iesus Christ.* And againe, *I would to God, that not onely thou* (speaking to King *Agrippa*) but *also all that heare me this day, were both almost, and altogether such as I am, except these bonds.* This agreeth with our *Saviours* speech, unto our *Apostle*, *When thou art converted, strengthen thy brethren.*

Act. 26. 29.

Vses.

Hence it followeth,

1 That *those have no true grace, which envy that others should partake of grace,* which use no meanes at all whereby others may partake thereof.

1

2 That *the best way, whereby to make it appeare that wee have grace, and that God is reconciled unto us in his beloved, is by our daily endevouring in the use of the meanes, to worke in others a love of grace, and of their attonement to God.* Thus of the *first*.

2

D. The graces of Gods Word ought by the

The *second* is this, that

The Preachers of Gods Word ought by their labours and endevours, by their wishes and prayers, to point out unto their people

people thoſe things, for which they ſhould eſpecially labour and endevour. Thus did the *Prophets*, thus the *Apoſtles*, thus our *Saviour himſelfe* unto his *Diſciples*. *Theſe things* (ſaith Saint *Paul unto Timothie*) *command and teach. Theſe things* (ſaith the ſame unto *Titus*) *Speake and exhort, and rebuke with all authoritie.* Thus our *Apoſtle here*, he wiſheth unto them thoſe things, for which he would have them eſpecially to endevour.

labours and endevours, by their prayers and wiſhes, to point out unto the people thoſe things, for which they ſhould chiefely endevour. 1 Tim.4.11. Tit,1.15.

Are not then thoſe *Preachers* worthy of reprehenſion and blame, which having ignorant *auditories*, doe notwithſtanding ſeldome inſtruct and teach them in the grounds of *Chriſtian Religion?* and may not the like alſo be concluded of many *people*, which cannot endure that the *Preacher* ſhould beat upon that ſtring which doth moſt neerely concerne them, which being unable to digeſt *ſtrong meat*, are notwithſtanding offended, if *milke* be prepared for them, if the *Preacher* condeſcending in *wiſedome* unto their *capacity*, doe principally handle *catecheticall Doctrine*, informing them plainely in the grounds of *Chriſtian Religion?* Oh how many likewiſe there are wch living in *contention* cannot endure to heare of *peace*, which living in *whoredome*, cannot abide to heare of *continency*, which loving *drunkenneſſe*, cannot away to heare of *Sobriety*, which vexing themſelves with *covetouſneſſe*, cannot endure to heare the *Doctrine* of *contentation*, although thoſe *vertues* are principally to bee ſought after by them? Thus of the *ſecond* from the *perſons* to whom he wiſheth thoſe things, being the *Elect children of God*, who *had obtained like precious faith with the Apoſtles*, this *one obſervation* may be gathered, that

Vſe.
1
2
3

Obſervations from the perſons to whom he wiſheth thoſe graces.

Spirituall things doe onely belong unto Gods children. Grace and peace be multiplyed unto you, through the knowledge of God, and of Ieſus our Lord: Give not that (ſaith our *Saviour*) *which is holy unto the dogges, neither caſt you your pearles before Swine, leſt they trample them under their feet.* And againe, *It is not meet to take the childrens bread, and caſt it unto dogs.*

D. Spirituall things doe onely belong unto Gods children. Mat.7.6. Mat.15.

The *Reaſons* hereof are theſe. 1 becauſe *God* hath onely pre-

Reaſons.
1

2 prepared them for them. 2 Becauſe they are onely eſteemed, and accounted by them. 3 Becauſe they onely bring
3 forth good fruits, and worke effectually in them. 4 Becauſe
4 they are promiſed onely to them. 5 Becauſe the *naturall*
5 *man receiveth or perceiveth not the things which are of*
1 Cor. 2. 14. *God.*

Uſes. Hence we are taught,

1 1 The difference which *God* maketh betweene the *godly* and the *ungodly*: unto the *latter* he doth (as did *Abraham*
Gen. 25. 5. 6. unto the *ſonnes which he had by his Concubine*) *give gold, ſilver, and ſuch like gifts*; beſtowing upon the *former, ſpirituall* and *heavenly treaſures*: the *gifts* and *graces* of his *Spirit*, which *fade not away.*

2 2 The happineſſe of *Gods children* in every eſtate and condition, what though viſited with *poverty*, aſſaulted by *temptations*, vexed at the *wickeds proſperitie*; yet I dare ſay thou canſt not but have *comfort*, even when thou art thus *aſſaulted. Am not I* (ſaid *Elkanah unto Hannah* his
1 Sam. 1. 8. wife) *better to thee than ten ſonnes?* And is not *grace* (ſay I to thee) *better, and to be preferred before all theſe outward things?*

3 3 The *preſumption* of the *ungodly*, which challenge a right and intereſt unto *ſpirituall* things, the *Word*, the *Sacraments*, the *promiſes, prayer, Chriſt himſelfe*, with the *Kingdome* of heaven, *Lord, Lord, open to us*, Said the *five fooliſh*
Mat. 25. 11. *Virgins*, when as *they* had no *right* in the *Bridegroome*. It is written of *Zerubbabel*, and *Ieſhua*, and the *reſt* of the *Fa-*
Ezra 4. 2. *thers of Iſrael*, that when the *Adverſaries* of *Iudah* and *Benjamin* came unto them, ſaying, *We will build with you, for we ſeeke the Lord your God*, they anſwered them: *It is not for you, but for us to build the houſe unto our God.* So may we ſay unto the ungodly, that *they have no hand in the ſervice of God*, that *ſpirituall things belong not unto them, but unto us.* As thoſe *Prieſts* were put from the *Prieſthood*,
Neh. 7. 64. wh^ch could not ſhew their *Genealogies*, ſo ſhalt thou be put from thy pretended *intereſt* unto *ſpirituall* things, unleſſe thou canſt make it appeare, that thou art a *childe of God*, and

and that thy *name* is *written* in the *booke* of *life*; yea, unto thee shall *God* say. *What hast thou to doe to declare mine Ordinances, that thou shouldest take my Covenant in thy mouth, seeing thou hatest to be reformed, and hast cast my words behinde thee?* Psal. 50. 16, 17.

From the *Salutation* or *things* which hee *wisheth* unto *them*, divers things may be noted. Observation, from the graces wished unto them. *Grace and peace, &c.*

The *first* is this, that *D.* Spirituall things are the best things.

Spirituall things are the best things. The *Apostles* (as this our *Apostle* here) endevouring for the *good* of the *Church* and *children of God*, doe still wish unto them *spirituall things*, implying the *truth* of this *propounded truth*, that *spirituall things are the best things. Godlinesse* (saith Saint *Paul*) *with contentment is great gaine.* And againe, *yea, doubtlesse, and I count all things but losse, for the excellency of the knowledge of Christ Iesus my Lord.* 1 Tim. 6. 6. Phil. 3. 8.

Hereof these *Reasons* may be rendred. 1 Because they serve for the *excellentest part* of *man*, which is the *soule*. 2 Because they are the *Saints* proper and peculiar *treasure*. 3 Because their nature is *spirituall*, not *carnall*. 4 Because they *continue* when temporall things doe *vanish* away. 5 Because they are certaine by an absolute promise. 6 Because they are both most pleasing unto *God*, and profitable for *man*.

Reasons. 1 2 3 4 5 6

Hence it followeth. *Vses.*

1 That when *God* bestoweth upon us *spirituall* things, he bestoweth upon us the *best* things: the *best* inheritance, the *richest* portion. 1

2 That even *spirituall* things, so much despised and contemned by the *men* of this *world*, are *better*, and of more *value* than the whole *world*. 2

3 That its our dutie to endevour, especially for and about *spirituall* things, withdrawing some part of that time which we spend in *sleepe*, in *eating*, in *drinking*, yea, all that time which we spend in *sinning* and *seeking* the *superfluous things of this world*, that we may *obtaine*, and become *partakers* of the *same*. Thus of the *first*. 3

The

D. The grace and favour of God is the chiefeſt good thing to be ſought after.

The *ſecond* is this, that

The grace and favour of God, is the chiefeſt good thing to be ſought after, to be wiſhed and deſired above all things in the world, next to Gods glory. Our *Apoſtle* doth therefore put them here in the *firſt place.* This *David* ſheweth, *There be many* (ſaith he) *that ſay, Who will ſhew us any good? Lord lift thou up the light of thy countenance vpon us.* And againe, *Thy loving kindneſſe is better than life.*

Pſal. 4. 6.

Pſal. 63. 3.

Reaſons.

This may be confirmed by theſe *Reaſons.*

1 Becauſe hereby we may be certaine of our owne *ſalvation.*

2 Becauſe hereby we ſhall obtaine ſuch other bleſſings, as ſhall be needfull both for body and ſoule, this being the cauſe of all bleſſings which we receive.

3 Becauſe hereby we ſhall be upholden in the time of *trouble,* help't in the time of *neede,* even then, when riches will *leave* us, friends and chiefe outward things forſake us.

Heb. 4. 16.

4 Becauſe hereby even outward things become bleſſings unto us, which elſe would prove curſes.

Uſes.

Hence it followeth,

1 That *they doe badly imploy themſelves and their time, which preferre any thing before the grace and favour of God,* which doe more eagerly ſeeke for other things, than for thoſe. Of this ſort, I might name divers, of which ſome with the *rich man* in the *Goſpel,* preferre their *profits,* others with *Herod,* their *pleaſures,* and others with *Abſolom* and *Haman,* their *ambition,* before the *fame.*

Mat. 19. 22. Mat. 14. 3. 2 Sam. 15. 4. Heſt. 3. 5.

2 That we ought eſpecially to labour and endevour for the grace and favour of *God*; in compariſon of this, all things are but *droſſe* and *dongue.* This is that *treaſure in the field,* and *that pearle,* which *when a man hath found, hee will part with all that he hath to purchaſe it. God* doth offer it, if we had *grace* in the *uſe* of the *meanes* to *imbrace* it, even to be throughly *humbled* for *ſinne,* with *Manaſſeh*; to goe unto *God,* by our *Mediatour Chriſt,* as the *men of Tyrus and Sidon did unto Herod, by Blaſtus the Kings Chamberlaine*; yea, going unto him with a *reſolution* to become his

Mat. 13. 44. 46.

2 Ch. 33. 12. 13. Act. 12. 20.

his *servants*, as did the *Prodigall sonne*. Thus of the *second*. Luc.15.19.

The *third* is this, that

Where there is assurance of Gods favour, there is peace of conscience, even that *peace which passeth all understanding*; that peace, *which Christ hath bought with his owne bloud*; that peace *which is the procurer of fellowship with God*; that peace *which hath its foundation on the promises of God*; that peace *which followes upon great humiliation*; where I say there is assurance of *Gods* favour, there this peace is to bee found. The very *method* and *order* which our *Apostle* here useth, implyeth the same. The like *order* and *method*, wee finde likewise observed in *other places of Scripture*. Saint *Paul* directly affirmeth it, *being justified by faith, we have peace with God through our Lord Iesus Christ*.

D. Where there is assurance of Gods favour, there is a peace of conscience. Phil.4.7. Col.1.20. Amos 3.3. Luc.2.29. Isa.61.3. Rom.1.7. 1 Cor.1.3. Gal 1.3. Rom.5.1.

Hereof this *Reason* may be rendred, because where there is assurance of *Gods favour*, there, there is also assurance of the *pardon* as well of the *guilt* as the punishment of *sinne*, the want of which assurance doth wonderfully disturbe and disquiet the conscience. *Reason.*

Hence we are taught

1 That where there is not an assurance of *Gods* favour, there can be no *true peace of conscience*; I say *true*, because in many of the *ungodly*, there may be a *dead*, *drowsie*, and *seared conscience*, which may seeme *peaceable*, when as indeed *it is not*. *Vses.* 1

2 That the getting of this assurance of *Gods favour*, is the *onely* meanes to quiet the *conscience*; *company keeping*, *drinking drunke*, and *swaggering it out*, are but silly meanes. 2

3 That therefore as we desire to have the *true peace of conscience*, we must labour and endevour to be at one with *God*, who may assure our *consciences* of the *pardon* of our *sinnes*, and so seale the same. Thus of the *third*. 3

The *fourth* is this, that

God doth bestow his graces upon his owne children, not all at once, but by degrees as he findeth them fit and capable to receive *Be multiplied.* *D.* God doth by degrees bestow grace on his children.

receive them. This I gather from the word *multiplied.* They have not that *measure of grace* at *first*, as they have at *last*; not that *measure* of *faith*, of *hope*, of *love*, of *knowledge*, and of *such like spirituall gifts.* Therfore S. *Paul* exhorteth the *Thessalonians* to *grow and to encrease more and more.* So also *writing* unto the *Ephesians*, he saith, in *whom all the building fitly framed together, groweth into an holy Temple of the Lord.* And againe, *But let us follow the truth in love, and in all things, grow up into him which is the head,* that is, *Christ*, So also unto the *Corinthians*, *Having hope when your faith is increased, we shall be inlarged by you.* And unto the *Colossians*, *That yee might walke worthy of the Lord, and please him in all things, being fruitfull in all good workes, and increasing in the knowledge of God.* So also this our *Apostle* concludeth his *Epistle* with this *Close*; *Grow in grace, and in the knowledge of our Lord Iesus Christ.*

1 Thess 4.1. 10. Ephes.2.21. Ephes.4.15. 2 Cor.10.15. Col.1.10. 2 Pet.3.18.

Reason. Hereof this *reason* may be rendred, even that wee may still find that we have neede of *God*, depending on him, and running unto him, as well for those *graces* which we want, as for the *increase* of the *same.*

Vse. Hence we are taught

1 That *no man or woman can in this life attaine unto an absolute perfection in Grace, unto which no more needeth to be added.* There is and must be in every childe of *God* a daily *growth* and *increase* therein, a *multiplication* of *Grace.*

2 That wee must daily runne unto *God* for increase in *Grace*, its he that *worketh* it, its he which *increaseth* the same. For this cause must we make a good use of that which wee have received, employing that *talent* well, that more may be *added* unto us; removing those impediments which may hinder this *growth*, and daily *multiplying* the *use* of the *meanes*, *hearing*, *prayer*, and the *like.* Thus of the *fourth.*

The *first* and *last* is this, that,

Through the knowledge of God and of Iesus our Lord. *Grace and peace may be obtained, continued and encreased, through the knowledge of God, and his Sonne Iesus Christ.* This is manifest, because the *Apostle* wisheth here *grace*

D. Grace and

and

and peace to be multiplyed through the knowledge of God, and his Sonne Iesus Christ.

Here *three* things are to be *noted.* 1 That to *attaine unto the knowledge of God, we must get a knowledge of Iesus Christ*; for *no man commeth unto the Father, but by him,* neither *can any know the Father, but they onely to whom the Sonne revealeth him.* 2 That *through the knowledge of Iesus Christ, we attaine unto the knowledge of God,* hee being *the image of the invisible God,* himselfe saying unto *Thomas,* if *yee had knowne me, yee should have knowne my Father also.* And againe, unto *Philip, He that hath seene me, hath seene my Father.* 3 That *through the knowledga of both, wee get grace and peace, confirmed, encreased, continued*; even as well the assurance of *Gods favour* towards us in *Christ*, the *tranquillity*, and *peace* of *conscience*, as the *gifts* and *graces* of *Gods Spirit*, which he is pleased to bestow upon us, and which likewise may be understood in this place.

For the understanding of this *last*, two things are to bee considered. 1 What we are to know touching *God* and his *Sonne Iesus Christ*, whereby the assurance of *Gods favour, peace of conscience*, with the *gifts* and *graces* of *his Spirit*, may be *obtained, continued, confirmed*, and *encreased.* 2 By what *meanes* we may *attaine* unto the *knowledge* of *God, and his Sonne Iesus Christ.*

Touching the *former*, that we may attaine the assurance of *Gods* favour, peace of conscience, with the gifts and graces of Gods Spirit, we must know that *God* hath elected us in *Christ*, before the *foundation* of the *world*: that God hath so *loved us, as to bestow his Sonne Iesus Christ upon us*, that he hath *regenerated us by his holy Spirit*, doth daily *preserve us from manifold dangers, both spirituall and temporall, and the like.* So *likewise* we must know touching his *Sonne*, that he is *Iesus our Saviour*, saving us *from the wrath of God*, the *slavery of sinne*, and *tyranny of the Devill, death and everlasting condemnation*: that he is *Christ, annointed*, to be *our King, Priest, and Prophet*; *King* to *defend* us, *Priest* to *intercede* for us, *Prophet* to *reveale Gods will* unto us: that hee is

peace may be obtained, continued, encreased, through the knowledge of God, and his Sonne Iesus Christ.

That we may know God we must first know Christ. Ioh. 14.6.

Through the knowledge of Christ, wee know God. Col. 1.15. Iohn 14.7. Ibid. 9.

Through the knowledge of both, we have the multiplication of grace.

What we are to know touching God and his Sonne Christ Iesus.

is *the Sonne* of *God*, and so *beloved* of the *Father*, more neere and deere unto him; that he is *our Lord, ruling* and *governing* us by his *Spirit*. By all which we may attaine an assurance of *Favour, tranquillitie of minde*, and *encrease of spirituall graces*.

The meanes whereby we obtaine the knowledge of God, and his Sonne Christ Iesus.

Touching the *latter*, the meanes whereby we may attaine the *knowledge of God*, and his *Sonne Iesus Christ*, are these especially. 1 To get *Gods Spirit* into our *hearts*, which may reveale the same unto us. 2 To be earnest with *God* in prayer, *crying for knowledge, and lifting up our voyce for understanding*. 3 To be diligent and painefull in searching for it, *searching for the same, even as for silver*. 4 In being conversant in the due and daily perusall as well of the booke of *Gods* Word, as the booke of *Gods* Workes. 5 In practising that which we know already. 6 In getting a knowledge of our want of knowledge, with true humiliation for the same. 7 To *walke with the wise*, even to keepe company with such as feare *God*.

1 Cor. 2. 10.
2 Prov. 2. 3,
3 Pro. 2. 4.
4 Iohn 7. 17.
5
6
7 Pro. 13. 20.

Hence it followeth

Uses.

1 That the maine reason why so many complaine of the want of peace of conscience, and of their not profiting in *Grace*, and of their not beholding *Gods* favourable countenance and the like, is their not-growing and encreasing in saving *knowledge*.

1

2 That such as want the true *knowledge* of *God*, and his *Sonne Iesus Christ*, are in a miserable estate and condition, they have no assurance of *Gods favour*, no *peace of conscience*, no *true and saving grace*, and such is the estate of thousands in these our dayes. *Ignorance* is so far from being the *mother of devotion*, that it is the *mother of perdition* and *destruction*, whereby the *Devill* doth daily *gaine* no small number.

2

3 That therefore its our part and duty, as we respect the favour of *God*, *peace and tranquillity of conscience*, or our *profiting in grace*, to labour and endevour by all meanes possible for this true and saving *knowledge*, remembring (as a spurre to incite us to the study hereof) that *Iesus Christ shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them*

3

2 Thess. 1. 8.

that

that know not God. Thus of the *fift* and *laſt* point, and ſo of the *Preface*, the *firſt* part as well of this *Chapter*, as of the whole *Epiſtle*.

3 *According as his Divine power hath given unto us all things that pertaine unto life and godlineſſe, through the knowledge of him that hath called us to glory and vertue.*

Verſ. 4 *Whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the Divine Nature, having eſcaped the corruption that is in the world through luſt.*

Theſe *verſes* containe the *ſecond part* of this *Chapter, viz.* the *confirmation of them in the hope of the increaſe of Gods graces*, wherein *theſe two* things are to bee conſidered. 1 The ground of this confirmation. 2 The circumſtances obſervable about the ſame.

Two things conſidered in the ſecond part of this chapter, 1 2

The ground of this confirmation is taken from the *example of God*, whoſe goodneſſe and kindneſſe towards them, in giving unto them all things pertaining unto life and godlineſſe, they had already tried.

The circumſtances obſervable about the ſame, are divers. 1 The giver, *his Divine power.* 2 The action, *hath given.* 3 The gift, *all things that pertaine unto life and godlineſſe.* 4 The perſons to whom, *unto us.* 5 The meanes whereby, *through the knowledge of him that hath called us to glory and vertue.* 6 The effect of thoſe benefits, or the benefits which we reape through CHRIST, *moſt great and precious promiſes are given unto us.* 7 The end, *that by them we may be partakers of the Divine Nature, &c.* From the *ground of this confirmation*, being taken from the experience of *Gods former kindneſſe*, whereby our *Apoſtle* would have them not to deſpaire of further increaſe, but to depend and waite upon that ſame *God*, which had beſtowed upon them all that which they had, This *Obſervation* ariſeth, that *The experience of Gods goodneſſe in beſtowing grace upon us, is an eſpeciall meanes to incite us to depend and waite upon him for the growth and increaſe of the ſame*; yea, *to*

According as,

D. The experience of Gods goodneſſe in

beſtowing grace upon us, an eſpeciall meanes to incite us to depend on him for the encreaſe of the ſame.

depend upon him for all thoſe things whereof we ſtand in need: I am perſwaded (ſaith Saint *Paul*) *of this ſame thing, that he that hath begun this ſame good worke in you, will performe it, untill the day of Ieſus Chriſt.* And againe, *And I was delivered out of the mouth of the Lion, and the Lord ſhall deliver mee from every evill worke, and will preſerve mee unto his heavenly Kingdome. The Lord* (ſaid *David*) that *delivered me out of the paw of the Lyon, and out of the paw of the Beare, he will deliver me out of the hand of this Philiſtim. O God of my Father Abraham, and God of my Father Iſaac,* (ſaid *Iacob*) the *Lord, which ſaideſt unto me, returne unto thy countrey, and to thy kinred, and I will deale well with thee; I am not worthy of the leaſt of all thy mercie, and of all the truth which thou haſt ſhewed unto thy ſervant: for with my ſtaffe I paſſed over this Iordan, and now I am become two bands, deliver me, I pray thee from the hand of my brother, from the hand of Eſau.*

Phil. 1. 6.
2 Tim. 4. 17.
1 Sam. 17. 37.

Gen. 32. 9, 10, 11.

Reaſons.

The *Reaſons* hereof are *theſe.* 1 Becauſe *God* beſtoweth not *grace* upon *any*, whom he doth not *love*, and whom he doth *love*, theſe he maketh to *grow* in *grace.* 2 Becauſe *GOD* is *unchangeable*, either in his *love*, in his *power*, in his *will*, or in his *gifts*, *they are without Repentance.* 3 Becauſe the *Lord did never forſake any, which did put their truſt in him.* 4 Becauſe by our *dependance* on *God*, we doe both teſtifie our *thankefulneſſe* unto *God*, for what we have *received*, and *acknowledge* our owne *inability* to attaine *any*, *both* which are the *ready meanes* to obtaine *grace.*

1

2

Rom. 11. 29.

3

Pſal. 9. 10.

4

Uſes.

Hence it followeth,

1 That its our part and duty to take notice of thoſe bleſſings which *God* beſtoweth upon us, that ſo we may learne the better to rely upon him. Some doe not take notice of them at all; others, though they take notice of them, yet doe quickely forget them. Yea, and ſome, though they doe remember them, yet remaine diſtruſtfull, and ſo make not a good uſe of them. 2 That no perſwaſion, allurement, or provocation, ſhould withdraw us from putting our truſt and

1

2

and confidence in *God*. 3 That whoſoever doth depend and wait upon *God* for *grace*, ſhall undoubtedly obtaine the *ſame*. 3

4 That therefore ſeeing already we have received ſo many bleſſings and benefits from *God*, as well *ſpirituall* as *temporall*, we muſt ſtrive more and more to rely and depend on him: whereunto he himſelfe by the multitude of his bleſſings doth daily provoke every one of us. Thus of the *ground* of this *confirmation*. 4

The *circumſtances* obſervable about the ſame, are (as yee have heard) *ſeven*, of which it remaineth to ſpeake in *order*, at the pleaſure of *God*.

The 1 *circumſtance* concerneth the *Giver*, *his Divine power*; whereby ſome doe underſtand *Ieſus Chriſt*, as he is *God* and *Man*, and that by his *onely power*, hee giveth us *all things*, which are requiſite both to *eternall life*, wherein hee hath appointed to *glorifie* us, and alſo unto *godlineſſe*, in that he doth *furniſh* us with *true vertue*. But *others*, *God the Father*, by whoſe *power*, *faith* is *wrought* in our *hearts*: *every good thing, and every perfect gift, being from above*, and *comming downe from the Father of light*. Either expoſition may be admitted, both comming to one end. His Divine power. Rom.1.16. Iam.1.17.

Queſt. It may be demaunded why he ſaith not *God*, but the *divine power*? *Queſt.*

Anſw. Becauſe *this* is more ſignificant and emphaticall, ſuch as *that*, *the Lord of hoſtes*, noting unto us, the *abilitie* and *might* which this *Giver* hath, thereby the more to confirme our *confidence* in *him*, in that he is *able* to beſtow ſuch things upon us, *God then through Chriſt is the giver of ſpirituall things*, they proceed from him, are beſtowed by him. *Anſw.* *Obſ.* God is the giver of ſpirituall things.

The 2 *circumſtance*, concerneth the *action*, *hath given*, ſpeaking of the *time* which was *paſt*, intimating unto us *theſe two things*. 1 That the *bleſſings which God had beſtowed upon his Church, were yet freſh in his minde*. 2 That *they were not purchaſed by their merits, but were the gift of God in Ieſus Chriſt*. Hath given. *Obſ.* God beſtoweth bleſſings upon his Church freely.

All things that pertaine unto life and godlineſſe.
Obſ. God beſtoweth his bleſsings bountifully.
Obſ. God in giving beſtoweth upon his owne children the beſt things.
Obſ. Gods children ſtand in need of many things.
Obſ. Gods gifts are to be imbraced and employed as helpes unto life and godlineſſe.
Obſ. Godlines here, and happineſſe hereafter, to be preferred before all things.
Obſ. Grace precedeth glory.
Vnto us.
Obſ. Gods gifts appertaine unto his owne children.
D. God by his Divine power doth freely beſtow upon his owne children, all thoſe things which may further them in the courſe of godlineſſe here, & crown them in everlaſting happines hereafter.

The 3 *circumſtance*, concerneth the *gift*, *All things which pertaine unto life and godlineſſe*, even ſuch things *as might be profitable, either for retaining of godlineſſe in this life, or attaining of everlaſting life in the Kingdome of heaven*, a *gift* proportionable unto the *giver*, ſhewing

1 The *exceeding great bounty of God towards his children*, *he* giveth not *one*, but *all good things*.

2 The *difference which God maketh between his owne children and others*; unto *others* he giveth *earthly things*, but upon *his owne children* he beſtoweth *ſuch things as pertaine unto life and godlineſſe*.

3 That *many things are needfull unto Gods children, both for their retaining of godlineſſe, and attaining everlaſting life*.

4 That *ſuch things as God beſtoweth upon his owne children, are to be imbraced and imployed, as helpes and furtherances unto life and godlineſſe*.

5 That *life and godlineſſe are to be preferred before all earthly things, for whoſe ſake other things are beſtowed upon us*.

6 That *godlineſſe precedeth eternall life, and that eternall life followeth upon godlineſſe*: all the *godly*, and none but they ſhall inherit *life everlaſting*; this *life hereafter* ſucceedeth an *holy life* here,

The 4 *circumſtance*, concerneth the *perſons* to whom ſuch *gifts* are *given*. Not unto the *worldling*, not unto the *envious*; not unto the *Whoremonger*, not unto the *Drunkard*, but unto *us*, even the *Elect children of God*, his *Divine power hath given unto us all things that pertaine unto life and godlineſſe*.

From *thoſe* preceding *circumſtances*, making one entire *propoſition*, this *obſervation* may be gathered, that

God by his Divine power, doth freely beſtow upon his owne children, all thoſe things which may further them in their courſe of godlineſſe here, and crowne them in everlaſting happineſſe hereafter. That there is a *Crowne of glory*, a *life everlaſting*, none of you I truſt will deny: That *onely ſuch as live*

live the life of grace, ſhall live the life of glory, is no leſſe apparent, and that *there are many things profitable for men and women, to further them in the courſe of godlineſſe, that they may obtaine the Kingdome of Heaven, and be partakers of life everlaſting*, who doth not ſee? *Herein* onely ſtands the *difficulty, Whether God be able to beſtow ſuch things upon us*, and *whether he doth freely beſtow the ſame.* The *former*, blaſphemous *Rabſeketh*, rebellious *Pharaoh*, and proud *Nebuchadnezzar*, did call in *queſtion*, yea, and even *Gods children oftentimes* in the *time* of ſome *heavy temptation*, make *doubt* of, and ſo are provoked unto *deſperation*; the *latter* as well the *Papiſts* as *ignorants* amongſt our ſelves, doe in effect deny, when as they affirme that *they obtaine bleſſings through their merits, ſatisfactions, good workes, and the like.*

That *God* is able to beſtow upon us all things which pertaine vnto life and godlineſſe, may be *proved* from the *very names* and *attributes* of *God*, from the *workes* and *miracles* which *God* hath formerly done, from the *daily experience of Gods children* in their obtaining of ſuch things, and their many *deliverances* from the *fierce aſſaults* of *Sathan*, and *preſervation* in the time of *trouble.* That he doth alſo beſtow them *freely*, the very *word* here uſed, *hath given*, doth import, which Saint *Paul* likewiſe confirmeth, *Being juſtified freely by his grace, through the redemption that is in Ieſus Chriſt.* He gave *Chriſt freely*, he giveth *faith, love, repentance*, and *ſuch like graces*, yea, and *heaven it ſelfe freely.* The examples of *Paul, Zacheus*, the *woman of Samaria*, and *theefe at the right hand*, doe evidently confirme the ſame.

Reaſons proving that God is able to give ſuch things.

That he giveth them freely.

Rom. 3. 24.

Ioh. 3. 16.

Heereof his owne *purpoſe*, the *good pleaſure of his owne will*, may be a ſufficient *reaſon.*

The Reaſon.

Hence it followeth,

Uſes.

1 That *without God we cannot attaine, either unto holineſſe here, or happineſſe hereafter*, not any thing proceeding from our *ſelves*, (yea, though it were to give all our goods unto the poore) could obtaine the ſame. 1

2 That *God hath provided a reward for his owne children,* 2

whom likewise he doth so direct by his Spirit, that they attaine the same, though in the meane time (as the *Israelites* before they enjoyed the land of *Canaan*) they may meete with manifold crosses and afflictions. So that *its not in vaine* (as many judge) *to serve the Lord.*

3 That therefore we must be earnest with *God* in prayer, that he would be pleased to bestow upon us, *faith, hope, love, repentance*, and the *like*: Together with all other *things* which may be *profitable* for our *furtherance* in *godlinesse* here, unto *everlasting life* hereafter. He that is to *travaile* unto *farre countries*, must before-hand *provide* for his *journey*. He that is to *saile* through *dangerous seas*, must before-hand make his *tacklings sure*. So must *wee*, we are to *travaile* towards *heaven*, to *saile* through the *dangerous sea of this world*. We must therefore by prayer unto *God*, provide for things needfull.

3

Simil.

Through the knowledge of him that hath called vs to glory and vertue.

The 5 *circumstance* concerneth the *meanes*, whereby we attaine those things which pertaine *to life and godlinesse, through the knowledge of him that hath called us to glory and vertue*, that is, *true faith in Iesus Christ, by whom we are effectually called, leading an holy and godly life here, and at the length obtaining everlasting happinesse hereafter:* unto this *estate* are we *called* by *Christ*, yea, we are hereunto called by his *owne power and glory*, as the *words* are also rendred by *some.*

From this circumstance *three observations* may be gathered.

D. The Elect are effectually called by Christ. Rom. 1. 6.

The *first* is this, that

The Elect are effectually called by Christ. Amongst whom are yee also (saith Saint *Paul*) *the called of Iesus Christ. To them* (saith Saint *Iude*) *that are preserved in Iesus Christ, and called.* When I say, *the Elect are effectually called*, I doe distinguish them from *all others*, both *Pagans* living *without* the *precincts* of the *Church*, and *formall Christians* living *within* the *same, both which* are in *some measure called*, the *former*, by *voyce* and *sound* of the *creatures*, which is sufficient to take from them all *excuse*, though not *power-*

Iude 2.

Rom. 1. 20. 21.

full

full enough to their *ſalvation* and *converſion*: The *latter* by the *outward preaching* of the *Word*, by *benefits*, and *afflictions*. Of whom *Solomon* ſpeaketh in the *perſon* of *Wiſedome*, *I have called, but you have refuſed*; and our *Saviour Chriſt*, *Many are called, but few are choſen*; *both* I ſay, are *called*, but neither of them with *effectuall calling*, onely the *Elect* are *thus called*. To whom that of Saint *Paul* may bee applied, *whom he did predeſtinate, them he alſo called*; that is, *ſevered from the world of unbeleevers*. *To become members of Ieſus Chriſt by faith, tranſlated them out of the kingdome of darkeneſſe*, that is, *of ignorance and ſinne, into the kingdome of Chriſt*, that is, *of faith and holineſſe*; *ſingled and drawed them out from among the reprobates, making them to become that which they were not, even true beleevers, members of Chriſt*; *Saints, ſonnes, and heires of God, effectually perſwading them to ſeparate from the world, and receive the covenant of Gods grace in Chriſt, and to devote themſelves to holineſſe of life, giving them power to receive the Word, to have faith wrought thereby in their hearts, and to bring forth the fruit of new obedience*; *regenerated, converted, quickned and renued them, by his Word working effectually in them*. When (I ſay) *they are effectually called by Chriſt*, I doe not exclude the *Father* or the *Holy Ghoſt*, from this *glorious worke*, to whom elſewhere it is alſo attributed, *to the Father by Saint Paul*, to the *Holy Ghoſt by Saint Iohn*, according to that rule which is amongſt *Divines*, that *the worke of the Trinitie which are without, are undivided*.

P.ro.1.24. Mat.20.16. Rom.8.30. Ioh.15.19. Col.1.13. 1 Theſſ.2.13. Gal.1.6. 1 Iohn 2.20.

Hence we are informed,

Uſes.

1 That *the eſtate of Gods Elect, is exceeding both honourable and happy, great* is their *dignitie, great* is alſo their *felicitie*, they are the *Elect of God*, effectually called by *Chriſt*, called to his *marvellous light*, to *communion* and *fellowſhip* with him, to *freedome from ſinne, Sathan*, the *World*, and the *Fleſh*, to an eſtate of *immunitie, free pardon*, and all *ſaftie*, to the *glorious Kingdome of heaven*, which therefore is ſtiled *an holy and glorious calling*. Herewith every childe of *God*, may

1

2 Tim 2.9. Phil.3.14.

may exceedingly comfort themselves in all distresses, in as much as their estate, (howsoever themselves may be outwardly persecuted in this world, yea, in the midst of crosses and afflictions) *is honourable and happy.*

2 2 That as we desire a *particular assurance* of our *Election*, we must first of all get a *particular assurance* of our *effectuall calling* by *Christ*, howsoever it's the opinion of some, that *no man in this life can be certaine of his salvation*, yet hereby (contrary both to their opinion and doctrine) may we get assurance of the same. *Vocation* is the *middle linke* of the *chaine*, tying and knitting *election* and *glorification* together. Hereby our *election* secret in it selfe, is manifested unto our selves and others. Its a *manifestation* of our *election*, a *fore-runner* of our *glorification*. The *best way* in a *maine land* to finde the *Sea*, is by walking along the side of any *River* which runneth unto it. So it is our best way by our *vocation*, to take notice of our *election*. Its the *pernicious doctrine* of *some*, that *God doth effectually call all men, giving them a power to beleeve if they will*: which contradicteth the *holy Scriptures*, where it is said, *It is not given to all to understand the mysteries of the Kingdome*. And againe, *These things are hid from most of the wise of this world, and revealed unto Babes*. By this doctrine must not we try our *vocation*, it will but deceive and seduce us. For, *this saving grace*, may enter into a *land*, but not unto *every Citie*, into a *Citie*, and not unto *every family*, into a *familie*, and not unto *every person*; of two *Prophets*, *Moses* and *Balaam*, of two *Kings*, *David* and *Saul*, of two *brothers*, *Iacob* and *Esau*, of two *Apostles*, *Peter* and *Iudas*, the *former* were *effectually* called; so were not the *latter*.

Simil.

Mat. 13. 11.

Mat. 11. 25.

Particular knowledge of our effectuall calling is possible. 2 Pet 1. 10. 1 Cor. 2. 12. *Simil.*

The particular assurance and knowledge of our effectuall calling is not impossible, else, why should our *Apostle* say, *Give diligence to make your calling and election sure?* And another *Apostle*, *We know by the Spirit the things which are given us of God*. May not a *blinde* man discerne, if his *eyes* be *opened?* may not a man *imprisoned* know when he is set at *liberty?* may not one discerne the *light* from the *darkenesse?*

nesse? the like may be said of our *effectuall calling*. I confesse, that even *Gods children* are sometimes doubtfull hereof, as after some *grosse sinne* committed by them, or in time of some *strong temptation*, yet at the length get they an assurance of the same.

Now that you may know whether you be *effectually called*, and so the *elect children of God*, take notice of these infallible *signes* of *effectuall calling*. 1 The discerning of *Gods voyce*, from the *voyce of others*. 2 An hearty and unfained love of *Gods Word*, with an obedient and dutifull hearing of the *same*, joyned with application. 3 An inward fight against sinne, and willing confession of sinne-guiltinesse. 4 A willing separation from the world, with an unfained forsaking of sinne. 5 A love unto *Gods glory*, with an hatred of the *Kingdome of Antichrist*. 6 The due and daily exercise of fervent and earnest prayer.

In fallible signes of effectuall calling.

1

Ioh. 10. 5, 6.

2

3

4

5

Rev. 17. 14.

6

Obj. But may some say, I am afraid that I am not as yet *effectually called*, and so have no assurance of my *election* or *salvation*.

Obj.

Answ. Thou must therefore *the rather give diligence to make thy calling and election sure*, endevouring that thine heart inwardly may answer the *Lord*, by his Word *outwardly* calling upon thee, getting a willing minde, stedfastly to beleeve in the *Lord Iesus*, with an endevour to please him in all things, getting thine *heart changed*, thine heart of *stone*, changed into an heart of *flesh*; whereby thou mayest become pliable and tractable unto the will of *God*. To further thee herein, take notice as well of these private, as of publike *helpes*. *Private humiliation, confession of sinne, abstinence from secret sinnes, suppressing inward lust*, the *society of the godly*, the *avoyding of evill company*, the *frequent reading of the Word, and meditation of Gods Law*, with the *eschewing* of all *occasions of sinne*. *Publicke*, the *Word preached, Prayer*, and the *Sacraments*, by all which we are made *loathsome* unto our *selves*, and likewise take hold of *Iesus Christ*. The *Lord* useth not the like *meanes* in the *calling* of every one. Some he *called without meanes*, as *Abraham* and *Paul*; some

Sol.

Helps unto effectuall calling private.

Publicke.

God calleth men diversly.

some he *calleth* by *weake meanes*, as by the *preaching of the Gospel*, some he *calleth* by *unlikely meanes*, as by *crosses and afflictions*; yea, and some by *contrary meanes*, making even their *sinnes* to turne unto their *good*; Neither must there be any *time* limited unto *God*, for the *accomplishment* of this *worke*, for some he *calleth* at the *sixt*, some at the *ninth*, some at the *eleventh houre*. What knowest thou, *how* soone *it* will please him *effectually* to call thee? *thou* must *waite* his *time*, and depend upon him. Nay, as *Martha* called her *Sister* secretly, saying, *The Master is come, and calleth for thee:* So I say, that *God is now in the Preaching of his Word, calling thee to forsake thy hypocrisie, Atheisme, infidelitie, covetousnesse, drunkennesse, and such other thine abominations.* Oh that his calling may be effectuall in and unto thee!

Iohn 11.28.

3 That finding our selves to be *effectually called*, we ought to be truely *thankefull* unto *God*, and his *Sonne Iesus Christ*. *Have we not cause thinke ye to be thankefull?* Without *this* should we not have undoubtedly perished? Without *this* was not our estate miserable for the *present*? and should it not have beene most miserable hereafter? Did not the *Devill* seeke to keepe us in *blindnesse* and *darkenesse*, as being loath to part with us? and *God* manifest his great power in our *effectuall calling?* Did not this proceed from *Gods* great *love* towards us, there being nothing in us wch might have moved him hereunto? Did we by nature differ any thing from others? Was not *Paul a Persecuter*, *Zacheus* an *extortioner*, the *Woman* of *Samaria* an *Harlot*, whom notwithstanding our *Saviour* was pleased *effectually* to call? yea, and when we were *first called*, were we not either *vainly*, *carnally*, or *wickedly* exercised? the examples of *Paul*, *Matthew*, and *others*, confirme the same. Oh then let us endevour for *thankefulnesse*, expressing the same by walking worthy of the *vocation* whereunto we are called; by living as it becommeth *the called of God!* Yea, let us finde in our selves *those graces* which accompany, and flow from our *calling*, such as, the *opening of the heart*, *knowledge*, *lively faith*,

3

faith, incorporation into *Chriſt, juſtification, peace of conſcience, joy in the holy Ghoſt, hope of the glory to come, ſanctification, repentance,* the *love of God,* and *our neighbour, patience, obedience,* and the *like.* Thus of the *firſt.*

The *ſecond* is this, that

Such as are effectually called, are here partakers of grace and vertue, and ſhall be hereafter of everlaſting glory. They are I ſay, *partakers* of *grace* and *vertue here:* of *many,* inſtance we a *few.* They are partakers of *faith.* They are partakers of *ſanctification.* They are partakers of *love.* They are partakers of *hope.* Not to inſtance *more.* Saint *Paul thanketh God for the Romans,* that *their faith was ſpoken of throughout the whole world.* For *the Corinthians,* that *in every thing they were enriched by Ieſus Chriſt, in all utterance, and in all knowledge.* For *the Epheſians, in that the* LORD *had bleſſed them with all ſpirituall bleſſings, in heavenly places, in* CHRIST. For *the Coloſſians,* becauſe *of their faith in Chriſt Ieſus,* and *love which they had vnto all the Saints.* For *the Theſſalonians, remembring without ceaſing, their worke of faith, and labour of love, and patience of hope in our Lord Ieſus Chriſt.* Alſo, *becauſe their faith did grow exceedingly, and the charity of every one of them towards each other did abound;* alſo *for their patience and faith in all perſecutions and tribulations, which they did endure.* And that *they ſhall be partakers of glory hereafter,* is no leſſe *apparant. Whom he doth juſtifie* (ſaith Saint *Paul*) *he doth alſo glorifie; Receiving the end of your faith* (ſaith this our *Apoſtle*) *even the ſalvation of your ſoules.*

D. Such as are effectually called are here partakers of grace, and ſhall be hereafter of glory. Act. 11. 20. Rom. 1. 7. Col. 1. 4. 1 Pet. 1. 3. Rom. 1. 8. 1 Cor. 1. 4. Eph. 1. 3.

Col. 1. 4.

1 Theſſ. 1. 3.

2 Theſſ. 1. 4.

Rom. 8. 30. 1 Pet. 1. 9.

The *Reaſon* is plaine, even becauſe ſuch are the true children of *God, beloved* and reſpected of *him.* None are *effectually called,* but the *Elect;* None are partakers of *true grace;* but ſuch as are *effectually called;* None are, or ſhall be partakers of *glorie,* but ſuch as have *beene,* or *ſhall be* partakers of *grace:* and None *either have beene* or *ſhall be heere partakers of grace,* which either *now are not,* or *ſhall be hereafter partakers of glory, of everlaſting life,* of the *Kingdome of heaven.*

Reaſon.

Hence

Vses.

Hence it followeth,

1 That *by the gifts and graces of Gods Spirit within us, we may be assured, as well of our effectuall calling, as of our undoubted possession of heaven.* Are we endued with the *gifts* and *graces* of *Gods Spirit?* Without doubt we are *effectually called*, without doubt we shall be perpetually *glorified*. Whereas by the contrary, are we not partakers of *graces?* neither are we *effectually called*, neither shall we without them be *glorified*.

2 That *such doe in vaine boast of their effectuall calling, which still walke in their vaine conversation.* Belongest thou unto *God*, and yet worshippest the *Devill?* Walkest thou in the *way to heaven*, and yet leavest no *wickednesse* unperformed? Dost thou thinke to be *glorified* in *heaven*, and yet dost the *workes* of the *damned* in *Hell?* Its *impossible*, *thou deceivest* thine owne soule: if thou wert *effectually called*, thou wouldst yet live the life of *grace* here, that thou mightest live the life of *glory* hereafter. Thus of the *second*.

D. By faith in Christ we attaine such things as may further us towards grace and vertue here and glory hereafter. Ioh.1.12. Gal.2.20. Act.15.9. Eph.3.17. 1 Ioh.5.4.

The *third* is this, that

By faith in Iesus Christ, we attaine unto those things which may further us, both towards grace and vertue here, and glory hereafter. But as many as received him, to them gave hee power to become the Sonnes of God, even to them that beleeve on his Name. The life which I now live in the flesh (saith Saint *Paul*) *I live by the faith of the Sonne of God. Hereby* our *hearts are purified. Hereby Christ dwelleth in our hearts, hereby we doe overcome the world*; and whereby *can we bee more furthered, either towards grace or glory*, than by *overcomming the same?*

Vses.

Hence it followeth,

1 That such as want *faith* in *Christ*, and continue so, can never attaine, either unto *grace* here, or *glory* hereafter.

2 That we must therefore labour and endeavour for true *faith* in *Christ Iesus*, whereby applying his *holinesse, righteousnesse* and *obedience* unto our *selves*, we may be furthered by the same towards the obtaining of such *graces*, as may further

further us, unto *holinesse* here, and *happinesse* hereafter. Thus of the *third*.

The 6 *circumstance*, concerneth the *effect of those benefits given unto us*, we have by them *most great and precious promises*, which *great and precious promises* may be understood either as the *instrumentall cause of our effectuall calling* (*faith* and the *study of holinesse* being wrought in us by the *promises of God*, whilst they are out of the *Word* proclaimed unto us, and diligently considered by us;) or, *as a proofe and reason, that God through Christ doth bestow upon us all things which pertaine unto life and godlinesse*, because *most great and precious promises are given unto us*. Or as the *causes of all those benefits which we doe injoy*; or finally as *the effect of the benefits which we receive of God*, especially of *our effectuall calling by Iesus Christ*.

Whereby are given un to us exceeding great and precious promises.

The *observations* arising from *hence* are *foure*.

The *first* is this, that

God doth bestow upon his owne children, many promises. *We are* (saith Saint *Paul*) *after the manner of Isaac, children of the promise*; And againe, *Iesus Christ was a Minister of the Circumcision for the truth of God to confirme the promises made unto the Fathers*. And againe, *Wherein also after yee beleeved, yee were sealed with the holy Spirit of promise*. So unto *Timothy*, *Godlinesse hath the promise of this life, and that which is to come*. This may be *proved* also by *divers instances*; *God* bestowed upon *Abraham many promises*; upon *those mentioned, Heb.* 11. *many promises*: so upon *Iacob*, upon *Ioshua*, upon *David*, upon *the Apostle Paul*, as he doth *upon all his children*. For the *illustration* of this *Doctrine*, these *three* points are to be *considered*, flowing from the *same*; namely, the *giver*, the *gift*, and the *persons* to whom this *gift*, those *promises* are bestowed.

D. God doth bestow upon his owne children many promises. Gal. 2. 28.

Rom. 15. 8.

Eph. 1. 13.

1 Tim. 4. 8. Gal. 3. 16.

Heb. 11, 13.

For the 1, the *Giver* of those *promises* is *God, which he had promised afore by his Prophets in the holy Scriptures*, saith Saint *Paul*. And againe, *Paul an Apostle of Iesus Christ, by the will of God, according to the promise of life which is in Christ Iesus*; that is, *sent of God to preach that life, which he*

The Giver. Rom. 1. 2.

1 Tim. 1. 1. Tit. 1. 2.

he promised in Christ Iesus, So unto *Titus*, *Vnto the hope of eternall life, which God that cannot lie, hath promised before the world began.*

Vses.

Hence *these* comfortable *conclusions* may be gathered.

1 That *these promises are profitable and needfull for us, to further us in the course of godlinesse.* All his *words* are *pondered,* his *workes* done in *judgement*; no rash, vaine, or unadvised word doth proceed from him. 2 That *those promises are undoubted signes and tokens of Gods love towards us.* 3 That *the promises of God are unchangeable, and shall be undoubtedly performed in their time, he which hath promised, is fully able to doe them; he that hath promised, is faithfull, he cannot deny himselfe; he which hath promised cannot lie, all his promises are in Christ Iesus, yea, and Amen.* *God* is as well able to performe them *all,* as *one* of them, and therefore *they* are named sometime in the singular number, *the promise*; yea, to confirme us in the infallibilitie of *Gods promises,* we have the *Word of God,* which is *true* and *righteous altogether.* We have *the oath of God, that the heires of promise might have abundant consolation.* We have the *Ministry of Christ confirming them unto us.* We have *them sealed unto us*, both in *the counsell of God,* before the *world* was, and in the *Sonne of God,* and in the *Spirit of God,* called also the *Spirit of promise.* So also in the *two Sacraments.* 4 That *no childe of God ought to doubt of Gods promises, but beleeve them, rely upon them, and waite upon the same.* Thus of the *Giver,*

1

2

3

Rom. 4. 21. Heb. 10. 23. 2 Tim. 2. 13. Tit. 1. 2. 2 Cor. 1. 20. Heb. 10. 36. Gods promises diversly confirmed. Phal. 19. 8. Heb. 6. 17, 18. Rom. 15. 8. Tit. 1. 2. Ioh. 6. 27. Ephe. 1. 13.

4

Gal. 3. 22. Rom 4. 22. 2 Pet. 3. 13.

For the 2, the *gift, promises.* Is this *all,* may some say, which *God* bestoweth on his owne *children?* I *answer, they are more than we deserve, nay, they are so much, as Gods children need no more, they bringing with them all things needfull.* There's a *difference* betweene the *promises of man,* and the *promises of God*; men may *lie,* men may *repent,* men are *deceitfull,* men are *changeable,* many make *faire prrmises,* but doe not *performe* them, their *promises* being but as *wind* and *smoake; yea,* and if they meane *to* performe their *promises* (as *all just promises are to be kept*) yet doe they so *de-*

The gift. *Quest.* *Answ.* Differences betweene the promises of men, and the promises of God.

lay

lay to performe them, that they doe not turne to the benefit of their neighbours; but *God cannot lie, repent, change, deceive, he is not slacke in his promise. The promises of God are a rich Mine of spirituall and heavenly treasures; they are a garden of precious flowers, of medicinable hearbes, they are as the poole of Bethesda, fit for all diseases, for all persons, and at all times.* 2 Pet.3.9. *Note.*

Touching those *promises, divers things* may be considered, as namely, *the kinds of them*; the *differences betweene them*; the *use which may and ought to be made of them*; by *what meanes we may get assurance of them*; and how *God doth performe them unto us.*

The divers kinds of Gods promises.

Touching the *kinds of them*; They are either *Legall*, or *Evangelicall*; such *as pertaine unto this life*, or *such as pertaine unto the life to come*; *promises absolute*, and *promises conditionall*; *promises principall*, and *promises lesse principall*; *promises generall*, and *promises particular*; *promises temporall, spirituall*, and *eternall*, either of which distinctions doth comprehend all the rest. *Gods legall promise is*, when he passeth his word for the giving of eternall Life, and other temporall good things, upon condition of *fulfilling the Law: Evangelicall*, when he passeth his word for the *giving of Christ*, and together with *him, remission of sinnes, righteousnesse*, and *eternall life*, as also the *blessings of this life*, upon condition of *beleeving the Gospel*, which therefore is called, *the promise of grace, of the Spirit, of Faith*, and *of Christ*. *The promises pertaining unto this life*, are either *spirituall* concerning the *soule*, such as the *promises of Gods graces*; or *temporall* concerning the *body*, such as *health, wealth*, and the *like*. Lev.18.5. Gal.3.12.

The *promises appertaining unto the life to come*, are *eternall life*, the *crowne of glory*, with *those joyes*, which *God hath laid up for his owne children. Promises absolute*, are such as concerne our *spirituall* and *eternall* estate; *conditionall*, our *temporall*. The *promises principall*, are *righteousnesse, remission of sinnes, life everlasting*, and the *like*; the *lesse principall*; *deliverance in afflictions, safetie in dangers, health, wealth,*

wealth, and the *like*. *Promises generall*, are those that *belong unto all Gods children*, *particular unto this* or *that man* or *woman*. *Promises temporall*, are such as concerne our *bodies*, *spirituall* our *soules*, *both* in *this life* : *eternall*, such as *concerne* both *body* and *soule*, in the *life* to *come*.

Differences between Gods promises, legall and Evangelicall.

Touching the *differences* betweene *Gods promises*. The *legall* are made upon *condition* of *fulfilling tht Law*, they are made and directed to the *person* of every man *particularly* : but the *promises of the Gospell*, are first directed and made to *Christ*, and then by *consequent*, to them that are *by faith ingrafted into Christ*. The legall also doe not proceed from *Gods free mercy in Christ Iesus*, which the *Evangelicall* doe; yea, and the *promises of the Law*, were *ineffectuall*, which the *Evangelicall* are not. Betweene *Evangelicall promises*, there is also a *difference*, the *spirituall* are *absolute*, the *temporall* shall be accomplished so *farre forth as they serve for the glory of God, and the good of all them that beleeve*.

The comfortable use which may and ought to be made of Gods promises.

Touching the *Vse* which may and ought to be made of *Gods promises*, it's exceeding *great*, in *all places*, at *all times*, upon *every occasion*, in *prosperity*, in *adversitie*, in *temptation*, at the *houre of death*.

In prosperity.

In *prosperitie*, we are many times afraid of *adversitie* ; we are many time *entised* by the *pleasures of sinne*, we *grow often dull*, and *negligent* in the *performance of holy duties*, we are often *provoked* by the *company* of *wicked men* to *ungodly courses* ; but by the *promises of God*, we get *freedome* from them *all*.

In adversitie.

In *adversitie*, we are *grieved*, *disquieted*, cast *downe*, *moved* to *distrust in Gods providence*, we take on in *sickenesse*, in *poverty*, in *famine*, in the time of the *Pestilence*, at the *death of friends*, ; but by *Gods promises*, *all* are sweetned ; whereby even *all things work together for the best*.

In time of temptation.

In time of *temptation*, we are often *allured* to *distrust* of the *promises of God*, we are brought into *feare of endlesse condemnation*, the *devill* doth perswade that *our sinnes are past cure*, that *we cannot obtaine the favour of God*, that *we have no true and sound grace*, that *wee are fallen away from grace*, that there *is no reward for performing of Gods service*, that we *are already in his possession*, and

and so *tempted* us unto *all* manner of *sinnes*: but by the *promises of God*, we are upholden in all. To *instance* but *one particular*, whereas the *Devill* would perswade us, that there *is no reward for such as endevour to keepe the commandements of God*, if we *take* but notice of the duties required in every *Commandement*, we shall finde dispersed here and there, throughout the *Scriptures*, most *great and precious promises* for every one of them. So also at the *time of death*, wee are mightily *assaulted*, but by the *promises of God*, we receive *consolation*.

In the houre of death.

Touching the *assurance* of *those promises*, it is to be thus purchased: We must *know them* we must *beleeve them*; wee must *apply them*; we must *hold our selves unto the same*.

Meanes whereby to get assurance of Gods promises.

We may *know* them by the *Word*; we may *beleeve them*, if we consider of *Gods love* towards us, and *power* to bestow them upon us, we may *apply* them, by *finding* a *true want* of them, and we may *hold* our selves unto them, by considering the *danger* wherein we *are*, if we be without them.

Touching the *manner* how *God* performeth his *promises* unto us, it's not alwayes *one* and the selfe-same. Vnto some he performeth them *really*, as unto *David*, in *delivering him from Saul*; unto *Iacob*, in *delivering* him from *Esau*; unto *Hezekiah* in *restoring* him unto his *health*, and *removing* the *hoste* of the *Assyrians* which besieged *Ierusalem*. Vnto others againe, he doth *not bestow the selfe-same thing*, but a *better*, as unto *Iosiah*, not *long life*, as its in the 5 *Commandement*, but *eternall life*; unto others againe he giveth *patience, by all which he doth* still *performe* his *promises*, hee *remaining faithfull which hath promised*.

How God performeth his promises.

Heb. 10. 23.

For the 3, the *persons* on whom *God* bestoweth his *promises*, they are the *Elect*, the *regenerate*; They onely are partakers of *Gods absolute Evangelicall promises*. The unregenerate which live in their sinnes without repentance, they are *strangers from the covenant of promise*. *Gods children, they are the heires of promise*. The wicked I confesse may be said in some sort to be partakers of *Gods promises*, as when they *heare the Word*, receive *the Sacrament*, and the *like*; but

The persons on whom God bestoweth his promises.

Ephe. 2. 12. Gal. 3. 22.

they are not intended for them, they are not profitable unto them, they turne unto their further condemnation. *Gods promiſes are the childrens bread, not to be caſt unto doggés:* they are *precious pearles, not to be caſt unto hogges.*

Hence we are taught,

Vſe. To *endevor* for an aſſurance that we are the *children of God*, and having obtained this aſſurance, to comfort our ſelves in the meditation of *Gods promiſes*, walking worthy of the ſame.

Reaſons why God beſtoweth on his children ſuch promiſes

Thus having ſhewed you the *Giver*, the *gift*, and the *perſons* upon whom *God* doth beſtow his *promiſes*, take notice in a word or two of the *Reaſons* why *God* beſtoweth on his children, ſuch *promiſes*, they are theſe.

1 The manifold dangers, troubles, and miſeries, which we undergoe in this preſent world, in which his *promiſes* doe uphold us.

2 That when we have the thing promiſed, wee may not aſcribe the ſame unto chance and fortune, but unto *Gods faithfulneſſe.*

3 That wee may perceive the *great* benefits which wee have by *Chriſt.*

4 That we may ſtill goe on in the performance of holy duties, in *faith, hope, charitie, prayer*, and the *like.* Seeing he is pleaſed to afford us ſo *many promiſes.*

Now in that *God* beſtoweth upon us, ſo *many promiſes*, we are hereby taught,

Vſes. To be truely thankefull unto *God* for his *promiſes*, to acknowledge his *love* in giving *them* unto us, *endevouring* to performe thoſe duties which hee preſcribeth unto us, in as much as he is *faithfull who hath promiſed.* Thus of the *firſt* obſervation.

Heb. 10. 23.

D. The promiſes which God beſtoweth upon his owne children, are moſt great and precious. *Reaſons.*

The *ſecond* is this, that

The promiſes which God beſtoweth upon his owne children, are moſt great and precious. So called, both in reſpect of the *Author of them, God*, who is the *King* of *Kings*, and *Lord* of *Lords*; the *ground of them, Ieſus Chriſt*, for whoſe ſake we obtaine them; the *manner how they are given, freely*; the meanes *whereby they are apprehended, faith*; the *great*

and

and ineſtimable profite flowing from them, and the *end why they are beſtowed upon us*, that *we may be partakers of the Divine Nature*. Beſide, they are of infallible *truth*; yea, the *deeds* and *evidences* of a *Chriſtian* for his *ſalvation*, and for all other *good things*; for, what elſe have any of us to ſhew, whereby we may challenge *heaven*, *remiſſion of ſinnes*, and ſuch like *priviledges*, but onely *Gods promiſes* entitling us thereunto? Whatſoever *God* beſtoweth upon us is *great*, but his promiſes exceed both in *greatneſſe* and *worth*, of *more worth than thouſands of gold and ſilver*.

Hence we are taught

Uſes.

1 To perceive the exceeding great *love of God* towards us in beſtowing *ſuch*, ſo great and *precious promiſes* upon us, *a gift* wherby appeareth the *greatneſſe* and *glory* of the *Giver*. 1

2 To eſteeme of the *promiſes of God*, as *pearles* of moſt *great and precious value*. 2

3 To accept with thankefulneſſe *Gods promiſes* beſtowed upon us, neither contemning nor abuſing the ſame. Thus of the *ſecond* obſervation. 3

The *third* is this, that

Gods children by thoſe great and precious promiſes which God beſtoweth upon them, are furthered in thoſe things which pertaine unto life and godlineſſe. I prove it thus; They are furthered hereby in *avoyding of ſinne*; in *reſiſting temptations*: in *this growth and increaſe of grace*: in *depending and relying upon God, and the like*.

D. Gods children are furthered thereby in thoſe things which pertaine unto life and godlineſſe.

Reaſon.

Uſe.

Wherefore, let us endevour by a particular application, to finde the vertue of *Gods promiſes* in our ſelves, whereby we may be furthered in thoſe things which pertaine unto *life* and *godlineſſe*. Thus of the *third*.

Through the knowledge of him who hath called us to glory and righteouſneſſe.

D. God beſtoweth upon us his promiſes in and through the meanes of Chriſt. 2 Cor. 1.20. Col. 3, 11.

The *fourth* is this, that

Thoſe promiſes are beſtowed upon us, in, and through the meanes of Ieſus Chriſt our Redeemer, by whom we are effectually called, we attaine them in and through *Chriſt*, in whom *all Gods promiſes are yea, and Amen*. Yea, and without whom, we can obtaine no bleſſing at the hands of *God*, hee *being unto us all in all things*.

Vse.

Disclaime we therefore all *selfe-righteousnesse*, all our *seeming* good workes, all our *supposed* merits, and take we hold of *Christ* by a true and lively *faith*, for whose sake such excellent promises are bestowed upon us. Thus of the *fourth*.

That by these you might be partakers of the Divine nature having escaped the corruption that is in the world through lust.

The *7 circumstance*, concerneth *the end of the benefits bestowed upon us*, of our effectuall calling, & of those most great and precious promises, which God hath given unto us, even *that by them we may be partakers of the Divine Nature, and so escape the corruption that is in the world through lust, that is, that by them we may be regenerated and sanctified, by the power of Gods Spirit dwelling in us, whereby we may abstaine from worldly lusts, which is our mortification.* This one place of *Scripture (which is no where else to be found, either in the Old or New Testament)* truely *beleeved*, and duly *considered*, may be a sufficient motive, to perswade us to forsake this *world* with the *pleasures* of the same, and to set our hearts on *God* and his *Kingdome*: pointing out unto vs the *worth* and *excellencie* of *Gods promises*, yea, shewing unto us, that *Such as are not partakers of this divine nature*, such as *are not conformed to the will of God, having his image repaired within them, have no right or interest unto the promises of God.* This is not a light or small matter that *God* should so respect us, *wormes, dust* and *ashes, vile, wretched, miserable*, and *sinfull creatures, in our best estate altogether vanitie*, as to communicate his owne *nature* unto us, so to become *ours*, that whatsoever *he hath*, may after a sort be said to be *ours*: and to give us such *strength*, as to be *victorious* over our *corruption* through *lust*, by whom so *many* have already beene *foyled*. The more hard and difficult this Scripture seemeth unto us, the more need have we to runne unto *God* by prayer, that he would be pleased to open our hearts, that we may both understand and beleeve the same.

Psal. 39. 5.

A twofold end of our effectuall calling, and of Gods promises given unto us.

1
2

The last circumstance, I say, concerneth the *end* of our *effectuall calling*, & of *Gods* promises given unto us, which is twofold. 1 That *we may be partakers of the Divine Nature.* 2 That *we may escape the corruption which is in the world*

world through lust. Either of which doth afford unto us *one* profitable *observation.*

The *former* this; that

By the promises of God given and performed unto us, wee become partakers of the Divine Nature. A strange *Doctrine* may *some* say, whence *these absurdities* seeme to follow. 1 That we should be partakers of the *Deitie.* 2 That wee should be of the same *essence* with *God.* 3 That the *nature of God,* were subject unto *vanitie* and *corruption,* at least in us, who are so. I answer, that the *Divine Nature* may be taken *two manner* of wayes, either for the *essence* and *substance of God,* or for the *qualities* which are in him.

Touching the *substance* and *essence* of *God,* we cannot be said to be *partakers* of the *same*: for then all the former *absurdities* would follow.

Touching the *qualities* and *properties* of *God,* they are of *two sorts.*

1 Such as are *incommunicable.*

2 Such as are *communicable.*

Touching those which are *incommunicable,* they are of *two sorts,* either those which are *here incommunicable,* but shall be *hereafter communicable*; such as *immutabilitie, eternitie, immortalitie,* of those we are not *here* partakers, but *hereafter* shall: or those which are both *here,* and shall remaine *hereafter incommunicable,* such as *omnipotency, immensitie,* and the *like*; of those we neither *are,* nor shall be partakers. Such as are *communicable,* wee may partake of, as of *power, wisedome, knowledge, goodnesse, mercie, righteousnesse, holinesse,* and the *like*; which are put into our *nature* by *Divine power,* whereby we resemble *God,* as *children* doe their *parents,* bearing the *Image* of his *wisedome* and *puritie.* So then when I say, that by *the promises of God given and performed unto us, we become partakers of the Divine nature,* we must understand not *the substance of the Deitie,* but *the partaking of those qualities, whereby Gods Image is restored unto us here, and we become glorified hereafter, immortall, holy, pure, righteous, and the like.*

D. By the promises of God given and performed unto us, we become partakers of the Divine nature.

Ob.

Sol.

By the divine nature we are to understand the partaking of those qualities whereby Gods Image is restored unto us here, and we become glorified hereafter.

For the *further* understanding of this *Doctrine*, these *foure* points are to be handled.

1 What *the Image of God in man was.*
2 How *Man lost the Image of God.*
3 How *the promises of God repaire this Image in Man.*
4 How *the promises of God assure us of happinesse, glory, immortalitie, and everlasting life.*

What the Image of God in man was.

For the 1 man might have beene called the *Image* of *God*, in a threefold respect. 1 In respect of the *substance* of his *soule*, whose *nature* is *spirituall, intelligible, incorporeall, immortall, invisible*, which being but *One* in man, endued with *memory*, *cogitation*, and *will*, doth in Saint *Augustines* judgement represent the *Vnitie* of the *Godhead*, and the *Trinitie* of the *Persons*. 2 In respect of the excellent *gifts*, wherewith *he* was indued: his *minde* was *repleniſhed* with such *heavenly wisedome*, that he had a perfect *knowledge of God*, of his *will*, of his *workes*, and of the *nature* and *properties* of all *creatures*. So that *he could give apt and proper names unto the creatures*, and *knew whereof Hevah was made*, and with such *free-will* and *power* to *obey God*, that if he *would*, he *might* have continued in that *estate*, and not have *sinned*; yea, he *was created in righteousnesse and holinesse*; altogether *without sinne*. 3 In respect of *his dignitie, dominion*, and *eminence*, above all other *creatures*, hee had such an *imperiall majestie*, that all inferiour *creatures* did *reverence*, and *obey* him as their *King* and *Master*; hee called the *creatures*, and they came unto him; herein did *Gods Image* of *man*, consist.

Gen.2.20. Gen.2.23. Eph.4.24. Gen.2.19.

How man lost the Image of God. Gen.2.17.

For the 2, *Man* lost this *Image* of *God* through *sinne*. *God* gave *Adam* and *Hevah* a *Commandement to eate of all the trees of the Garden, the tree of knowledge, of good and evill excepted.* The *Devill* envying the felicitie and happinesse of *Man*, entred into the *Serpent*, and seduced *Hevah*, by whom also her *husband* was seduced, whereby both *did eate of the forbidden fruit*, and thereby became deprived of *Gods Image*. Their *soule* became *stained* and *polluted* with *sinne*, their *mind* became *darkened* and *ignorant* of the *knowledge* of *God*, their

Gen 3.12,13.

wi

will became altogether *perverse*, and *repugnant* unto the *will* of *God*; yea, the very *creatures* made for their *use*, turned *disobedient*, and became their *enemies*.

For the 3, by the *promises of God*, this *Image* becommeth after a sort, even in this *world* repaired in *us*. I prove it thus, *God* after the fall of *Man*, promised that the *seed of the woman should treade downe the head of the Serpent*; when the *fulnesse of time came, according to his promise, Christ Iesus was borne, the expresse Image of the Father, in whom dwelleth all the fulnesse of the Godhead bodily: who of God is made unto us, wisedome and righteousnesse, and sanctification and redemption; who was made sinne for us, which knew no sinne, that we should be made the righteousnesse of God in him: by whom we which were in times past strangers and enemies, are now reconciled unto God, in that body of his flesh through death, that we might be holy and unblameable, and without fault in his sight. In and by whom we are sanctified, Saints by calling. For whose sake, we shall be confirmed unto the end, that we may be blamelesse in the day of our Lord Iesus Christ.* Briefely, by the *promises of God* in *Christ*, given and performed unto us, we become *holy, righteous, upright, wise, religious, pure*, though not in *absolutenesse* and *perfection*, yet in *truth* and *sinceritie*; and therefore have this *Image* of *God* through *Christ* repaired in *us*.

How the promises of God repaire this image in man. Gen.3.15.

Col.2.9.

1 Cor.1.31.

2 Cor.5.21.

Col.1.21, 22.

1 Cor.1.2.

1 Cor.1.8.

For the 4, *the promises of God assure us of everlasting happinesse, and glory in the kingdome of heaven: I know* (saith *Iob* relying upon *Gods promises*) *that my Redeemer liveth, and that hee shall stand at the latter day, upon the earth, and though after my skin, wormes destroy this body, yet in my flesh shall I see God*; *for our light affliction* (saith Saint *Paul*) *which is but for a moment, worketh for us, a farre more exceeding and eternall weight of glory, while we looke not on the things that are seene, but at the things which are not seene.* And againe, *for we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens.* I prove it thus, *God* hath promised us, *glory, immortalitie*, and *everlasting*

How the promises of God assure us of everlasting happinesse. Ioh.19.25.

2 Cor.4.25.

2 Cor.5.1.

life; now the *nature* of *God* is *immutable* and *unchangeable* he *cannot lie*, so also his *promises* are most *sure and constant*, without any *shadow of changing*: our *faith* also doth apprehend and apply them, yea, and wee endevour in our lives and conversations to walke *worthy* of them, comforting and encouraging our selves in the midst of *troubles*, *crosses*, and *afflictions*, by the remembrance of them. Therefore it followeth that they doe undoubtedly *assure* us of the same. The *Remembrance* of *Gods promise* unto *Abraham* touching the *Land of Canaan*, did *assure* him of the *same, although he had not therein the bredth of a foot*; yea, this same *promise* upheld, *Isaac*, *Iacob*, *Ioseph*, the *Israelites* (though they were often in great trouble and distresse) that at the length the *promise* should be accomplished: so also may the *promises* of *God* touching the *glory* to come, assure every one of us, of undoubted *possession* thereof, we by true *faith apprehending* the same. Thus having cleered the Doctrine, follow the Vses of the same, which are for Instruction, for Reprehension, for Consolation, and for Exhortation.

Acts 7. 5.

Vses of Instruction.

For *Instruction*, if by the *promises of God* given and performed unto us, we become *partakers of the Divine nature*, as it's most certaine, then it followeth, 1 That, *such as would be here partakers of grace, & hereafter partakers of glory, must know, beleeve, and apply unto themselves the promises of God.* Hereby we become partakers of the *Divine nature*, both *here* and *hereafter*. 2 That *Gods children exceed all others, in dignitie, nobilitie, and honour.* Some boast of their *riches*, some of their *places*, some of their *birth*, some of their *beauty*, some of their *strength*, and the *like*: but is there any comparison betweene *those* and the *Divine nature*? *Gods children*, though they *want these*, yet have they *that* which *exceedeth all those, they are partakers of the Divine nature.* 3 That the *love and goodnesse of God towards us in Christ, is exceeding great, repairing that in us through Christ, which we through our owne folly lost in Adam.*

1

2

3

Vses of Reprehension.

For *Reprehension*, 1 Vnto such as despise and contemne *Gods promises*, like unto the *Israelites* which had more mind

1

to

to the *fleſhy pots* of *Egypt*, than unto them; like unto *prophane Eſau*, which had more minde unto a *meaſe* of *pottage*, than unto *them*. That which unto a *childe* of *God* is *balme from Gilead* to refreſh them, a *precious treaſure* to enrich them, *ſweeter than the hony & the hony combe, more reſpected than thouſands of Gold and ſilver*, that they ſcorne and reject. Exod.16.3. Gen.25.34.

2 Vnto ſuch as deſpiſe the *Divine nature*, even the *gifts* and *graces of Gods Spirit* beſtowed upon his *owne children*, eſteeming *falſehood* more than *truth*, preferring *profaneneſſe* before *holineſſe*. 2

3 Vnto ſuch as ſet themſelves againſt the *children of God*, reviling, backe-biting, belying, mocking, ſcorning, perſecuting, and baſely eſteeming of them, how dar'ſt thou doe thus? doſt thou not beleeve that it *is a fearefull thing to fall into the hands of the living God*? doſt thou thinke that *God will falſifie his promiſe*? I tell thee, though thou wert as rich as the *rich man in the Goſpel*, though thou hadſt as much ſubſtance as *Iob had*, though thou wentſt in *Purple and Scarlet every day*; yet a *poore ſervant* of *Chriſt* is more reſpected of *God* than thou art; yea, he will *avenge* whatſoever *wrongs* and *injuries* thou doeſt unto ſuch, they being *partakers of his owne, of the Divine nature:* 3 Heb.10.31. Matt.19.22. Iob 1.3.

For *Conſolation*, hereby *Gods* children may be exceedingly encouraged, againſt all troubles & croſſes whatſoever, againſt the feare of the *Devill*, the *World*, and the *Fleſh*; againſt the feare of *falling away*, and *finall Apoſtaſie*; againſt the *feare* of the *want* of *grace*, and *daily encreaſe* in the ſame. I tell thee, thou art, thou ſhalt be partaker of the *Divine nature*, here of *grace*, hereafter of *glory*. Compare the eſtate wherein thou *art*, the eſtate wherein thou *ſhalt be* with the eſtate wherein thou *waſt*, both *originally* in *Adam*, and *actually* before thy *converſion*, and then tell me, whether thou haſt not great cauſe to *rejoyce*? Thou *waſt* a *firebrand* of *Hell*, a *ſlave* unto *ſinne*, a *captive* of the *Devill*, a *ſtranger* from the *life of God*; now thou haſt *Gods Spirit dwelling within thee*, thou art a *child* of *God*, *ingrafted in Chriſt Ieſus*, one *which partakeſt of the Divine nature*, haſt thou not then great cauſe of *joy*? yea, how canſt thou be *diſcouraged*, having ſuch cauſe of *encouragement*? For Vſe of Conſolation.

Vses of Exhortation.
1
2
3
4

For Exhortation, 1 Let us endevour and labour by a *particular faith* in *Christ*, and *application* of *Gods promises*, to finde our selves partakers of the *Divine Nature*. 2 Let us esteeme, reverence, and respect the children of *God* which partake of the *same*. 3 Let us bee thankefull unto *God*, for this *happy* and *glorious estate* wherein we are. 4 Let us provoke and stirre up *others*, now following their *drunkennesse, covetousnesse, whoredome, profanenesse, malice*, and the like *abominations*, whereby they are *partakers* of the *Divels nature*; to forsake *those*, that they may be partakers of the *Divine Nature*. Thus of the *former*.

D. By the promise of God we escape the corruption that is in the world through lust.

The *latter* this, that

By the promise of God, we escape the corruption that is in the world through lust; that is, *the wicked lusts which wee carry about us*, or the *corrupt dealings in the world, proceeding from lust*, *Great* is our *corruption, great* is the *pravitie* of *our nature*, proceeding either from the *world*, which doth by *bad examples* corrupt many, withdrawing them from *God*, leading *them into destruction*, and withholding them from *returning*; or our *owne concupiscence*, our *inbred lust* unto that which is *evill*, which so enclineth the *will*, that it provoketh *it* to consent, whence follow the *acts* of *sinne*, which are *evident testimonies* of *corruption*. There be also in the *world* great *corruptions*, as have beene from time to time in all sorts of men. So that what was said of the *old world* may be said *of this*: *The earth was corrupt before God, and the earth was filled with violence.* *Magistrates, Ministers, Tradesmen, all of all sorts, daily bewraying the same*; being *fruits* and *effects* of their *originall sinne*. *By the promises of God*, I say, *we are delivered from this our corruption, a fore-runner of destruction, even from that vicious and naughty quality of sinne, spiritually wasting the soule, being contrary unto the soundnesse and integrity, wherein we were created, proceeding from the world and our lusts.* I prove it thus, By *nature* there is no difference betweene the *Elect* and the *Reprobate*, *both* follow their *corruption*, *both* are in the *way* leading to *destruction*. It is the *promise of God in Christ*, effe-

Gen. 6. 11.

effectually to call all such whom he *hath elected*; this *promise* being performed, they which but a little before followed their *corruption*, were in danger of *destruction*, are now *delivered* from *both*. Againe, the *Elect* being *effectually called*, are no more able of *themselves* to *abstaine* from *sinne*, and to *resist* their *corruptions*, than the *unregenerate*, as the *examples* of *Peter, Noah, David*, left unto *themselves* but for a *short time*, doe *witnesse*: what doth then uphold *them*, by what meanes are *they* delivered, restrained? why doe *they* not consent unto sinne, as well as *others* doe? why doth not the *world* and their *owne lusts*, prevaile over *them* in their *corruption*, as they doe *over others*? even the *promises of God, whom he loveth once, he loveth alwayes unto the end*, *he* doth uphold them, *hee* doth restraine them, *hee* giveth them *faith to overcome the world*, he giveth them *strength* to *mortifie* the *lusts* of their owne *nature*. So that by his *promises we escape the corruption that is in the world through lust*. Iohn 13.1. 1 Iohn 5.4.

Hence we are taught

1 To lay hold on the sweet *promises of God*, whereby we may *escape the corruption that is the world through lust*. *Naturally* we are prone and bent unto *corruptions*, they may be shunned and escaped as this *Scripture* sheweth. Be wee carefull therefore in the use of the meanes, not to give way unto the same. Hereby *God* is *dishonoured* and *grieved*, our *profession scandalized*, our *soules wounded, others incited unto evill*, yea, if there were no other *motive* to enforce this *carefulnesse*, this *one*, *Gods owne Commandement*, enjoyning us to *flie and shunne evill*, is sufficient. *Uses.* 1 Psal. 34.14.

2 The difference betweene the *godly* and the *wicked*, *both* have *inbred lusts*, *both* are stirred up to sinne against *God* by their *lust*: the *world* provoketh *both*, onely the *wicked yeeld*, the *promises of God* upholding his *owne children*. It is not of *themselves*, either by their *owne strength* and *power*, *God who never faileth such as relye upon him*, letteth them from falling. 2

3 That our wicked *lusts*, our *concupiscence*, *originall sinne*, is the *fountaine* both of our *naturall corruption*, and also

ever-

Iam. 1. 14. *everlasting destruction.* It seemeth our *friend*, but it is our greatest *enemy*, even the cause of all these innumerable *corruptions which are in the world*, which therefore should bee carefully and seriously resisted, especially, seeing wicked men likewise take part therewith to withhold us under sinne, withdraw us from grace. Thus of the *latter*, and so of the *second part* of this *chapter*.

Vers. 5 *And besides this, giving all diligence, adde to your faith vertue, and to vertue, knowledge.*

6 *And to knowledge, temperance; and to temperance, patience, and to patience godlinesse.*

7 *And to godlinesse brotherly kindnesse; and to brotherly kindnesse, charitie.*

Two particulars observed in the third part of this Chapter.

1

2

These with the *ensuing verses*, unto the *sixteenth*, containe the *third part* of *this chapter*, wherein is laide downe, *an exhortation unto the study of faith and other Christian graces, together with divers Reasons to enforce the same: the exhortation in these three verses*; the *Reasons* in the *verses following*.

A twofold exhortation laid downe in these verses. The former. And besides it, giving all diligence, or therefore give even all diligence thereunto.

The *exhortation* is *two-fold*; the *former* in *these words*, and *besides this, giving all diligence*, or (as they are rendred in the *Geneva Bibles*.) *Therefore give even all diligence thereunto*. The *latter* in *the words following*, adde *to your faith vertue, and to your vertue, knowledge, &c.*

Touching the *former, beside this, giving all diligence*, or *therefore give even all diligence thereunto*; It may be considered either as it doth cohere *with the former verses*, or *with the following words*. It cohereth with the *former verses* two manner of wayes, either *generally*, with both *third* and *fourth verses*, or *particularly* with the *last part of the fourth verse*.

In *generall* it cohereth with *both verses thus*; *God* in *them*, telleth

telleth *vs, what he* hath *done*, and *doth* for *us*; In *this* hee sheweth *us what he* would have *us* to doe for our *selves*. *His doings* towards *us* are *admirable*, his *love unspeakeable*, *his bounty* exceeding *great*, he doth of his *free grace*, and *lone* in *Christ, bestow upon us, all things which pertaine unto life & godlinesse: grace here, and glory hereafter*; he doth *effectually call us in his Sonne Christ Iesus, by the effectuall preaching of his holy and heavenly word, he doth bestow upon us most great and procious promises, that by them we may be partakers of the Divine nature, that by them we may be delivered both from our owne corruption, and everlasting destructiou*, the *fruits* and *effects* of the *deceitfull world*, of our owne *fleshly lusts*; our part is to *give all diligence hereunto*, to strive and endevour by a particular application and apprehension to finde the benefit, the fruits, the effects of those gifts of *God* in our selves.

Whence *foure* things may be noted.

1 That, seeing *God* doth freely bestow upon his owne children, those excellent *blessings*, that therefore wee should labour to apprehend the *same*, to have a speciall sense and feeling, that *God* is our *God*, *Christ* our *Saviour*, for whose sake *God* bestoweth the *same* upon *us*.

2 That, by our *diligent care, study*, and *endevour*, in *holy duties*, we *further* our owne *salvation*. Although man cannot be properly said to be a *cause* of his owne *salvation*, (*it* being the *onely worke* of *God, flowing* from *his mercie*, not *our merits*) yet *he* may be said to be a worker together with *God* in the same, namely by apprehending and applying the *grace* of *God*, offered unto him, as a *sicke* man by taking wholesome *Physicke* recovereth *health*.

3 That *God* doth for this cause manifest the *riches* of his *bountie* and *mercies* towards *us*, that we may endevour to *apprehend, apply*, and *become partakers* of the *same*.

4 That *God doth by degrees perfect his worke of grace in his owne children*, having elected them *before time*, hee doth *effectually* call them *in time*, he bestoweth upon them such things *as pertaine unto life and godlinesse*, hee maketh them parta-

Foure things noted from the coherence of this first Exhortation with the third and fourth verses.

D. We must endevour to apprehend the blessing of God.

D. By our endevour in holy duties we further our owne salvation.

Simil.

D. God bestoweth his blessings upon us, that we may apprehend them, and partake of them.

4

D. God doth by degrees perfect his worke of grace in his owne children.

partakers of *the Divine nature*, and that they may minde the same especially, he stirreth them up, by shewing them their dutie, about their diligence in the use, and application of the same. Thus it cohereth *in generall with the 3 and 4 verses.* In *particular* it cohereth with the *last words of the former verses*, which as by *some* they are translated, *having escaped the corruption that is in the world through lust*; so they are as well rendred by *others*, *in that ye flee or renounce*, or *abstaine from the corruption which is in the world through lust*. It may be thus laid downe, as if our *Apostle* had said. It *becommeth all you which are the children of God, earnestly to study, and diligently to endevour for true sanctification, to flee, renounce, and abstaine from worldly lusts, that so yee may be more and more partakers of the Divine nature.* Whence *two* things may be noted.

Two things observed from its coherence with the last part of the fourth verse.

1 That, *unlesse we be carefull to flee from the corruptions of our nature, endevouring and striving every day more and more to mortifie our sinfull lusts, we shall never have any assurance of our acceptance with God.* Most needfull is this duty of *mortification*, whereby we become *victorious* over the *fruites* of our *corrupted nature*, even our *sinnes*, our *sinnes* I say, whereby we are defiled, and become loathsome both before *God* and *man*; whereby we become free from those strange punishments, which are for the workers of iniquitie. Oh how fearefull is their estate and condition, which lie still in their *sinnes*, which doe not *mortifie* the *lusts* of their *flesh*, but give way unto their *corruption!* a *presage* of their *destruction*; what *portion* can they have of *God* from above, and *what inheritance from the Almightie, from on high?* Shall not *Christ* be a *swift witnesse* against all *fearelesse and careless men*, which being *guiltie of vices, make not speed to breake them off by repentance?* such *shall not enter into the Kingdome of God.*

I

D. Without mortification no assurance of our acceptance with God. Mat. 15. 19.

Iob 31. 2. 2.

Mal. 3. 7.

1 Cor. 6. 9.

2 That the *worke* of *mortification* is *hard, laborious*, and *difficult*, it requireth a great deale of *paine* and *labour*, wee must not goe about it *coldly* and *slowly*, but must doe it *diligently*, with our *whole endevour*; *sinne* hath a *strong heart*, it

2

The worke of mortification, hard, laborious and difficult.

it is not *soone killed:* It hath great *forces,* many *adherents,* many *helpes,* and therefore we must give even *all diligence thereunto,* that we may *weaken* it more and more, till it *die,* till the *body* of *sinne* be *destroyed.* The *Philistims* encouraraged one another to *play the men,* that they might *vanquish* the *Israelites:* encourage we our *selves,* encourage we one *another* to *play the men in our mortification and vanquishing of sinne.* Thus as it cohereth in particular with the former verse. 1 Sam. 4. 9.

It cohereth also with the *following words,* according to our *new Translation,* and *besides this giving all diligence, adde to your faith, vertue, &c.* implying divers things.

Divers things noted from its coherence with the following words.

1 That *it is not enough to flee and abstaine from our fleshly lusts, and so performe the duty of mortification, vnlesse also we adde unto the same, faith, vertue, knowledge, temperance,* and the like Christian *graces.* It is not enough to performe *one duty,* leaving the *rest undone. King Agrippa was almost perswaded to become a Christian,* the *rich man* that came unto *Christ, had many commendable things in him. Demas* went a great way with *Paul,* but because they went no further in the way of *Christianity, that* which they did was *nothing.*

I

D. Vnto the dutie of mortification, other graces must be added. Act. 26. 28. Mar. 10. 21. Col. 4. 14.

2 That *naturally we are sluggish, sloathfull, and dull in the performance of holy duties,* and therefore have need to bee often roused up, exhorted, perswaded, admonished, and warned to performe our duty with *all diligence.* In *temporall things* we are for the most part too too *carefull,* we can sit up *late,* and rise *early,* but in *spirituall things* (being *sluggards*) we have need to be *awaked.*

2

D. By nature we are sloathfull in the performance of holy duties.

3 That *we cannot attaine unto any of the graces of Gods Spirit without diligence, painefull labour* and *travaile.* The *Husbandman,* the *Gardner,* the *Marriner,* the *Souldier,* they must take *paines* before they obtaine the end of their *desires,* a *good crop, store of fruit:* a *prosperous voyage,* and an *happy victory.* So if thou wouldst have *faith, vertue, knowlege,* and the *like Christian graces,* thou must *give all diligence to obtaine the same.*

3

D. We cannot obtaine the graces of Gods Spirit without diligence. *Simil.*

4 That *the gifts and graces of Gods Spirit are worth the paines taking,* worthy I say, both in regard of their *nature,* and

4

D. The gifts and graces of Gods Spirit, are worthy of our best endevours and greatest diligence.

and in reguard of the *recompence* which we receive by them. In their *nature* they are *spirituall*, they proceed from *God*, they are the *ornament* of a *Christian*, they are *unchangeable* and *immutable*, they are most *excellent* and *precious*, farre *exceeding* all those things which are in most *esteeme* amongst *men*: even the *least measure* of *faith*, *love*, *patience*, and the *like*, being worth a *whole world*. The *recompence* also which we receive by them, is *exceeding great*: *godlinesse being great gaine, having the promises both of this life, and that which is to come.* The *reward of faith* is the *salvation of our soules*. that is, *the end of the same*; so of *love*, of *holinesse*, and of all *other spirituall graces*.

1 Tim. 4. 8.

1 Pet. 1. 9.

5 That *neither the unlawfull pleasures of this world, are to be sought at all with any diligence*, or *the lawfull pleasures and profits thereof with all diligence*. It is *lawfull* to use *moderately*, both *worldly pleasures and profits*, such as to *eate*, *drinke*, and the *like*, but to *give all diligence thereunto*, is altogether *unlawfull*. It is *lawfull* to *worke*, but *to eate the bread of carefulnesse, unlawfull*; onely *spirituall, heavenly things* are to be sought for, *with all diligence*. But now by the contrary, men bestow *all their diligence*, either upon the *profits* or *false pleasures of this world*, *drunkennesse*, *whoredome*, *usury*, *extortion*, *covetousnesse*, and the *like*, wholly careless of *heavenly spirituall things*. How many are *slow* in comming to *Gods house*? How many doe *come*, which are not *swift to heare*? how many *heare*, which are *careless in obeying*? how many *doe outwardly obey*, but in *hypocrisie*, in meere *formality*, in *lukewarmnesse*, or for some *by-respect*? how few doe imploy themselves with *diligence* about those things which *require all diligence*?

5 *D.* As we are not at all to seeke after the unlawfull pleasures of this world: so must we not with all diligence seeke after the lawfull pleasures of the same.

6 That this *diligence* which is required, must be *totall*, both *inward* and *outward*, *outward*, in every *member* of the *body*; *inward* in every *faculty* of the *soule*, as we are to pray with our *mouthes*, so must we with our *hearts*. So *heare* the *Word*, so *give almes*, so *performe* all *other duties*.

D. The diligence which God requireth of us, must be both inward and outward.

Before I leave this *point*, it shall be needfull to resolve this *one question*; namely, *why God doth require of us this great diligence.*

diligence, either in the apprehension and application of his benefits, in the mortification of our lusts, or in the increase of spirituall graces?

To the first *I answer*; that *God* doth *require* this *great diligence* in the *apprehension and application of his benefits.* 1 Because of the worth and excellency of his benefits. 2 Because of their inefficacie unto us, if not apprehended and applyed by us. 3 Because of the great profite which we shall reape thereby, being by us rightly apprehended, and with *all diligence* applyed. 4 Because of the *great diligence*, which *Sathan* and his *adherents* the *World* and the *Flesh* doe use to deprive us of the same. 5 Because the *worke* is *great*, *wee unweeldy*, *our time* both *short* and *uncertaine*, yea, and not being *diligently* apprehended, as they are *diligently* offered, they are not *afterward* so easily *attained.*

Why God requireth such great diligence in the apprehension and application of his benefits.
1
2
3
4
5
6

To the *second*, that *God* doth require this great *diligence* in *the mortification of our lusts.* 1 Because wee shall meet with great opposition, with many lets and impediments. 2 Because, when this duty is slackely and drowsily performed, it is so farre from beating downe sinne, and killing it quite, that it doth rather encrease the same; for when a *man* or *woman*, beginneth to forsake their sinnes but slackly and drowsily, they meet with *divers lets*, which they considering, and fearing to lose their *worldly profits*, or *carnall pleasures*, with the *dogge*, *Returne unto their vomit, and with the Sow that was washen, to their wallowing in the mire*; all which those that with *all diligence*, set themselves to this duty of *mortification* in short time, passe over. 3 Because the more *diligently* we mortifie our lusts, and set our selves against our vices, the more easily we shall overcome them, the more hardly shall we at any time thereafter be oppressed with the like. 4 Because the sooner we are mortified, and sinne dead in us, the sooner we shall be quickned, and *Gods* graces live in us. 5 Because if we doe not thus strive against our owne *corruptions*, and with our whole might and strength beat downe our manifold *vices*, they will in the end draw *Gods* judgements on us here, and everlasting tor-

Why God requireth such great diligence in the mortification of our lusts.

Prov. 26. 11.

3

4

5

ments hereafter. If we *kill* not *sinne*, *it* will surely *kill* us, if we doe not *vanquish* it, it will surely *vanquish* us, and make us *bondslaves*. 6 Because this duty of *mortification* is not either easily *attained*, or soone *performed*, it being a long *time* before men can be *perswaded* to part with their *sinnes*, and a long *time* before they can utterly *hate*, and wholly *abandon* the same.

6

Why God requireth such diligence in the encrease of spirituall graces.

To the *third*, that *God* doth also require this *diligence* in the *increase of spirituall graces*. 1 That we may hereby testifie our *love* and *liking* unto them. 2 Because he doth not alwayes continue the *meanes* whereby to obtaine *them*. 3 Because hereby *Gods children* are *discerned* and *knowne* from *wicked men*, they *onely* having *faith*, *vertue*, *knowledge*, and the *like graces*. 4 Because the more *we grow* and *encrease* in *spirituall graces*, the more we may glorifie *God*, the more we may edifie *others*, the more wee may benefit our *owne soules*, the more we are respected of *God*, the more commended by him. 5 Because the more *diligently we* set our selves about the *encrease* in *spirituall graces*, the more shall we be *free* from *sinne*, the more able to encounter all our *spirituall* enemies.

1
2
3
4
5

Use.

Be we carefull then to give *eare* unto the *admonitions* of *Gods Word*, to employ our selves with *all diligence*, in the *apprehension* and *application* of his *benefits*, in the *mortification* of our *lusts*, and in the *encrease* of *spirituall graces*. Thus of the *former exhortation*, or if you will, the *manner* how the *exhortation* next following is to be performed, together with its *coherence*, both with the *preceding* and *ensuing verses*.

The latter, adde to your faith, &c.

Touching the *latter*, *adde unto your faith*, *vertue*; *unto your vertue*, *knowledge*, *&c.* *Three* things are to be considered in *generall*. 1 The *graces* which are *commanded*. 2 The *order* of their *placing*. 3 Their *connexion* and *coupling* together.

The graces commanded,

For the 1. The *graces* which are *commanded*, are *eight*, *faith*, *vertue*, *knowledge*, *temperance*, *patience*, *godlinesse*, *brotherly kindnesse*, *charitie*; which may be reduced into these *three*,

three, mentioned by Saint *Paul*, *godlinesse*, *righteousnesse*, and *temperance*. *Godlinesse* comprehending *faith* and *patience*; *Righteousnesse*, comprehending *vertue*, *knowledge*, *brotherly kindnesse* and *charitie*; *Temperance*, being the same *grace* here mentioned. Those are so many *steps* to *heaven*, as there were *eight steps* up to the *Temple*; so *needfull* that a *Christian* cannot be without *them*: for if we looke up unto *God*, how can we serve *him*, without *faith* and *godlinesse*; if we consider our *neighbours*, how can we *rightly* performe our *dutie* towards *them*, without *brotherly kindnesse* and *charitie*, and if we looke unto our *selves*, how can we doe things without *prudence* or *knowledge*, how can wee use things without *temperance*, or how can we suffer *affliction*, but by *patience*? Briefly, they are a *compend* of *Gods-Law*, informing us of our *dutie* towards *God*, towards our *selves*, and towards our *neighbours*.

Tit. 2. 12.

Ezek. 40, 31.

For the 2. The *order* observed is this. *faith* hath the *precedency*, as the *chiefest*, as the *Lady* and *Mistresse*: the *others* follow as *handmaides*, waiting and attending upon *her*. It is the *roote*, the *ground*, the *foundation*, the *mother* of all *graces*, without which they have no *beeing*, and from which they *flow*, as *streames* from their *fountaine*.

The order observed in placing those graces, of all which faith hath the precedency.

Whence we are taught,

Use 1. 1 To conceive of *faith*, as of the most *needfull*, most *worthy* and most *excellent grace*.

Use 2. 2 To strive and endevour for *faith*, that we may partake of the other *graces*.

Use 3. 3 To assure our selves by our *faith*, of the encrease of other *graces*.

For the 2. All those *graces* are conjoyned and coupled together, either *particularly one* with *another*; *faith* must be accompanied with *vertue*, *knowledge*, *temperance*, *&c.* Because else it were no *true* but a *dead faith*. Againe, *faith*, must have *vertue*, even *an honest and good life accompanying the same*, without which faith could not else be manifested: and because *a man cannot doe well without discretion*, *vertue* must therefore have *knowledge*, and *because knowledge*

Gods graces (as a golden chain) are coupled and linked together.

availeth not without abſtinence from evill, it muſt therefore be accompanied with *temperance*, and *that temperance may the better endure all oppoſition and miſeries of the world*, it muſt have *patience* adjoyned; and becauſe *patience cannot be without godlineſſe*, that's annexed to it, and *becauſe godlineſſe is principally manifeſted towards thoſe that are in miſery*, he addeth *brotherly kindneſſe*, which excludeth that *ſeeming Piety* towards the *miſerable* done out of *feare*, or *ſome* other *reſpect*: and *becauſe brotherly kindneſſe ought to be founded in love*, he addeth, as the end and concluſion of all, *Charitie*. Thoſe are a *golden chaine* ſo coupled and linked together, that the *one* cannot be without the *other*. No *true faith* without *vertue*; no *true vertue* without *knowledge*; no true *knowledge* without *temperance*; no true *temperance* without *patience*; no true *patience*, without *godlineſſe*; no true *godlineſſe*, without *brotherly kindneſſe*; no true *brotherly kindneſſe* without *charity*. Whence all of us are taught,

Uſes.

1. Not to disjoyne what *God* hath conjoyned; as *faith*, from *vertue*; *vertue*, from *knowledge*; *knowledge* from *temperance*, &c.

2. To try our *faith* by our *vertue*; our *vertue* by our *knowledge*; our *knowledge* by our *temperance*, by our *patience* &c.

3. To endeuour that *faith* and *vertue*; *vertue* and *knowledge*, *knowledge* and *temperance*, *temperance* and *patience*, *patience* and *godlineſſe*, *godlineſſe* and *brotherly kindneſſe*, *brotherly kindneſſe* and *charity*, may ſtill accompany *one another*. Thus in *generall*.

Adde to your faith vertue, &c.

Come we now to ſpeake of this *Exhortation* in *particular*, *adde to your faith*, *vertue*, *and to vertue knowledge*, &c. Wherein our *Apoſtle* requireth of us, the *encreaſe* of *ſpirituall graces*, to *joyne one* with *another*; to *adde one* unto *another*; to *miniſter*, *ſupply*, and *ſufficiently furniſh our faith with the others*: yea, to *aide* and *ſupport* it with the ſame, for all thoſe wayes *the originall word* may be uſed, whence *divers things* may be noted.

D. True faith cannot ſtand alone.

1. That *true faith cannot ſtand alone*; *faith without works*;

(faith

(saith Saint *Iames*) is *dead*; that *faith* which is not accompanied with *vertue, knowledge, temperance,* and the *like graces,* is but an *idle,* an *empty,* an *unprofitable faith*; *vainely* do they boast of *faith,* which cannot manifest the *same,* by other *Christian graces*; *In vaine* doe the *wicked* both of *faith,* wanting *vertue*; *in vaine* doe the *ignorant* boast of *faith,* wanting *knowledge*; *in vaine* doe *drunkards* and *gluttons* boast of *faith,* wanting *temperance*; *in vaine* doe the *ungodly* boast of *faith,* wanting *godlinesse*; *in vaine* doe the *impatient* boast of *faith,* wanting *patience*; *in vaine* doe the *malicious* and *envious,* boast of *faith,* wanting *brotherly kindnesse* and *charitie.* Where true *faith* is, *those* cannot be wanting, wanting *those,* thou lackest *faith,* having *those* thou hast *it.* Iam. 2. 20.

2 That *no child of God can attaine unto such a measure of faith in this life, but he hath still need to adde thereunto.* *Faith* in every childe of *God* in this *life* is *imperfect,* though not in regard of the *substance* and *qualitie,* yet in regard of the *measure* and *quantitie.* No *faith* so *great,* but hath need to be *greater*: no *faith* so *strong,* but hath need to bee *stronger*: wee must therefore not rest contented with any *measure* of *faith,* but still *presse forward,* with Saint *Paul, forgetting those things which are behinde, reaching forth to those things which are before.* *D.* Gods children have still need to adde unto their faith. Phil. 3. 13.

3 That *when God hath by his Word wrought faith in our hearts, then he looketh that we should grow and encrease in the same.* *God* dealeth with *us* as the *husbandman* doth with his *ground*; he *prepares* it, he *plowes* it, he *sowes it,* he *harrowes* it, then he looketh for *encrease*; we must be *fruitfull,* not *fruitlesse* ground. *Faith* is our *talent,* we must so *employ* it, as that we may *gaine five talents* more. *D.* God would have us to grow in faith. *Simil.*

4 That *the more we attaine unto vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse and charitie, the more our faith is strengthened, furthered, confirmed and encreased.* *D.* The more grace we have, the more is our faith strengthened and encreased.

5 That *so soone as faith is wrought in our hearts by the preaching of Gods Word, the Devill doth endevour to deprive us of it,* by assaulting it, and going about to quench the same. *D.* The Divell labours by all meanes to deprive us of faith.

and therefore are we willed to endevour for other *Christian graces*, to *support* and *aide* the *same*.

D. Christians must labour for every grace. 1 Cor. 1.7. Isa. 11.2.

6 That *a Christian must not content himselfe with one good gift of the Spirit, but must labour for many gifts*, like unto the *Corinthians*, who *came behinde in no good gift*, and *Christ* himselfe who *abounded with severall gifts*.

D. Vertue, knowledge, &c. are handmaids of faith.

7 That *vertue, knowledge, temperance, with the other graces here mentioned, are handmaids waiting upon faith*, which must be employed for the use and furtherance *thereof*. *They* proceed from *faith*, and therefore are to give their *attendance* upon *faith*.

D. Such as duely labour for grace, shall obtaine it. 1 Iohn 5.3.

8 That *such as endevour for vertue, knowledge, temperance, and the like, shall undoubtedly attaine the same*. *The Commandements of God are not grievous*. *God* doth assist the *diligent*, *he* blesseth their *labours* and *endevours*. This we may finde by *experience*, in some who having but small store of *learning*, yet walking *conscionably* before *God*, begging *knowledge* by *prayer*; in their *practise*, walking according to their *knowledge*, its wonderfull in how short a time, what a great *measure* of *sanctification*, they have had.

Note.

D. Those graces here mentioned are most excellent and necessary.

9 That *faith, vertue, knowledge, with the other graces here mentioned, are so excellent, as that we ought to endevour for them: so needfull as without which we cannot enter into the Kingdome of heaven*. Dost thou respect *worth?* they are more *worthy* than all the *world*; dost thou respect *necessitie?* without *them* thou canst not *see* the *face* of *God*. They are the *Christians wedding garment*, they are the *ornaments*, *badge*, and *cognizance of Gods children*. The *Ephraimites* were discerned from the *Gileadites* by their *Sibboleth*; *Saul* was knowne amongst all the *people by his high stature*, as *Ioseph* differed from his *brethren* by his *particoloured coat*: So doe *Gods children* by those *graces*, differ from all other *sorts of people*: wouldst thou know whether either thou thy selfe or others are *regenerate?* thou maist discerne the *same* by this *rule*, which will not *faile* thee: hast thou *faith?* have they *faith*, with the other *graces* here mentioned? thou art, they are *regenerate*; otherwise not. Thus of the *dutie* or

Iudge 12.6. 1 Sam. 10.23. Gen. 37.3.

acti-

action, adde: follow the *graces* to be *added*, unto *faith, vertue; unto vertue, knowledge; unto knowledge, temperance, &c.*

Touching the particular *graces* here required, 4 *things* are to be considered, 1 *What they are*, 2 the *Reasons* which may move us to labour for *them*, 3 the *meanes* whereby to obtaine them, 4 the *signes* whereby to discerne them, and first of *faith*.

Vnto your faith.

Faith, Not to insist either upon the different *acceptation* of this word *faith* in the *Scriptures*, or the divers *sorts* and *kindes* of *faith*, in this *place* it signifieth a *saving faith, common unto all Gods children*, usually called and knowne by the name of *justifying faith*. This *is a firme and constant apprehension of Christ and all his merits, as they are promised and offered in the Word and Sacraments*. This *is a certaine confidence wrought in our hearts by the holy Ghost, through the preaching of the Gospel, whereby we rest upon God, certainly perswading our selves, that not onely unto others, but unto us in particular, remission of sinnes, and eternall life is given freely, by the mercy of God, through the merits of Iesus Christ*. This is *a true perswasion of the heart, grounded upon the promises of God, that whatsoever Christ hath wrought for the salvation of man, he hath done it as well for me, as for any other*. This is *a wonderfull grace of God, whereby a man doth apprehend and apply Christ, and all his benefits unto himselfe*.

What justifying faith is.

Whence may be gathered,

Confect. 1

1 That *Gods Spirit is the worker of faith in the hearts of his owne children*, according to that of our *Saviour*, *This is the worke of God, that yee beleeve in him, whom hee hath sent*. Iohn 6. 29.

2

2 That *the faith which Gods Spirit worketh in us, doth apprehend and apply the merits and righteousnesse of Iesus Christ*.

3

3 That *there doth proceed from this apprehension and application, a full assurance of the vertue of these merits which we doe apply*.

Reasons inciting to an endevour after faith.

Reasons to enforce this *duty* are *divers*, of which I have

1 Heb. 11.6.
2 Rom. 14.23.
3 Rom. 3.28. Ioh. 1.12.

ſpoken in the *firſt verſe*; for the *preſent* take we notice of theſe *three*. 1 Becauſe *without faith it is impoſſible to pleaſe God*. 2 Becauſe *whatſoever is not of faith, is ſinne*. 3 Becauſe hereby we are *juſtified in the ſight of God*, and become *his children*.

Meanes whereby to obtaine faith. Outward. Rom. 10.17. Inward.

The *meanes* whereby to obtaine *faith*, are either *outward* or *inward*; *outward*, the *preaching of Gods Word*, for *faith commeth by hearing, and hearing by the Word of God*; *inward, Gods Spirit*, going along with his owne *ordinance*, without whoſe *bleſſing* the *outward* are wholly *unprofitable*, and *ineffectuall*. *This* alſo being *wrought* in the *heart*, is daily *increaſed* by *adminiſtration* of the *Sacraments* and *Prayer*.

The ſignes whereby to diſcerne faith.

The *ſignes* whereby to *diſcerne it*, are both by the *properties* thereof, and the *effects* proceeding from the *ſame*. It's *undoubted* and *certaine*, it's *conſtant* and *abiding*, it's *fruitfull* and *effectuall*; yea, feeling our *conſciences* aſſured by the *Spirit* of *God*, that the *puniſhment* of our *ſinne*, is fully in *Chriſt* diſcharged; and that *whatſoever he hath done for man, appertaineth not onely unto others, but even unto us alſo*, it's an evident *ſigne* and *demonſtration* of *faith*. Thus of *faith*.

Vertue.

Vertue; *Adde unto your faith, vertue*.

What vertue is.

Vertue is attributed, either unto *God*, and ſo it is either *perſonall*, as 1 *Cor.* 1.24. or *operative*, as *Mat.* 22.29. or unto *Angels*, *Rom.* 8.38. or unto the *Heavens*, *Mat.* 24.29. or unto *men*: and ſo it is taken, either for *God* himſelfe, who is the *ſtrength* of the *faithfull*. *Pſal.* 26.1. or for *miracles*, *Mat.* 7.22, or for *ſtrength*, *Pſal.* 17.33. or *for an honeſt and well ordered life*, as in this *place*, in which ſenſe alſo the *Word* is uſed. *Phil.* 4.8. This is that, *whereby we live unrebukeable, and are juſtified before men*. This comprehendeth all *kindes* of good *workes*, *meekeneſſe*, *affabilitie*, *uprightneſſe*, and the *like*. By this is underſtood *an honeſt and good life*, or an *univerſall practiſe of all thoſe graces which God hath put in us*, whereunto Saint *Paul* doth exhort us, wherewith *Ruth* was endued, and the *good woman* in the *Proverbes*.

Phil. 4.8. Ruth. 3.11. Pro. 31.29. Reaſons to enforce it.

Reaſons to enforce this *duty*, are theſe; 1 becauſe it is a proofe

proofe of our *faith.* 2 Becauſe *hereby* wee abſtaine from uncomely, baſe, and vile things. 3 Becauſe *hereby* wee draw unto our ſelves the love of others. 4 Becauſe *hereby God* is glorified. 5 Becauſe where *this* is not, eſpecially in ſuch as are *Profeſſors*, Religion becommeth ſcandalized, for *vertue* is the *power* of *profeſſion*, which being wanting in *Profeſſors*, their *profeſſion* is of no *validitie*, of no *force*, yea, is indeed, *meere hypocriſie*, a *ſtumbling-blocke* unto the *ungodly*; whereas by the contrary, nothing will ſooner convince the *wicked*, than for us to be vertuous; yet *ſome which will not be wonne by the Word, will be convinced by a good converſation.*

1
2
3
4
Ioh.15.8.
5
2 Tim.3.5.
1 Pet.3.1.

The *meanes* whereby to obtaine the *ſame*, are theſe. 1 By conſidering out of *Gods Word* our duty to our neighbours. 2 By conſidering the neceſſitie of the performance of *this duty.* 3 By immitating thoſe which have in this kinde, gone before us.

Meanes whereby to obtaine it.
1
2
3

The *ſignes* hereof are apparant: who ſo is truely *vertuous*, hath both the approbation of *God*, witneſſed unto his *conſcience*, the approbation of his *conſcience*, of good *people*, yea, and often of the very *wicked* themſelves; *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are lovely, whatſoever things are of good report*, on *thoſe* they *thinke*, *thoſe* they *doe.* Thus of *Vertue.*

Signes whereby to diſcerne it.
1
2
3
4
5
Phil.4.8.

Knowledge; And to *vertue knowledge*;

And to vertue knowledge. What knowledge is.

This doth *moderate and guide our vertuous actions*, and *therefore* is joyned *thereunto.* There is a *knowledge* of *God*, and a *knowledge* of a *mans ſelfe*, and a *knowledge* or *prudence* in a mans outward carriage towards others. This *laſt* is that which is *here* eſpecially to be underſtood. It is that *grace, whereby we doe circumſpectly, and to good purpoſe, with judgement, diſpoſe our ſelves, and our affaires.*

Reaſons to enforce this *duty*, are theſe. 1 Becauſe by *it*, our *vertue* is guided and directed. 2 Becauſe without *it*, we could not but faile, in our outward carriages towards our *neighbours.* 3 Becauſe by *it*, all that we doe, may tend unto the good of our neighbours.

Reaſons to enforce it.
1
2
3

The

Meanes whereby to attaine it.
1
2
3
4
2 Tim. 3. 15.
5
Pro. 2. 4.
6
Pſal. 25. 9.
7
Pſal. 25. 12.
8
Pro. 2. 3.
Iam. 1. 5.

The *meanes* whereby to attaine *it* are diverſe; 1 Wee muſt get the *true knowledge* of *God*, whence this *floweth*, as from its *fountaine*. 2 We muſt ponder and weigh the carriages of others. 3 We muſt converſe with the *wiſe* and men of *knowledge*. 4 We muſt ponder and weigh all our actions by the rule of *Gods Word*, even the *holy Scriptures*, which are *able to make us wiſe to ſalvation*. 5 We muſt get a love of it, *diligently ſearching after the ſame*. 6 Wee muſt labour for *humilitie*, being fooles in our own opinion, for the *Lord teacheth the humble his way*. 7 We muſt endevour for *Gods feare*, to *which God* hath made the promiſe of the *Revelation of his ſecrets*, and to *teach ſuch the way that they ſhould chooſe*. Laſtly, we muſt call upon *God* by *prayer* for *the ſame, crying after knowledge, and lifting up our voyce for underſtanding*: obſerving that *precept* of the *holy Ghoſt*, *If any of you lacke wiſedome, let him aske of God, that giveth to all men liberally, and upbraideth not, and it ſhall bee given him.*

A ſigne to diſcerne it.

This is eaſily *diſcerned*, the *ſignes* thereof are apparent, a *man* of *knowledge*, doth *all* things with *judgement*, not *raſhly*, *inconſiderately*, *indiſcreetly*, but ſtill in *all* his *actions*, holdeth himſelfe by the *rule* of *Gods Word*.

And to knowledge temperance.
What temperance is.

Temperance; *And to knowledge Temperance.*

This is a moderation of the minde in the uſe of outward bleſſings, whereby wee doe according to our knowledge; whereby we *abſtaine from luſt and wantonneſſe*, from *adultery* and *whoredome*, from *gluttony* and *drunkenneſſe*, from *exceſſe* in *apparrell*, and the *like*; *whereby* we ſtrive againſt the *falſe pleaſures* and *provocations* of this *world*, *whereby* wee doe conſtantly *follow* that which by our *knowledge* we judge to be *beſt*, yea, *hereby* our *knowledge* is *bettered*, leſt otherwiſe *it* might ſomewhat *ſavour of the fleſh*.

Reaſons to enforce it.
1
2
3

Reaſons to enforce *this*, are theſe. 1 Becauſe *it* furthereth us in the right uſe of our *knowledge*, without which a mans *knowledge* would be but to his further *condemnation*. 2 Becauſe *by this*, we become victorious over the *Divell*, the *World*, and our owne *luſts*. 3 In regard of the excellency *therof*,

thereof, as it hath relation both unto our *ſelves* and *others*, *whereby both* receive no ſmall *benefit*. 4 In regard of the evils of *intemperancy*, incident both to *ſoule* and *body*.

4

The *meanes* whereby *this* may be wrought are theſe. 1 By *obedience* unto *Gods Word*, enjoyning it. 2 By *imitation* of *Gods Children* practiſing it. 3 By a diligent *obſeruation* and *conſideration* as well of the *temperance* of the *heaven*, as of the very *brute beaſts*.

Meanes to attaine it.
1
2
3

This may be *diſcerned*, by our *words* by our *workes*, by our *walking*, by our *apparell*, by our *outward behaviour*; in all which *intemperancy* ſheweth it ſelfe, he that is *temperate* is *ſober* and *diſcreet* in his *words*, in his *actions*, in his *walking*, in his *apparell*, in his *outward behaviour*. Thus of *temperance*.

Signes to diſcerne it.

Patience; *And to temperance, patience.*

And to temperance, patience. What patience is.

Patience is *two-fold*, *one* towards *God*, the *other* towards *men*, *both* to be *added* unto *temperance*. *Patience* towards *God*, is nothing elſe, but an *humble*, *meeke*, *and quiet ſubmitting our ſelves to Gods correction*, *in what kinde ſoever he ſhall thinke fit to chaſtice us*. Of which *Solomon*, *My ſonne deſpiſe not the chaſtening of the Lord*, *neither be weary of his correction*. *Patience* towards *men*, is that *grace*, whereby *we moderate our anger*, *conſtantly continue in that which Chriſtian patience doth perſwade*, *cheerefully enduring adverſity*, *trouble*, *griefe*, *perſecution at the hands of men*, *for the cauſe of Chriſt*.

Pro.3,11.

Reaſons to enforce *both kindes* are theſe. 1 In regard of the manifold *croſſes* and *troubles* whereunto we are ſubject, which *hereby* become *light* and *eaſie*. 2 In regard of the great profit and benefit which we reape by *thoſe croſſes*, acknowledged by *David*, and others of *Gods children*. 3 In regard of the *honour* which we doe give hereby unto *God*, in divers of his *attributes*, *Will*, *juſtice*, *Power*, *Wiſedome* and *goodneſſe*. Of his *Will*, both commanding and approving it. Of his *Juſtice*, as acknowledging really, that all the *afflictions* which we ſuffer, are leſſe without compariſon, than our ſinnes deſerve. Of his *Power*, both *over* us, with which we

Reaſons to enforce it.
1
2
Pſal.119,71.
3
Rev.2.19.

we ſtruggle not, but quietly beare what he layes upon us, and *in* us, ſo ſuſtaining us, that we faint not under our burthen. Of his *wiſedome*, in effectuall *acknowledgement*, that he hath his good and holy ends of his ſo dealing with us, though oftentimes not ſo particularly made knowne unto us. Of his *goodneſſe*, in dealing with us in our chaſtiſements, as with *ſonnes for our profit, that we may be partakers of his holineſſe.*

Heb. 12. 7.

4 Rom. 8. 17.

5 Iam. 5. 10.

4 Becauſe *it is the patience of Chriſt*, he himſelfe commanding it, being the author of it, being a partner with us in all our afflictions. 5 Becauſe in the end *all things ſhall tend to our good*; and of *Patience*, we have no ſmall ſtore of *examples* in the booke of *God*, as of *Iob*, *David*, *Paul*, *&c.*

Meanes whereby to obtaine it.

The *meanes* whereby this may be obtained, are the conſideration of the *neceſſitie*, *conveniencie*, and *vtilitie* of the *ſame*. How comely, and commendable it is, yea, that our ſinnes deſerve the inflicting of greater croſſes, than as yet *God* hath laid upon us.

Signes to diſcerne it.

1 Pſal. 39. 9. Iſa. 53. 7.

2 Mat. 26. 39.

3 Iob 1. 21.

4

This may be *diſcerned* by theſe *ſignes*. 1 By not murmuring in the time of affliction, whereof we have *David*, yea, *Chriſt* himſelfe our *patterne*. 2 By ſubmitting our wils to the will of *God* in the very greateſt *extremitie* of trouble, as did *Chriſt* our *Saviour*, in that his *agony* in the *Garden*. 3 By bleſſing *God* in the very fire of affliction, as *Iob* did. 4 By making an holy and Chriſtian uſe of all thoſe croſſes which are laid upon us, whether proceeding immediately from *God*, or (through his *providence* and *permiſſion*) from *men*, even by the *ſame*, drawing nigher unto *him*, beſeeching *him* that thoſe afflictions which *he* layeth upon *us*, may tend to our *good*, yea, that *God* would (if in his *wiſedome* he ſee it fit) continue his *hand* upon us, till we be as *tryed gold out of the fornace*. Thus of *Patience*.

And to patience godlineſſe. What godlineſſe is.

Godlineſſe; *And to patience godlineſſe.*

This is *the ſcope both of our patience, and of our other workes*: namely, *the worſhip and glory of God*. This is *an earneſt love of God out of a pure heart, a good conſcience, and faith unfained, ſtirring us up to glorify God, and to do good unto his people*. This comprehendeth *adoration, confidence, invocation*

cation and *thankeſgiving*. This is a *ſincere deſire and conſcionable endevour, after an univerſall conformitie to Gods revealed will,*

Reaſons to enforce *it*, are theſe. 1 Becauſe of its *gaine, godlineſſe being great gaine.* 2 Becauſe without *it* we cannot performe other duties aright, *godlineſſe being profitable for all things.* 3 Becauſe by *it* we doe not aſcribe unto our ſelves, the glory, and praiſe of any action, but *yeeld all unto the Lord.* 4 Becauſe *true godlineſſe* is a ſure *marke* of *Election*, and hath beene the practiſe of all *Gods children* from time to time.

Reaſons to enforce it,
1
1 Tim.6.6.
2
1 Tim.4.8.
3
4
Pſal.4.3.

The *meanes* whereby to obtaine it, are by the conſcionable hearing, and carefull reading of the *Word* of *God*, by the imitation of *Gods children* in their godly courſes, by daily *mortification* and putting *away* of ſinne, by being carefull in keeping of *Gods Sabbath*, by accompanying with *Gods children*, by daily and earneſt *prayer* unto *God*.

Meanes whereby to obtaine it,
1
2
3
4
5
6

The moſt evident *ſigne* whereby it may be diſcerned, is this, if *in every thing we doe endevour to glorifie God.* Thus of *godlineſſe*.

One ſigne to diſcerne it.

Brotherly kindneſſe; *And to godlineſſe brotherly kindneſſe.*

And to godlineſſe brotherly kindneſſe

This *is that inward affection of love, whereby wee embrace the Chriſtian brethren more neerely than we doe all others. Love* reacheth to *all men*, to whom it may doe good, but *brotherly kindneſſe* onely to *Chriſtian brethren*, unto whom of all *other men*, our *love* and *beſt affections* are *due*. *Love* is as the *Hall*, whereinto *all commers* are received, but *brotherly kindneſſe* is as the *Parlour*, whereinto more neere *friends*, and ſuch as are of moſt *ſpeciall acquaintance* are admitted. This comprehendeth that *ſervice* which we owe one *towards another*, that *care* which we ought to have one of *another*.

What brotherly kindneſſe is,

Simil.

Reaſons to enforce this *duty*, are theſe. 1 Becauſe wee are *brethren*, even the *adopted Sonnes of God through Chriſt, new borne* of one and the ſame *mother*; brought up in the ſame *familie*, partakers of the *ſame inheritance*. 2 Becauſe its

Reaſons to inforce it.
1
Epheſ.1.5.
Gal.4.26.
Eph.2.19.
2
Rom.8.17.

its *unseemely* for *brethren* not to be *kinde one* towards *another*; for which cause *Abraham* said unto *Lot*, *Let there be no variance betweene us for we are brethren*; which selfesame reason *Moses* used when he would have pacified the *two Israelites* which strove together. 3 Because the want of *this* is *offensive*, both unto *God* and *good men*, greatly hindering the progresse of the *Gospel*. 4 Because *this* is a *signe* that we are *translated from death unto life*, that *we are borne of God*, that we *are of the truth*, that *God dwelleth in us*, yea, because *hereby* we testifie our *love* and *affection* unto *God* himselfe.

Gen. 13. 8.

Act. 7. 26.

3

4

1 Iohn 3. 14. 1 Ioh. 4. 7. 1 Ioh. 3. 19. 1 Ioh. 4. 16.

5

1 Ioh. 4. 20.

The *meanes* whereby to obtaine it, are by considering the necessitie and equitie of the *same*, with the benefits reaped thereby.

Meanes whereby to obtaine it.

The *signes* whereby to discerne it, are these. 1 When wee doe not murmure, grudge, or repine at *Gods* blessings bestowed upon them, whether spirituall or temporall. 2 When we doe patiently *beare*, and freely *forgive* mutuall *injuries* and *wrongs*. 3 When we *rejoyce* at the *prosperitie*, and in the *societie* of the *godly*. 4 If we love *all* the *Saints*, as well *poore* as *rich*, being constant in our *love* towards them. Thus of *brotherly kindnesse*.

1

2

3

Signes to discerne it.

Charitie; *And to brotherly kindnesse, charitie.*

1

2

3

4

And to brotherly kindnesse charitie. What charity is.

As *brotherly kindnesse* is to be referred to the *inward affection*, so *this* to the *outward practise*, and *expression of brotherly love*: exceedingly pressed by Saint *Paul*, 1 *Cor.* 13. 1, 2, 3. yea, *hereby* we may understand that *very love which wee ought to beare towards our enemies*, so much pressed, and so often required by *our Saviour*. This is *twofold*, *one* which hath *relation* unto their *soules*, *another* which hath *relation* unto their *bodies*. The *former* is seene in these *particulars*. In *pitying their spirituall estate, seeing them out of the way, or destitute of the meanes of salvation*, or *obstinate and proud*: in *instructing them being ignorant*, as *Abraham* his *familie*, in *forgiving them when they have offended us*, in *reproving* and *admonishing* such as are *out of the way*, endevouring for their *reformation*; Finally, in *praying for the salvation of others*.

Iude 22. Mat 9 36. Ier. 13. 17. Gen. 18. 19. Mat. 18. 33. Lev. 18. 17. Rom. 10. 1.

others. *Charitie* towards their *bodies*, is manifeſted in theſe, in *commiſerating their eſtate, grieving for their afflictions*, as we reade of Saint *Paul*; in *viſiting them in their diſtreſſe*, in *feeding the hungry, cloathing the naked, lending to the needy*, and the *like*.

2 Cor. 11. 29. Iam. 1. 27.

Reaſons to enforce this *dutie*, may be theſe. 1 *Gods* owne *commandement*, as alſo our *Saviours*, againe and againe reiterated. 2 The miſerable eſtate of ſuch as live in hatred and malice. 3 The unfruitfulneſſe of the *Word* and *Sacraments* unto ſuch. 4 Becauſe *love* is a *marke* of our *profeſſion*, whereby we may be knowne to be *Chriſts Diſciples*.

Reaſons to inforce it. Deut. 6. 5. Ioh. 13. 34. 2 1 Ioh. 3. 15. 3 4 Ioh. 13. 35.

Meanes to obtaine it may be the ſame with the former.

Meanes to obtaine it, The ſignes whereby to diſcerne it.

The *ſignes* are apparent, *forgiveneſſe* of *injuries*, *forgetfulneſſe* of *wrongs*, *prayer* unto *God* for *others*, *outward affabilitie*, and the *like*. Thus of *Charitie*.

The Lord in mercie plant thoſe graces in our hearts, beſtowing upon us grace, whereby we give all diligence to adde thereunto, daily to grow and encreaſe in the ſame, manifeſting the fruits and effects thereof in our lives and converſation. Thus of the *Exhortation*.

> Verſe 8. *For if theſe things be in you, and abound, they make you that yee ſhall neither be barren, nor unfruitfull in the knowledge of our Lord Ieſus Chriſt.*

Two ſorts of Reaſons enforcing the former Exhortation.

Followeth to handle the *Reaſons* enforcing the former *exhortations*. *They* are of *two ſorts*, the *former* being drawne from the *matter*, to which; the *latter* from the *Perſon* by whom they were exhorted. Of the *former* there are *five* in number, laide downe in the 8, 9, 10, and 11 *verſes*; of the *latter*, *foure* laid downe in *the* 12, 13, 14, and 15 *verſes*, as (*God willing*) yee ſhall heare.

The firſt of the former ſort.

Theſe words containe the *firſt reaſon*, taken from the *effect* of thoſe *graces* whereunto he did exhort them, from the gracious uſe and fruit which they obtained *thereby*, *If theſe things be in you*, (or *preſent with you*) *and abound* (*or ſuperabound*)

abound) *they make you, that yee ſhall neither be barren* (or *idle*) *nor unfruitfull in the knowledge of our Lord Ieſus Chriſt*, that is, *by thoſe graces your knowledge of Chriſt ſhall be furthered, ſhall be manifeſted unto others, to be ſincere and true, which otherwiſe would appeare to be but idle, vaine, empty, barren, and unfruitfull.* As thoſe *graces* doe ſpring from the true *knowledge* of *Chriſt*; ſo in like ſort by them, the *knowledge* of *Chriſt, aboundeth* and *encreaſeth* more and more, even by them daily *growing, encreaſing* and *abounding.*

The *Reaſon* may be thus framed, *If yee ought to be fruitfull and diligent in the knowledge of our Lord Ieſus Chriſt, then yee ought to labour that thoſe graces may be in you, and abound. But yee ought to be fruitfull and diligent in the knowledge of our Lord Ieſus Chriſt. Therefore ought yee to labour, that thoſe graces may be in you and abound.*

The *Aſſumption* is laid downe in the laſt part of the *verſe*. The *Propoſition* in the whole *verſe*, the reaſon of which is this, becauſe *where thoſe graces are, they make fruitfulneſſe in the knowledge of Chriſt*; this, being an effect of thoſe, or thus;

If by thoſe graces, being in you and abounding, yee are made fruitfull in the knowledge of our Lord Ieſus Chriſt, then yee ought to labour for them.

But by thoſe graces, being in you and abounding, yee are made fruitfull in the knowledge of our Lord Ieſus Chriſt. Therefore ye ought to labour for the ſame.

Two parts of this reaſon.

This *Reaſon* conſiſteth of *two parts*. 1 A *duty*. 2 The *meanes* whereby to performe this *dutie*. The *duty, We muſt neither be barren, nor unfruitfull in the knowledge of our Lord Ieſus Chriſt*. The *meanes* whereby to performe this *dutie, if theſe things be in us and abound, they will make us, that we ſhall neither be barren nor unfruitfull in the ſame.* Or, wee have a *duty* in the *former part, get thoſe graces in you, abounding in the ſame*, with the *fruites* and *effect* of the *ſame*; in the *latter, they make you that yee ſhall neither be barren, nor unfruitfull in the knowledge of our Lord Ieſus Chriſt.* But (as I take it) the *former* is to be preferred.

That ye ſhall neither be barren nor unfruitfull.

For

For the 1, The *duty* prescribed. It affordeth us this *observation*; that *Christians must neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ*. They must not *barely* or *nakedly* make a *profession* of their *knowledge* of *Christ*, and *faith* in him, but must shew forth the *same* by their *good workes*. The *metaphor* is borrowed from *trees*; as *they being fruitfull, are pleasant and profitable unto men*; So we, *growing and encreasing in the gifts and graces of God, daily abounding in good workes, as fruits proceeding from our faith, become pleasing and acceptable in Gods sight*. Hence *Iohn Baptist*, saith, *Bring forth fruits meete for repentance*, and *our Saviour*, *A good tree cannot bring forth evill fruit*. Or, *from the ground*, in which is required *fruitfulnesse*, of which our *Saviour*, *The good ground bringeth forth fruit*.

To this end *he* prayeth unto his *Father*, *Sanctifie them through thy truth, thy Word is truth*, requiring that they might attaine, not an *idle knowledge* of the *truth*, but *a sanctified knowledge of the same*. To this end also *David*, *Teach me thy way, O Lord, I will walke in thy truth, unite my heart to feare thy Name*. He desireth such a *knowledge* of *God*, that hee might *feare his Name*. To this end Saint *Paul* saith, *Wherefore my brethren, yee also are become dead to the Law, by the body of Christ, that yee should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God*: And againe, *That ye might walke worthy of the Lord unto all pleasing, being fruitfull in every good worke, and encreasing in the knowledge of God*. *Abraham* had a *knowledge* of *Christ*, *he saw his day and rejoyced*, but it was not *barren, idle*, or *unfruitfull* in him; hee *taught* and *instructed* his *familie*. *David* had this *knowledge*, hee employed *it*, *in teaching transgressors the wayes of God, that they might be converted unto him*. *Philip* had a *knowledge* of *Christ*, he imployed *it*, in *teaching the ignorant Æthiopian*. By all which it will follow, that *we must neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ*.

D. Christians must neither be barren, nor unfruitfull in the knowledge of our Lord Iesus Christ.

Mat. 3. 8.
Mat. 8. 18.
Mat. 13. 8.
Iohn 17. 17.
Psal. 86. 11.
Rom. 7. 4.
Col. 1. 10.
Ioh. 8. 56.
Gen. 18. 19.
Psal. 51. 13.
Acts 8. 35.

The *Reasons* hereof are these. 1 In regard of the *nature*

Reasons 1

of this *knowledge*, where it is, it is *operative* and *fruitfull*, else is it not the *knowledge* of *Christ*, but a *vaine* and *empty knowledge*, like that of the *uncleane spirit*, *I know thee who thou art, the holy One of God*; like that of the *Gentiles*, *when they knew God, they glorified him not as God, neither were thankefull.* Besides, the *knowledge* of *Christ* is so *excellent*, that *Paul counteth all things dongue in comparison of it*, yea, *our Saviour Christ* saith, *This is life eternall, that they might know thee, the onely true God, and Iesus Christ whom thou hast sent*; yea, without *this*, we cannot *resist* the *assaults* of *Sathan*, we can have no *comfort* against the *accusations* of our *troubled consciences*, neither can *shelter* our selves from the violent *storme* of *Gods* terrible *anger*: all which by the sanctified *knowledge* of *Christ*, become easie. 2 In regard of the *end* why *God* bestoweth upon us the *knowledge* of his *Sonne*; namely, that *we may forsake that which is evill, and chuse that which is good: putting off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts; being renued in the spirit of our mindes, putting on that new man which after God is created in righteousnesse, and true holinesse.* 3 In regard of the *effects* which this *knowledge* of *Christ* worketh; namely, a *knowledge* of our *duty* towards *God*, towards our *selves*, and towards *our neighbours*: without wch we could not performe the same. 4 In regard of the *danger*, if either we *know not* at all, or be *barren, idle*, and *unfruitfull* in our *knowledge*. If we know not *at all*, we are even a ready *prey* unto the *Devill*: if we be *unfruitfull* in our *knowledge*, we *shall be beaten with many stripes*, even *that which we seeme to have shall be taken from us*, our *talent*, bestowed upon *another*; yea, if we be not *fruitfull* herein, we *shall be cut off from* CHRIST, and utterly for ever remaine *frustrate* of all *his merits* and *vertue*.

Mar. 1. 24.
Rom. 1. 21.
Phil 3. 8.
Iohn 17. 3.
2
Eph. 4. 22.
3
4
Luc 12. 47.

For the *illustration* of this *point*, note we *two things*. 1 The *manner*, or *how* wee ought to *know*. 2 The *matter*, or *what* we ought to *know*.

The manner or how we ought to know.

Touching the *former*, it must not be *idely* or *unfruitfully*, but

but to *good purpose*, our *knowledge* must not lie obscured, but further both our *selves* and *others*. It must be *fruitfull*, yea, the more *knowledge God* bestoweth on us, the greater *fruit* he expecteth from us.

Touching the *latter*, the *matter* which we ought to *know*, is *our Lord Iesus*, this *knowledge* of *him*, comprehending those other *duties* of *faith, hope, love, obedience, confidence, joy, thankefulnesse*, and the *like*, which we owe unto him. We must so *know* him, that we may finde and feele our selves to stand in *need* of him. We must so *know* him, that wee may *apprehend him*, and all his *merits*; wee must so *know* him, that we may *imitate him* in *his meeknesse, patience, humilitie, speeches, actions*, and the *like*; We must *know* him to be our *wisedome, righteousnesse, sanctification*, and *redemption*; we must *know him* to be the *second person of the Trinitie, equall unto the Father, conceived by the holy Ghost, very God, and very man in one person*. To hold my selfe to the *words* of my *Text*, we must *know* him a *Lord*, by *donation, creation, redemption*; *Iesus a Saviour, saving his people from their sinnes*; *Christ, Annointed, King, Priest, and Prophet*, *this* last a *Greeke word*, as the *former* an *Hebrue word*, implying, that *he is the onely Saviour, both of Iewes and Gentiles*, yea, and in all these, *Ours, our Lord, our Saviour, our Christ, King, Priest, and Prophet*.

The matter, or what wee ought to know.

1 Cor. 1. 30.

The *uses* of this point are *threefold*;

For *Instruction*, 1 *It is not enough to know Christ, unlesse we be fruitfull in the knowledge of him*; unlesse wee joyne *practise* with our *profession*. 2 That *that knowledge of Christ which is barren and unfruitfull, which hath no practise going along therewith, which doth not particularly apprehend and apply Christ, is no true and saving knowledge of Christ*.

Vses of Instruction.
1
2

For *Reprehension*, 1 Vnto such as defend *ignorance*, as if it were *the mother of devotion*. 2 Vnto such as affect *ignorance*. 3 Vnto such as strive for the *knowledge* of *every thing* but of *Christ*, though *Paul* himselfe *desired to know nothing, but Iesus Christ and him crucified*. 4 Vnto such as loath the *meanes* of *knowledge*, 5 Vnto such that thinke

Vses of Reprehension.
1
2
3
1 Cor. 2. 2.
4
5

that a *generall knowledge* of *Christ*, is sufficient unto salvation. 6 Vnto such as being indeed *ignorant*, or at the most *knowing* but a *little*, are yet notwithstanding so *puft up*, as if their *knowledge* were *such*, whereunto nothing needed to be added, as if they *knew* so *much* alreadie, that they need not to seeke for *any more knowledge*.

6

Vses of Exhortation. 1

For *Exhortation*, 1 Get a love and liking of the *knowledge* of *Christ*, that thou maist not be *unfruitfull therein*; considering the *necessitie*, the *excellency*, and the *utilitie* of the *same*, the *happinesse* of such as have *it*, the *misery* of such as want *it*. 2 Labour and endevour for the *same*, in the use of the *meanes*, which are the *word read, preached* or *expounded, catechising, conference*, with such as have *knowledge*, *prayer* unto *God*, and the *like*. 3 Examine and try your selves, whether as yet you have attained unto this *knowledge*. I will give you but one *signe*, which is *infallible, if you doe keepe the commandements of God, then have you attained unto this knowledge*. Saint *Iohn* sheweth it, *Hereby we are sure wee know him, if we keepe his commandements*. 4 If thou findest that thou hast in some *measure* this *knowledge* of *Christ*, then do I desire thee to manifest the same, by thy *fruitfulnesse* therein. *Fruitfulnesse*; whereby thou maiest manifest thy *selfe*, to be a *Disciple* of *Christ*, whereby thou maist *speed*, when thou hast any *sute* unto *God*. Let us not satisfie our selves with any *measure* of *knowledge*, the *greatest*, being *little* enough. We have the *meanes* of *knowledge*. Let us in time make use of the same. As our *Saviour* shall say, unto many *verely I know you not*, so I feare, it may be truly said unto many of you, *verily yee know him not*, my *reason* is like unto that of the *Apostle* speaking of the *Iewes, If they had knowne, they would not have crucified the Lord of glory*. So if ye did truely *know Christ*, ye would not *live in sin*, follow the *lusts* of your own *heart*: ye would not entertaine *malice*, affect *drunkennes*, & follow *prophanenes*, exercise *vngodlines*, love *covetousnes*, & the *like*: your practise being such, it argueth directly, that you have not the *knowledge* of *Christ*. Thus of § *duty* prescribed.

2 Iohn 5.19.

3 An infallible signe of saving knowledge. 1 Iohn 2.3.

4 Iohn 15.8. Iohn 15.16.

Mat. 7.23.

1 Cor. 2.8.

For the 2, the *meanes* whereby to performe this *duty*, even to

to be *fruitfull* in the *knowledge* of our *Lord Ieſus Chriſt*; are by getting *faith, vertue, knowledge*, and the *reſt* of the *fore-mentioned graces*, to *be in us, and to abound*; *for if theſe things be in you, and abound; they make you that yee ſhall neither be barren nor unfruitfull in the knowledge of our Lord Ieſus Chriſt.* Whence this *obſervation* ariſeth, that *ſuch as would be fruitfull in the knowledge of our Lord Ieſus Chriſt, they muſt be endued with faith, vertue, knowledge, temperance, patience, godlineſſe, brotherly kindneſſe and love: abounding*, yea, (as the *Word* properly ſignifieth) *ſuperabounding therein*, not that there is any *degree* of *grace*, which is *indeed more* than *needs*, but this *word* being uſed in reſpect of the *wicked*, which eſteeme *ſtrictneſſe of Religion, meere curioſitie.*

For if theſe things be in you & abound they wil make, &c.
D. Such as would bee fruitfull in the knowledge of our Lord Ieſus Chriſt, muſt be endued with faith, vertue, knowledge, &c, abounding therein.

1 I ſay, ſuch *as would be fruitfull in the knowledge of our Lord Ieſus Chriſt, they muſt get the fore-mentioned graces to be in them*, they muſt get an aſſured *poſſeſſion* of the *ſame*, they muſt haue them *alwayes preſent* with them, *alwayes* in a *readineſſe.*

The *Reaſons* hereof are theſe. 1 Becauſe where *thoſe* are, they *provoke* and *ſtirre up* to *well-doing*: either of them performing their ſeverall *offices*, according to their *nature*. 2 Becauſe having *thoſe*, we may ever find *new matter*, to learne touching *Chriſt*, to ſet on worke our *vertue, knowledge, temperance*, and the *like.*

Reaſons. 1

2 I ſay, *we muſt not onely have thoſe graces in us, but abound*, yea, (as I ſaid) *ſuperabound in the ſame. And this I pray* (ſaith Saint *Paul*) *that your love may abound yet more and more in knowledge, and in all judgement.* And againe, *as yee have therefore receiued Chriſt Ieſus the Lord, ſo walke yee in him; rooted and built up in him, ſtabliſhed in the faith, as yee have beene taught, abounding therein with thankeſgiving.* Howſoever *prophane perſons*, may eſteeme ſuch a *degree* of *ſtrictneſſe, curioſitie*, yet muſt not that dant us, from our *abounding* and *encreaſing* therein.

2

Phil. 1. 9.

Col. 2. 6.

Hence we are taught,

Vſe.

1 To endevour by all meanes to get thoſe *graces*, ſowen and

1

and planted in our hearts, that so we may be *fruitfull* in the *knowledge of Christ*; for this cause we must *abound* in the *use* of the *meanes*, and imploy those *talents* well, which we have *received*.

2 2 Not to content our selves with a bare *shew* of those *graces*, thinking it sufficient to *talke* of them, or *commend* them, and the like; but to have *true* and *reall possession* of the *same*.

3 3 That seeing we are to *abound* in those *graces* every day, its therefore needfull for us, betimes to get *hold* of the *same*. but alas, how many *preferre* their *profits* and *pleasures* before *those?* how many *despise* them? how many *put off* the *seeking* after *them*, from day to day? Doe not wee thus *delay* but betimes get a particular *assurance* of the *possession* of *those*, that *daily aboundi ug in the same, we may not be barren in the knowledge of Christ*. Thus of the 1 *reason*.

Verse 9. *But he that lacketh these things, is blinde, and cannot see a farre off, and hath forgotten that he was purged fom his old sinne.*

The second and third Reason.

These words containe the *second* and *third Reasons* whereof the *former* is laid downe in these words, *he that lacketh these things is blinde, and cannot see a farre off*; the latter, in *these, and hath forgotten that he was purged from his old sins:* both being taken from the *dangerous* and *miserable* condition of those which want the *forementioned graces*. They may be thus framed.

The *former*,

If such as want those graces be blinde, and cannot see a farre off, yee ought to labour and endevour for the same.

But such as want those graces are blinde, and cannot see farre off, Therefore yee ought to labour, and endevour for the same.

The *latter*,

He that nameth himselfe a Christian, and yet is not endued with those Christian vertues, is forgetfull of the great benefit recei-

received, to wit, that hee was purged from his old sinnes.

But yee ought not to be forgetfull of this great benefit.

Therefore ought ye to labour that yee may be endued with them.

An observation of the coherence of those with the preceding reason, viz. That, not onely the profit ensuing unto such as have the forementioned graces, but also the danger befalling such as lacke them, incite us unto the study thereof.

These *reasons* conjoyned unto the *former* afford us this *Observation*, that *God doth allure us unto the study and practise of those Christian graces, not onely by the profite ensuing unto such as have them, but also by the danger befalling unto such as lacke them.* As he that *hath* them *gaineth* exceedingly by *them*, so he that *lacketh* them, *loseth* exceedingly through his *want* of *them*. Those *two* are the *maine motives* which incite men unto the performance of this or that worke, *hope of gaine*, and *feare of losse*. Propound we them unto our selves in our *study* after those *graces*, *gaine, if these things be in us, and abound, they make us, that we shall neither be barren, nor unfruitfull in the knowledge of our Lord Iesus Christ; losse, if we want those things, we are blinde, and cannot see farre off, and have forgotten that we were purged from our old sinnes*: that so by *one* of them, or *both* of them wee may endevour for the *same*. But leaving *this*, handle we the *reasons* themselves contained in this *verse*, as they lie in *order*.

Vse.

The second Reason.

But he that lacketh these things is blinde, and cannot see farre off.

Touching the *former*, it's laide downe in these words, *He that lacketh these things is blinde, and cannot see farre off.* The meaning whereof is this, that, *such as are not endued with the gifts and graces of Gods Spirit here required, are ignorant, lacking heavenly knowledge which is the eye of the minde, uncapable of heavenly things, having their hearts and minde set upon the things of this world, which they perceive too-too well.*

For the *understanding* of which, *two things* are to be considered. 1 That our *Apostle* compareth *knowledge* unto *seeing*, or *light*. 2 That he compareth *ignorance* unto *blindnesse*.

1 I say he compareth *knowledge* unto *seeing* or *light*, *Hee that lacketh*, saith he, *these things, is blinde*, that is, *is destitute of true and saving knowledge*. 1 Because as *light* is

Why our Apoſtle compareth knowledge, unto ſeeing or light.

neceſſary for the *direction* of our *outward actions*, ſo is *knowledge* for our *direction* in the *wayes of God.* 2 Becauſe as the *light* is *beautifull*, giving a certaine *beauty* and *ſplendor* unto other *things*, and the *ſight* is no *ſmall ornament* unto men and women, as *blindneſſe* no ſmall *deformitie*; ſo is true *knowledge*, not only *beautifull* in it ſelfe, but *beautifying* all ſuch as are endued therewith. 3 As the *ſight* or *light* is exceeding *comfortable*: So is ſaving *knowledge* unto every *childe* of *God.* 4 As by the *light*, obſcure and *hid* things are made *manifeſt*: So alſo by this *ſaving knowledge.* 5 As by the *light* men are hindered from the *commiſſion* of thoſe *evils*, whereof they are not *aſhamed* or *affraid* in *darkeneſſe*, ſo alſo by this *ſaving knowledge.*

Why he compareth ignorance unto blindneſſe.

2 He compareth *ignorance* unto *blindneſſe.* 1 Becauſe as they which are *blinde*, cannot *guide* themſelves, but are *apt* to *ſtray* out of the *way*, judging themſelves notwithſtanding to be in the *way*, ſo alſo the *ignorant.* 2 Becauſe as *blinde* men have *neede* to be *guided* and *directed* by *others*, ſo alſo the *ignorant.* 3 Becauſe as *blinde* men are deprived of the comfortable ſight of the *Sunne*, and *light*: So the *ignorant*, of *Chriſt* the *Sunne* of *righteouſneſſe*, the *light of the world.* 4 Becauſe as the *blinde* may be eaſily *wronged* in their *meats*, taking that to be *wholeſome*, which is *unwholeſome.* So the *ignorant* in his *ſpirituall* diet, taking that to bee *wholeſome*, which is *unſound doctrine.* 5 Becauſe as the *blinde* walks on and ſee no *danger*, but thinke themſelves ſafe, untill they *drop* into a *pit.* So the *ignorant*, they goe on in their *wicked courſe*, untill they ſuddenly *drop into hell.*

2 King. 6. 20.

Two obſervations ariſing from this ſecond reaſon.

This *Reaſon* affordethe us theſe two *Obſervations.*

1 That *ſuch as want the gifts and graces of Gods Spirit, are ignorant in matters of ſalvation, uncapable and unable to perceive and apprehend heavenly things.*

2 That *ſuch have their hearts and minds together upon the profits and pleaſures of this world.*

D. Such as want the gifts

For the 1, *ſuch as want the gifts and graces of Gods Spirit, are ignorant in matters of ſalvation, uncapable and unable to perceive*

perceive and apprehend heavenly things. It is *given* (ſaith our *Saviour*) *unto you to know the myſteries of the kingdome of heaven, but to them it is not given; but the naturall man* (ſaith Saint *Paul*) *perceiveth not the things of the Spirit of God.* And againe, *having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſſe of their heart.* Thus were thoſe *wiſe men* mentioned by Saint *Paul.* Thus was *Feſtus*, who hearing *Paul* ſpeake of the things of *God*, ſaid, *hee was madde.* Thus was *Nicodemus* before his *converſion.*

and graces of Gods Spirit, are ignorant in matters of ſalvation. Mat. 13. 11. 1 Cor. 2. 14. Ephe. 4. 18. Rom. 1. 21. Acts 26. 24. Ioh. 3. 4.

The *Reaſons* hereof are theſe. 1 Becauſe they are *blinde*, deſtitute of *knowledge*, yea, *wilfully* blinde and ignorant, *cloſing their eyes, leaſt at any time they ſhould ſee with their eyes; loving darkeneſſe more than light.* 2 Becauſe heavenly things are hid from them; *hearing* (ſaith the *holy Ghoſt*) *yee ſhall heare, and ſhall not underſtand, and ſeeing yee ſhall ſee, and not perceive.* 3 Becauſe *they are ſpiritually diſcerned.* 4 Becauſe *they doe not receive the witneſſe of God.* 5 Becauſe *they are fooliſhneſſe to them.* 6 Becauſe they neither do nor will heare the Word of *God*, *Why doe yee not underſtand my ſpeech?* (ſaith our *Saviour*) even *becauſe ye cannot heare my Word. Sonne of man* (ſaith *the Lord unto Ezekiel*) *thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not; they have eares to heare, and heare not, for they are a rebellious houſe.*

The Reaſons,
1 Mat. 13. 15. Iohn 3. 19.
2 Iſa. 6. 9.
3 1 Cor. 2. 14.
4 Iohn 3. 11.
5 1 Cor. 2. 14.
6 Iohs 3. 43. Ezek. 12. 2.

Hence we are taught.

Vſe.

1 To bewayle the wofull eſtate and miſerable condition of thouſands in theſe our dayes, in regard of *ſpirituall matters*, as *blinde* as *Beetles.* 1

2 That the ſpeciall cauſe why ſo few *know* the *things of God*, is, their want of *faith, vertue*, and ſuch *Chriſtian graces.* 2

3 That *carnall* men are unfit *Iudges* in *matters* of *Religion*, in *matters* appertaining unto *Gods Kingdome*, a *blinde man cannot judge of colours*, neither they *of the Word of God.* 3

For the 2 *ſuch as want the gifts and graces of Gods Spirit, have*

D. Such as want the gifts

and graces of Gods Spirit have their hearts & minds wholly set upon the profits and pleasures of the world. Phil. 3. 19. Iam. 3. 15.

have their hearts and mindes wholly set upon the profits and pleasures of this world: their *not seeing farre off*, that is, *heavenly things*, argueth their *seeing nigh at hand*, that is, *the things of this world*, as the *Mole* seeth *under* the *ground*, not *above*, so they, *earthly*, not *heavenly* things, *They mind earthly things. Their wisedome is earthly sensuall, and devilish*; Such a one was *Nabal*, the *rich glutton*, the *rich man* that came unto *Christ*, *Demas*, with *many* others.

Reasons.
1
2
3

The *Reasons* hereof are these. 1 Because they are wholly *carnall* and *naturall*. 2 Because they beleeve that true *happinesse* consisteth in these *earthly* things. 3 Because they onely which are endued with *Gods graces*, have *overcome* the *world*, and *know* the *vanitie* of the *same*. As *Moses, who chose rather to suffer affliction with the people of God, than to enjoy the pleasure of sinne for a season, esteeming the reproach of Christ, greater riches than the treasures in Egypt.*

Heb. 11. 25.

Vse.

Hence we are taught,

To labour and endevour for the *gifts* and *graces* of *Gods Spirit*, without *which* we cannot *withdraw* our *hearts* from this *false world*, from the *hurtfull profits*, and vaine *pleasures* of the *same*; without *those* thou canst not forsake thy *drunkennesse*: thou canst not cease to be *covetous*, thou canst not perceive the *folly* of those things wherein thou dost chiefely delight. Yea, without those thou canst not *receive* any *profit* by the *Ordinances* of *God*. The *Israelites* heard the words of the *Prophets*, but wanting *those, they would not doe them, though with their mouthes they shewed much love, yet their heart went after their covetousnesse*. Labour then I say, for the *graces of Gods Spirit*, be more painfull in seeking after *those*, (*those being that one thing that is needfull*) bee lesse carefull in seeking *these* earthly things, they being *uncertaine*, and often exceeding *hurtfull*: are we not *strangers* and *Pilgrims* in this *world*? why then should we set our *hearts* upon the things of this *world*? *What will it advantage us, though we should gaine the whole world, if we lose our owne soules?* even the *whole world*, is not a *worthy* and fit *object* of our *desires*. If we have those *graces*, we are alwayes *happie*,

Ezek. 33. 31.

Luke 10. 42.

Mat. 16. 26.

pie, but when we *die* moſt *happy*; whereas being *glued* unto this *world*, we are at *all times* in a miſerable condition, but at *death*, (which undoubtedly will come, yea happely when we are leaſt aware of it) moſt *unhappy*, *The portion of worldlings being hell, their reward everlaſting condemnation.* Thus of the *former*, and ſo of the *ſecond reaſon.*

Touching the *latter*, or *third reaſon*, it's laid downe in theſe words, *And hath forgotten that he was purged from his old ſinnes*, for the *underſtanding* of *which, three things* are to bee conſidered. 1 The *perſons* whom *God* doth *purge from their old ſinnes*, 2 The *time* when *he doth purge them.* 3 The *manner* how he *doth purge them.*

The third reaſon. And hath forgotten that hee was purged from his old ſinnes.

For the 1, the *perſons* whom *God* doth *purge*, are of *two ſorts*, the *godly*, and the *ungodly*, according to that of Saint *Paul, Who gave himſelfe for us, that he might redeeme us from all iniquitie, and purge us to be a peculiar people unto himſelfe, zealous of good workes*: the *ungodly*, according to that of this our *Apoſtle, for if they, after they have eſcaped from the filthineſſe of the world, through the acknowledging of the Lord, and of the Saviour Ieſus Chriſt, are yet tangled againe therein, and overcome, the latter end is worſe with them, than the beginning*, and *ſuch* our *Apoſtle* here mentioneth.

The perſons whom God purgeth, of two ſorts. Tit 2,14.

2 Pet.2,20.

For the 2, the *time* when they are *purged*, it's *hid* and *ſecret*. The *godly* they are *purged*, ſometimes *before* their *baptiſme*, (as *Ieremiah* and *Iohn Baptiſt* were *ſanctified from the wombe*) ſometimes no doubt at *their baptiſme*, *Gods Spirit inwardly* accompanying his owne *ordinance*, the *outward ſigne* of *regeneration*; but moſt times *after* their *baptiſme*, when he doth *effectually* call them by the *preaching* of the *Word.* The *ungodly* they are *purged*, when at their *baptiſme* they give up their *names* unto *Chriſt*, and afterward by the *preaching* of the *Word*, abſtaine from *ſome ſinnes*, though it be but for a ſeaſon.

The time when they are purged. Ier.1 5. Luc.1.41.

For the 3, the *manner* how they are *purged.* The *godly* they are *purged* both *externally* and *internally.* The *ungodly* onely *externally*, when by the *preaching* of the *Word* inciting them unto *holineſſe*, they doe in ſome *meaſure* forſake their *ſinnes*,

The manner how they are purged.

ſinnes, wherin they did formerly *walke*, but yet neither *wholly*, *truly*, nor *conſtantly*, who are therefore ſaid here *to be purged from their old ſinnes*, that is, *to be juſtified by Chriſt*, not becauſe they were *effectually juſtified*. For if ſo, then withall they ſhould have beene *ſanctified*; but becauſe *juſtification* is freely offered unto them, & *becauſe* they make account, that they haue as good part in *it*, as any *other*. Hence may we conceive our *Apoſtles* meaning to be this, as if hee had ſaid, *He that nameth himſelfe a Chriſtian, and yet is deſtitute of the forementioned graces, is altogether forgetfull and unmindfull of his promiſe and vow, which he made unto God at the time of his Baptiſme, when he was externally purged from his ſinnes, yea, is altogether unthankefull unto God, who by his Word moved him to ceaſe from thoſe his ſinnes, wherein formerly he had continued.*

This *Reaſon* affordeth us *foure* profitable *Obſervations*.

D. Naturally we are all polluted and defiled with ſinne.

The *firſt* is this, that

Naturally we are all polluted, and defiled with ſinne; with ſinne I ſay, both *Originall*, confeſſed by *Iob*, *Who can bring a cleane thing out of filthineſſe? there is not one*; by *Eliphaz* the *Temanite*, *What is man, that he ſhould be cleane, and hee that is borne of a woman that he ſhould be juſt?* By *David*, *Behold, I was borne in iniquitie, and in ſinne hath my mother conceived me.* *Actuall*, acknowledged by the ſame *Eliphaz*, *How much more is man abominable and filthy, which drinketh iniquitie like water?* By Saint *Paul*, *Among whom we alſo had our converſation in times paſt, in the luſts of our fleſh, in fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath as well as others.* By *David*, *Waſh me throughly from mine iniquitie, and cleanſe me from my ſinne.* By *Iſaiah*, *But we have all beene as an uncleane thing, and all our righteouſneſſe is as filthy clouts.* Hence are *theſe* patheticall *ſpeeches*. *Purge me with hyſſope and I ſhall be cleane, waſh me and ſhall be whiter than the ſnow. Waſh you and make you cleane. O Ieruſalem, waſh thine heart from wickedneſſe that thou mayſt be ſaved. In that day there ſhall be a fountaine opened to the houſe of David*

Iob 14.4.

Iob 15.14.

Pſal. 51.5.

Iob 15.16.

Eph. 2.2.

Pſal 51.2.

Iſa. 64.6.

Pſal. 51.7. 10.

Iſa. 1.16.
Ier. 4.14.
Zach. 13.1.

David, and to the Inhabitants of Ierusalem, for sinne, and for uncleanenesse. This is excellently *typified* unto us, *Ezek.* 16. 3. 4. *&c.*

That we are thus *naturally polluted and defiled with sinne*, may be further *confirmed* by these *Reasons.* — *Reasons.*

1 Because *naturally* we have a *love* unto *sinne*, we *affect* it, wee *seeke* it, we *delight* in it, the *drunkard* loveth *drunkennesse*, the *envious* man *maliciousnesse*, the *worldly-minded* man, *covetousnesse*, *&c.* And therefore are defiled therewith. That we doe so *affect* sinne; may be proved by our *diligence* in committing the same, wee *watch for iniquitie: we drinke in iniquitie like water, we turne unto sinne, as an horse rusheth into the battell, yea, our heart is desperately wicked*; Finally, *set to doe evill*; yea, if we would but take notice of our *thoughts, words* and *workes*, we might finde that for the most part they are *sinfull.* — 1 — Isa. 29. 20. Iob 15. 16. Ier. 8. 6. Ier. 17. 9. Eccles. 8. 11.

2 Because *naturally* we are *enemies* unto *goodnesse*, wee are *weary of well-doing*, we thinke *any time, any thing*, which we spend in the *service* of *God*, to be too *long*, too *much*; we thinke *lesse preaching*, *lesse praying*, *lesse devotion* might well *enough serve* the *turne*; and thus with *Elimas the Sorcerer, wee are enemies of all righteousnesse.* — 2 — Act. 13. 10.

3 Because *naturally we are children of wrath*, and is there any thing I pray you, which maketh us *offensive* unto *God*, but onely *sinne*: even *sinne*, which is *enmitie against God*, which *provoketh the Lord unto anger*, which *separateth betweene us and our God*, making *him hide his face from us, that he will not heare.* — 3 — Ephes. 2. 3. Rom. 8. 7. Neh. 9. 26. Psal. 78. 40. Isa 59. 2.

For the *illustration* of this *point, two things* are to be considered.

1 That *this our naturall contagion and uncleanesse is universall.*

2 That *it can no otherwise be done away but by the blood of Christ.*

1 I say, that *this our naturall contagion and uncleanesse is universall*, both in regard of *all men*, and in regard of *whole man:* of *all men*, testified by Saint *Paul*, *Wherefore as* — *Obs.* Our naturall uncleannesse is universall.

by

Rom.5.12. *by one man ſinne entred into the world, and death by ſinne, and ſo death went over all men, in whom all men have ſinned*; yea, by the mouth of *God himſelfe*, teſtifying, *that all fleſh had corrupted his way upon the earth.* Of *whole man*: They *are altogether corrupt.* Of which alſo Saint *Paul* ſpeaketh, *as yee have given your members ſervants to uncleanneſſe, and to iniquitie, to commit iniquitie, ſo now give your members ſervants unto righteouſneſſe in holineſſe.* I might here lay downe a *particular enumeration*, of all the *faculties* of the *ſoule*, of all the *members* of the *body*, and prove by the *Word of God*, that *through ſinne, we are defiled in them all.* To inſtance a *few*, *The Imaginations of the thoughts of our heart, are onely evill continually. Our minds are corrupt*, our *will is perverſe*, our *memory naught*, our underſtanding *darkened*, our *hands defiled with blood*, our *fingers with iniquitie*, our *lippes with lies*, our *tongue murmuring iniquitie*; So that we may ſay, *not our feet onely*, but *our hands, head, and all parts, both outward and inward, have need of waſhing*, unto whom it may be ſaid, *Clenſe your hands ye ſinners, and purifie your hearts ye double-minded*, Even as *leproſie* ſpreadeth over the *whole man*, ſo *ſinne* ſeaſeth upon *whole man*, *defiling* every *member* of the *body*, every *facultie* of the *ſoule.*

Gen.6.12.

Pſal.53.3.

Rom.6.19.

Gen.6.5.

2 Tim.3.9.

Iſa.59.3.

Iam.4.8.

Simil.

Our naturall contagion can no otherwiſe effectually be done away, but by the blood of Chriſt.

Zach.13.1.

Col.1.14.

Tit.2.14.

1 Pet.1.19.

2 I ſay, that *this our naturall contagion can no otherwiſe bee effectually done away but by the blood of Chriſt*, though by *other* meanes it may for a *time* be *hid* and *covered*, at leaſt from the *eyes of men*; yet it cannot by any *other* meanes bee *covered* from the *eyes of God*, but by the *blood* of *Chriſt*; Even that *fountaine which is opened for ſinne and for uncleanneſſe. In whom we have redemption through his blood*, that is, *the forgiveneſſe of our ſinnes, by whom we are redeemed from all iniquitie, and purged to be a peculiar people unto himſelfe*: but *we were redeemed*, (ſaith our *Apoſtle*) *with the precious blood of Chriſt, as of a Lambe undefiled and without ſpot.* By *ſinne* we had deprived our *ſelves* of *infinite goodneſſe* plunged our *ſelves* into *infinite miſerie*, and therefore but by the *blood* of *Chriſt*, we could not *come* out of the *one*, *recover* the *other.*

The

The *Vſes* of this *Point* are *threefold.*

For *Inſtruction*, 1 we may from hence behold matter of *humiliation*, we are all *defiled* with *ſinne*, *polluted* with the *contagion* of *ungodlineſſe*. 2 We may perceive the *neceſſity* which lyeth upon every one of us, to get this *naturall contagion* done away. 3 We have matter of *thankefulneſſe* miniſtred unto us, even of praiſing the glorious Name of *God*, who *hath*, who doth *purge us* from this our *naturall contagion* by the *blood* of his *owne Sonne*, even us *caitive creatures*, by the *blood* of his onely *begotten*, his *dearely beloved Sonne*, the *Sonne of his love*, *in whom he is well pleaſed*.

Vſes of Inſtruction.
1
2
3

For *Reprehenſion*, 1 unto ſuch as make a *ſport* and *jeſt* at *ſinne*, neither making any reckoning of their *old ſinnes*, nor of their *new*, adding daily *new ſinnes* unto their *old*, *actuall* unto *originall*, not conſidering that *ſinne* is of an *infectious nature*: that the *leaſt ſin* doth defile us, and make *God* angry with us. 2 Vnto ſuch, wch doe not in time labour and endevour to have their *ſins purged* and done away, wch is the condition almoſt of *all mankinde*. We finde by *experience* that *foule things*, the longer they remaine *unwaſhen*, the more *hard* it is to make them *cleane*. So the longer our *ſinnes* remaine *unpurged*, the more *difficult* ſhall wee finde it to *doe them* away, nay, if we ſet our ſelves never ſo *ſoone* about them to get them *purged*, wee ſhall finde *worke* enough to doe ſo *long* as we *live*.

Vſes of Repreſhenſion.
1
2
Note.

For *Exhortation*, 1 Let us conſider, and take notice of our *naturall corruption*, *filthineſſe*, and *uncleanneſſe*; yea, let us feelingly apprehend the ſame, that we may even againſt our ſelves confeſſe the ſame unto *God*. For I am perſwaded ¶ there are a great many, who with their *mouthes* acknowledge themſelves miſerable creatures, ſinfull and polluted people, which did never *truely* take notice of their *pollution*. 2 Let us in time take notice of the *meanes* whereby we may be *purged*, particularly applying the ſame unto our owne *ſoules*, even the *precious blood of Chriſt*, without which all other *meanes* are in *vaine*; by it *our teares* may be profitable unto us, *our croſſes* and *troubles* exceedingly further us, our

Vſes of Exhortation.
1
2

our *Baptisme* pricke us forward, the *societie* and *company* of *Gods children*, stirre us up, the *very consideration of the filthinesse of sinne*, make us in some measure loathe it; but without *the blood of Christ*, neither *those* nor any *other* are sufficient to *purge* sinne. Oh let us *bathe* our selves in this *fountaine*, every *member* of our *body*, every *faculty* of our *soule*, our *eyes*, our *eares*, our *hands*, our *feete*, our *tongues*, our *mouthes*, our *wils*, our *judgements*, our *memorie*, but above *all*, our *hearts*, the *roote of all mischiefe*, *from whence both murthers, adulterie, theft, and all other uncleannesse proceed.* 3 If *God* hath beene pleased to cleanse us *already*, let us not *againe* defile and pollute our selves: Hast thou beene a *swearer, drunkard, malicious person, &c.* but hast left *those* sinnes, *Sinne no more*, pollute thy selfe *no more.* 4 Let us learne to abhorre and hate *sinne*, whereby we are thus *polluted.* Its a worthy saying of one of the *Heathens*, *If I knew perfectly that the gods would pardon me, and men not behold me, yet would I not sinne, in regard of the vilenesse of sinne.* The *like* should be our *resolution*, who know by the *Word* of *God* the *vilenesse* thereof. Thus of the *first.*

Mat.15.19.

3

4

Si scirem deos ignoscituros & homines ignoraturos, non peccarem tamen propter peccati vilitatem.

The *second* is this, that

Many are externally purged from their sinnes, which are not internally cleansed from the same. Not all which are *externally baptized*, and *washen in water*, are *internally washen*, and *cleansed from their sinnes.* Our *Saviour* sheweth it in that *parable* of the *uncleane spirit.* *Now when the uncleane spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none, then he saith, I will returne into mine house from whence I came, and when he is come, he findeth it empty, swept and garnished, then he goeth and taketh unto him seven other spirits, worse than himselfe, and they enter in, and dwell there.* *Many haue tasted of the heavenly gifts, have beene made partakers of the holy Ghost, have tasted of the good Word of God, and of the powers of the world to come, which yet fall away, and cannot bee renued againe by repentance.* Many *acknowledge the way of righteousnesse, then after they have acknowledged it, turne from the holy*

D. Many are externally purged from their sinnes, who are not internally cleansed from the same.

Mat.12.43.

Heb.6.4.

2 Pet.2.21.

holy commandement given unto them, according unto the Proverbe, the Dogge is returned to his owne vomite, and the Sow that was washed, to the wallowing in the mire: yea, *after they have escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome:* Thus were *Simon Magus*, *Hymenaus* and *Alexander*, with *others*. Not *all* upon whom *afflictions* and *crosses* doe *outwardly worke* to the *reformation* of their *lives*, are *inwardly* and *effectually clensed* from *sinne*; then would it follow, that *Pharaoh* had beene thus *clensed*. Not every *one* whom the *outward preaching of the Word moveth*, to *abstaine* from some *sinnes*, doe *unfainedly abstaine* from the *same*, for then would they not *againe returne unto them*, continuing in the *same*, as *too too many* doe. Yea, are there not *many* even *living* in the *Church*, *professing* with us *one* and the selfe-same *God*, and *Religion*, *outwardly* submitting themselves unto the *Ordinances* of *God*: abstaining from publicke *grosse* sinnes, which yet notwithstanding are *enemies* unto *God*, unto *righteousnesse*, unto *sinceritie*, dissembling *hypocrites*? Of whom *Ezekiel speaketh*, *For they come unto thee as the people useth to come, and my people sit before thee, and heare thy words, but they will not doe them, for with their mouthes they make jests, and their heart goeth after their covetousnesse*; their *bodies* were in the *Temple*, their *hearts*, serving the *Divill*, of this number were both *Iudas* and *Demas*.

2 Pet. 2. 20.

Ezek. 33. 31.

He is *externally* purged from his *sinnes*, which is *baptized*, which doth in some *measure* abstaine from them, and of this sort there are *many*; but onely those are *inwardly* cleansed, wch find the *power* of *Christ*, working in them to the *mortification* and *abolishing* of *sinne*, wch do from the very bottome of their *hearts* abhor *sin*, wch doe with *all their endevours* set themselves against *sin*; which do *truly* and *unfainedly grieve*, when they doe *sinne*, in whom *sinne*, hath not the *dominion*, doth not *rule* and *raigne*; in whom *sinne* doth *daily* more and more *decrease*, waxeth every day more & more *weake*, those onely I say, are *effectually* cleansed from their *sinnes*.

Reasons.
1

This may be further confirmed by these *Reasons.*

1 Because if all such as are *externally* purged from their *sinnes*, were *inwardly* clensed from the *same*, then would it follow that it were superfluous to looke for the *inward washing*; but after *this* we are in speciall to labour, the *other* without *this*, being insufficient.

2

2 Because it would follow, that all such which are *externally* purged were *saved*; which is *absurd.*

3

3 Because, we may observe by daily experience, that many *externally* purged, doe againe *returne to their sinnes*, and continue therein.

Vse.
1

Hence we are taught,

1 That *it is not sufficient unto salvation, to be outwardly washen, unlesse we be inwardly clensed from our sinnes*: not sufficient in *baptisme* to be *washen* with *water*, unlesse our *soules* be *sprinkled* and *washen* from *sinne*, by the *blood* of *Christ*, either must the *inward* accompany the *outward*, or else the *outward* is but further unto our *condemnation.*

2

2 That therefore we must not content our selves with the *externall*, unlesse we do also find the *internall*, we must not *attribute* that unto the *outward*, which is proper, peculiar, and essentiall unto the *inward:* as too-too many attribute unto the *Sacraments*, the *power* of conferring *grace*, of *justifying*, *remitting sinne*, *sanctifying* and *saving*; yea, are so superstitious, as that they thinke their *children* damned, if they should *die* without *Baptisme.* Let us endevour to feele the vertue and efficacie of the *inward*, whereby wee may truely hate and abhorre *sinne*, so that we would not (*though it were for a whole world*) willingly and wilfully commit the *same*: being carefull and watchfull, not to sinne against the *blood* of *Christ*, but to *esteeme* and *respect* it, as the *precious price* of our *redemption.* Thus of the *second.*

Non defectus sacramenti, sed contemptus damnat.

D. Such as doe not lead their lives in holinesse shew themselves forgetfull of Gods mercies.

The *third* is this, that

Such as doe not leade their lives answerable unto that promise and vow, which they made in their Baptisme, and according to the light of Gods Word inciting them unto holinesse, shew themselves forgetfull of Gods mercies, and *have forgot-*

ten

ten that he was purged from his old sinnes. It is a great *mercy* of *God*, that by *Baptisme* he doth receive us as *members* of his *flocke*, that he doth *externally ingraft* us into the *mysticall body* of his *Sonne Iesus Christ*, that he *promiseth* to be *our God, our Father* and *preserver*. It is a great *mercy*, when he *bestoweth* upon us, any *knowledge* of his *word*, a great *mercie*, when wee doe *abstaine* from any *sinne*. Now when we doe not lead our lives according to those *mercies*, but breake both that *vow* which we made unto *God* in *Baptisme*, and likewise *returne unto our old sinnes*, from which by the preaching of *Gods Word*, we did in some measure *abstaine*, wee *become forgetfull of the mercies of God*. When *Ioseph* had expounded the *Butlers dreame*, he required of him that *hee would remember him being restored unto his place*, even *sollicite for his deliverance*: he being restored did not sollicite *Pharaoh* for *Iosephs deliverance*, and so is said not *to have remembred him*. *God* hath bestowed *mercies* vpon us, requiring of us to *remember him*, to be *mindful of those mercies*, we have *vowed* to performe this *dutie*, when therefore wee doe not performe our *vow* and *promise*, doe *we not forget both him and his mercies?* We *doe*, not esteeming and considering of them as we *ought*, not performing the *condition* required of us in regard of those *mercies*, not making that *use* of them for which they were bestowed upon us, not returning *praises* and thankesgiving unto *God* for the *same*. Gen. 40. 23.

Be we carefull therefore to live *holily*, and *unrebukeably*, to performe our *vowes* unto *God*, lest we *draw* upon our selves, the heavy *judgements* of *God*. We have beene *Baptised* in the *Name* of *Christ*, been partakers of the *preaching* of the *Word*, *God* in *both* manifesting his *mercies* towards us: live we not then otherwise, than it becometh *Christians*, lest wee become *forgetfull of Gods mercies*. Thus of the *third*. *Vse.*

The *fourth* is this, that

D The forgetfulnesse of Gods benefits, an heavy and great sinne.

The forgetfulnesse of Gods blessings and benefits is an heavy and great sinne. This is the *summe* and *substance* of the *Reason*, namely, *that we ought to labour and endevour for those*

graces, leſt we be forgetfull of the mercies of God. For *this ſinne* the *Lord* doth often taxe the *Iſraelites. They forgate* (ſaith the *Pſalmiſt*) *his acts and his wonderfull workes that he had ſhewed them. They ſoone forgate his workes: they waited not for his counſell.* And againe, *They forgat God their Saviour, which had done great things in Egypt.* So by *Ieremiah, Can a maide forget her ornament, or a Bride her attire?* Yet *my people have forgotten me, dayes without number.* And againe, *A voyce was heard upon the high places, weeping and ſupplications of the children of Iſrael, for they have perverted their way, and forgotten the Lord their God. Hereof* the *Lord* did often warne his *people*, leſt they ſhould *forget him*, *threatning* heavy *judgements* againſt them, if they did *forget him.*

Pſal. 78. 11.
Pſal. 106. 13. Verſ. 21.
Ier. 2. 32.
Ier. 3. 21.
Deut. 6. 12. and 8. 11.
Deut. 8. 19.

Reaſons.
1
2
3

The *Reaſons* hereof are theſe. 1 Becauſe it doth highly offend *God.* 2 Becauſe we become *hereby* unthankefull for former *mercies.* 3 Becauſe wee doe *hereby* deprive our ſelves of *future bleſſings*, as being *unthankefull* for the *former.*

Vſe.
1

Hence then learne we

1 To keepe a *catalogue* of *Gods mercies*, whereby wee may daily be the more *mindefull* of them, and ſo performe that *dutie* of *remembrance* which *God* requireth of us: how elſe can we perceive *Gods love* towards us, how elſe can wee be withdrawne from *ſinne?*

Eccleſ. 12. 1.

2

2 To be mindfull of *Gods mercies* towards us, which are both many and great, *mercies* in *Baptiſme*, in the *Lords Supper*, in the *Word*, with varietie of *others*, ſtriving to be truely *thankefull* for the *ſame*, leſt *God* complaine of *us*, and of our groſſe *unthankefulneſſe*, as it's here in my *Text*, as *being forgetfull that we were purged from our old ſinnes.* Thus of the *fourth*, and ſo of the *third Reaſon.*

Verſ. 10 *Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if yee doe theſe things, yee ſhall never fall.*

11 *For ſo an entrance ſhall be miniſtred unto you abun-*

abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ.

The fourth and fift Reason.

These *verses* containe the *fourth* and *fift Reason* of the *former Exhortation*, both arising from the *great profit* which we reape by those *graces*. The *former*, laid downe in these words, *Wherefore the rather give diligence, to make your calling and election sure*; which may be thus concluded. *If yee ought to labour and endevour to make your calling and election sure, then yee ought to labour and endevour for the fore-mentioned graces. But yee ought to labour and endevour to make your calling and election sure. Therefore yee ought to labour for the fore-mentioned graces.*

The *consequence* of the *proposition* is laide downe in the very *first word, therefore*, implying, *that the graces whereunto he doth exhort us, are the proper effects and fruits of our election and vocation, yea, sure and certaine signes, whereby to discerne the same*: the finding and feeling of *Gods gifts* and *graces* within us, being the ready *meanes*, whereby to be *assured* of our *election* and *vocation*; for as there hath not beene any *elected* and *effectually* called, which hath not also beene *sanctified*, so there was never any truly *sanctified*, which was not also *elected* and *effectually* called.

The *latter*, laid downe in *these* words, *For if yee doe these things ye shall never fall, for so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ*. It may bee thus concluded.

If by those graces whereunto I doe exhort you, you may continue and goe on in that way, which at the length will bring you into the Kingdome of heaven, even that eternall Kingdome of our Lord Iesus Christ, then yee ought to labour and endevour for those graces.

But by those graces whereunto I doe exhort you, yee may continue and goe on in that way, which at the length will bring you into the Kingdome of heaven, even that eternall Kingdome of our Lord Iesus Christ.

Therefore yee ought to labour and endevour for the same.

The fourth reason, wherefore the rather brethren give diligence to make your calling and election sure.

Touching the *former* of those *two reasons*, *Wherefore, the rather, brethren, give diligence to make your calling and election sure:* It consisteth of these *three parts.* 1 An *exhortation* to make our calling and election sure; in these words, *Give diligence to make your calling and election sure.* 2 The *meanes* whereby to come to this *assurance*, laid downe in the word *wherefore*, namely, *by attaining the graces before mentioned, faith, vertue, knowledge, &c.* 3 A *two-fold motive* to enforce this *exhortation*, the *former* laid downe in the word *rather*, the *latter*, in the word *brethren*, of these in *order.*

Touching the *exhortation, two things* are to be considered. 1 A *duty* to be performed, *Make your calling and election sure.* 2 The *manner* how it is to be performed, with great industrie, carefully, laboriously, *Giving diligence to make your calling and election sure.*

Concerning the *duty* to be performed, it is *to make our calling and election sure*, for the *understanding* of which *three things* are to be considered. 1 What our *Apostle* meaneth by *calling and election.* 2 What it is *to make our calling and election sure.* 3 For whose cause we are to *make our calling and election sure.*

What we are to understand by calling and election.

For the 1, by *calling*, we are to understand *that worke of God, severing us from the world of unbeleevers, to become members of Christ; by faith, translating us out of the kingdome of darkenesse, even of sinne and ignorance, into the kingdome of Christ*, that is, *of faith and holinesse, singling and drawing us out from among Reprobates, whereby we become, that which we were not, even true beleevers, members of Christ, Saints, Sonnes, and Heires of God.* This as a *fruit and effect* doth *flow* from and *follow* our *election.* For *whom hee hath predestinate, them he hath also called.* By *election two things* may be understood, *either that which is before time*; even *Gods eternall decree freely chusing as some Angels: So also a certaine number out of lost mankind to obtaine salvation by faith in Christ Iesus*, unto *the praise of his glorious grace; or*

Rom. 8. 30.

that

that, which is in time, even *that worke which our effectuall calling doth produce in us, whereby we doe separate our selves from the practises of others, abstaining from their sinnes, and conforming our selves to the will of God.*

What it is to make our calling and election sure.

For the 2, *to make our calling and election sure,* is to *confirme that decree of our election* (which is firmely purposed on *Gods* part) *to our owne hearts; manifesting both it, and our effectuall calling unto our selves and others, by the gifts and graces of Gods Spirit in us; which shew our faith and justification, as justification manifesteth our vocation, and it, our election.*

For whose cause we are to make our calling and election sure, 2 Tim. 2. 19.

For the 3, we are to make *our calling and election sure,* not in regard of *God,* for with him, both it, and all other things are *unchangeable,* according to that of the *Apostle: The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his, and let every one that calleth on the Name of the Lord depart from iniquitie;* but *partly* in regard of *our selves,* and *partly* in regard of *others.* In regard of our *selves,* that *our mindes and consciences may be confirmed in the undoubted truth of our salvation.* In regard of *others,* that *by our good workes wee may testifie unto others that we belong unto God, and are of the number of his children.* For as the *tree* is knowne by the *fruit,* so are *men* by their *workes.* Thus of the *duty.*

After what manner we are to make our calling and election sure.

Concerning the *manner* how it is to be performed, it is by *giving diligence thereunto.* The word in the *originall,* signifieth a *speedy and quicke diligence,* a *laborious endevour,* importing, both *that we ought timely and speedily to make our calling and election sure.* And likewise *that in performing the same, we must not be sluggish, lazie, drowsie, negligent, but bestow travaile, paines, labour, fervency, yea, and our best endevour about the same.*

D. Christians ought earnestly to endevour for a particular assurance of their owne salvation, and by their good

From both, this *one Observation* may be gathered, that *Christians ought earnestly to endevour for a particular assurance of their owne salvation, and by their good workes to manifest the same, both unto themselves and others.* This *one point* comprehendeth both the *duty* to be performed, the

works to manifest the same both unto themselves and others.
2 Cor. 1. 7.

manner how it is to be performed, and the *end* why wee ought to performe the same, *And our hope of you* (saith Saint *Paul*, writing unto the *Corinthians*) is *stedfast, Knowing that as you are partakers of the sufferings, so shall yee be also of the consolation.* The *Corinthians* as they had this assurance in *themselves*, so by their *patient suffering* of affliction, they did *manifest* the same unto *others*. So also the *Thessalonians, Remembring without ceasing your worke of faith, and labour of love, and patience of hope in our Lord Iesus Christ, in the sight of God, and our Father, knowing brethren beloved your election of God.* By this *endevour, Iob* attained *unto assurance*. So also Saint *Paul, For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall, in the heavens.* And againe, *I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crowne of righteousnesse, which the Lord the righteous judge will give me at that day.*

1 Thess. 1. 3, 4.

Iob 19. 25.

2 Cor. 5. 1.

2 Tim. 4. 7.

Reasons.

That we ought thus to endevour for this *assurance*, may be proved by these *Reasons*. 1 From the *commandement* of *God, Examine your selves, whether you be in the faith: prove your owne selves: know ye not your owne selves, how that Iesus Christ is in you, except yee be Reprobates.* 2 From the *possibilitie* of obtaining this *assurance*, whereof *these Scriptures* are undoubted proofes. And *the Spirit of God* (saith Saint *Paul*) *testifieth together with our spirits, that we are the Sonnes of God. Beloved* (saith Saint *Iohn*) *now are we the Sonnes of God, and we know* (that is, are *undoubtedly perswaded by faith*) *that when Christ shall appeare in glory, we shall be like unto him, for we shall see him as he is*; So also the *whole* fifteenth *Psalme*. 3 From our owne *carefull endevour* about the *things of this life*; if we *give diligence* to make them *sure*, (as *they* doe which *buy houses* or *land*, which take *Leases, put out money*, or the *like*) then much more ought we *to give diligence about this assurance*, as being *infinitely* of more *worth* than the *other*. 4 From the *inconveniences* which accompany the *want* of this *assurance*,

1

2 Cor. 13. 5.

2

Rom. 8. 16.

1 Ioh. 3. 2.

3

Simil.

4

rance, where *it is*, there can be no *use* made of the *promises* of *God*, in the *time* of *affliction* and *persecution*. Where *it is*, there can be no *assurance* of the *favour* of *God*: where *it is*, there can be no true *thankefulnesse* unto *God*: yea, where *it is*, there can be no *progresse* in the course of *godlinesse*. 5 From the *commodities* and *benefits* which *flow* from this *assurance*, unto all *such* as have *it*. *They* are *upholden* in the *time* of *affliction*, *I should have fainted* (saith *David*) *unlesse I had beleeved to see the goodnesse of the Lord in the land of the living*, *They* can with *confidence* and *faith* in *Christ Iesus*, resist the *temptations* of the *Devill*. They *strive* to walke *worthy* of this *assurance*. They *overcome the world*, and *vilifie* the *things* of this *life*. 5

Psal 27.13.

The *Vses* hereof are *fourefold*.

For *Instruction*, *It's not enough for us to have the name of Christians, and a generall knowledge of redemption by Christ Iesus, unlesse we finde a particular assurance of our election and vocation*. But how may we attaine unto this, may some say? I *answer*. 1 That we may be *assured* of the *truth* of our *vocation* or *effectuall calling*, by these *tokens*; namely, if it be of *God*, if wee *yeeld* unto it, if we *abhorre* and *abstaine* from *sinne* and *wickednesse*, if we practise *holinesse* and *righteousnesse*, if by the *voyce* of *God*, we are still *changed* from one *degree* of *grace* to *another*. Finally, if by the same we are made *fruitfull* in *good workes*. 2 That wee may be *assured* of our *election*, by these, namely, if we finde that the *Word* of *God* hath come in *power* unto us, if we finde that we have *faith* to *beleeve Gods Word savingly*, if we finde that we are *truely* and *effectually* called, if wee finde our selves *endued* with the *gifts* and *graces* of *Gods Spirit*.

Vse of Instruction.

How to be assured of our effectuall calling.

How to be assured of our election.

For *Reprehension*, 1 unto such as thinke it *impossible* to be *assured* of ones *salvation*, contrary to *Iobs*, *I know*, and Saint *Pauls*, *we know*. 2 Vnto such as thinke that it's *sufficient* to *hope* well, and not *trouble* ones selfe further. 3 Vnto such as doe not endevour at all for this *assurance*. 4 Vnto such as thinke that it's a *great fault* to make *question* of this *assurance*, or at any time to *doubt* of the same. 5 Vnto such as doe

Vse of Reprehension. 1

Iob 19.25. 2 Cor. 5.1. 2 3 4 5

doe rather by their *evill workes* than their *good*, assure themselves *hereof*, whereof our *Saviour* advertised his *Disciples*, saying, The *time shall come, that whosoever killeth you, will thinke that he doth God service.* 6 Vnto such as are too *curious* about the *election* of *others*, being in the meane time *careless* of their *owne*, though they are willed *in particular* to *make their owne calling and election sure.*

Iohn 16.2. 6

For *Consolation*, unto such as doe either endevour for this *assurance*, or have *already* obtained the *same*, what can bee more *comfortable*, than to *have* it? and by what *meanes* can we be more *encouraged* to *get* it, than by a *diligent* endevouring of the *same?*

Vse of Consolation. 1 2

For *Exhortation*, let us imploy our selves *diligently* about the *same*, assuring our selves both of the *possibility* thereof, and that without the *same*, we can have no *true comfort* in thinking of *heaven*, in *meditating* of the *life* to *come.* Thus of the *Exhortation.*

Vse of Exhortation.

Touching the *meanes* whereby to come to this *assurance*, they are laid downe in the word *wherefore*, namely, *by attaining the forementioned graces.* Whence this *Observation* ariseth, that

D. Christians by the gifts and graces of Gods Spirit assure themselves of their election and vocation. 2 Tim. 4.7. 1 Thess. 1.3,4.

Christians, by the gifts and graces of Gods Spirit planted in their hearts, may assuredly perswade themselves that they are in the state of grace, both elected, and effectually called. Hereby did the *Apostle Paul*, both discerne of his *owne estate*, and of the *condition* of *others.*

By the *gifts* and *graces* of *Gods Spirit* in *himselfe*, he was *assured* of his *owne* salvation; by the *gifts* and *graces* of *Gods Spirit* in *others*, he was *assured* of *theirs.*

Reasons. 1

The *Reasons* hereof are these. 1 In regard of the *promises* of *God* annexed unto those *graces*, being most *certaine, infallible*; as unto *faith*, *Verely, verely, I say unto you, hee that believeth on me hath everlasting life.* Vnto *knowledge*, *And this is life eternall* (or the meanes whereby to obtaine life eternall) *to know thee the onely true God, and Iesus Christ whom thou hast sent.* Vnto *Patience*, *To them who by patient continuance in well-doing, seeke for glory, and honour, and immortalitie,*

Iohn 6.47. Iohn 17.3. Rom 2.7.

mortality, eternall life. Vnto *godlinesse*, *Godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come.* Vnto *Brotherly kindnesse*, *And whosoever shall give to drinke unto one of these little ones, a cup of cold water onely, in the name of a Disciple, verely I say unto you, he shall in no wise lose his reward.* Vnto *Love*, *If we love one another, God dwelleth in us, and his love is perfected in us.* 2 In regard that no *wicked* person ordained unto *destruction*, can attaine unto any one of *those graces.* 3 In regard of the *testimony* of *Gods Spirit, witnessing* unto *such* as have *those graces*, that *they are the Sonnes of God.*

1 Tim. 4. 8.
Mat. 10. 42.
1 Iohn 4. 12.
2
3
Rom 8 16.

Q. But how shall I know, whether this *testimony* doth proceed from the *holy Ghost?* Seeing even *the Divill can transforme himselfe into an Angel of light.*

Quest.

A. We may know it. 1 By the *perswasion*, *Gods Spirit* doth not simply say, *that we are the children of God*, but doth *perswade us unto the same, resolving* all *objections* which we being *scrupulous*, or *doubting* can *alledge.* 2 By the *manner* of this *perswasion*, which is not *drawne* from our *owne workes* or *worthinesse*, (as in the *Devils suggestions*) but from the *alone love of God in Christ Iesus.* Whereunto wee may adde the *effects* of this *perswasion*, wee *rely upon God*, calling *upon him*, as *adopted children*, *Abba Father.* Wee *hate sinne*, wee *endevour to performe Gods will*, wee *labour to goe on in Godlinesse.* 4 In regard that *such* as have *those graces*, are *ingrafted* into *Christ*, are *made members of him.* 5 In regard of the *necessary dependance*, betwixt *those graces* and *election*, as the *linkes of a chaine*, tyed and coupled together: *Whom he did predestinate* (saith Saint *Paul*) *them hee also called:* and *whom he called, them he also justified; and whom he justified, them he also glorified. Sanctification* followeth *justification*, as *it* doth *vocation*, and *vocation election.*

Answ.
4
5
Rom. 8. 30.

Vse.

Hence it followeth

1 That *we ought highly to prise and esteeme of those graces, as being our surest evidence that we belong unto God, and that Christ is our Redeemer.* Such as despise and contemne them

1

them (as *hogges* doe *most precious pearles*) deprive themselves of this *Evidence*, and yet alas, such are not ashamed to say, *that they shall be saved as well as the best*, presuming on *Gods mercies*, on their *owne supposed* worthinesse.

2 That *we ought to make a speciall use of them in the time of Sathans temptations, when suggesting and alledging that we are Reprobates, he would drive us into the Gulfe of desperation.* Thus *resisting him* by shewing the truth of *those graces* within us, *he will flee from us.*

3 That *we ought by all meanes to labour and endevour for the same, abounding daily therein, growing and encreasing in them more and more, that thus we may make our calling and election sure*, even *have a particular assurance of the certainty of our owne salvation.*

Motives enforcing the former exhortation.

Touching the *motives* enforcing this *Exhortation* to *give diligence to make our calling and election sure*, they are *two*, the *former*, laide downe in the word *Brethren*; the *latter* in the word *rather.*

1 Brethren. Three sorts of Brethren. Gen.25.25. Deut.23.20.

For the 1, there are *three sorts* of *brethen*; *brethren* by *race*, as were *Esau* and *Iacob*; *brethren* by *place*, as were the *Israelites*. And *brethren* by *grace*, as are *all Gods children*, which *last is* here *meant.* This *word* our *Apostle* useth to *insinuate* himselfe into their *respects*, thereby manifesting both his *humilitie*, his *mildnesse*, and his *affection*, as most *forcible perswasions* and *motives* to incite them unto the performance of this *Exhortation*, whence appeareth his great *wisedome* and *discretion*, in using such *gentle meanes* to gaine their *affections.*

D. There's a spirituall brotherhood and kindred amongst Christians. Psal.21.22. Gal.1.2. Mat.23.8.

The maine thing to be observed, is this, that

There is a spirituall kinred and brotherhood among Christians. I will declare thy name among my brethren, said *David. The brethren which are with me, unto the Churches of Galatia*, said *Paul. One is your Master, even Christ, and all ye are brethren*, saith *our Saviour.*

Reasons.

The *Reasons* hereof are these. 1 Because we have *one Father*, which is *God.* 2 One *Mother*, which is the *Church.* 3 Are *begotten* with one *seed*, even *the immortall seed of the Word.*

1
2
3

Word. 4 Have *one kinde of ſpirituall foode,* the *Body and Blood of Chriſt.* 5 Have *one Mediatour, Chriſt.* 6 Have *one inheritance,* the *kingdome of heaven.* 4 5 6

Hence it followeth, *Vſe.*

1 That *this name is not to be diſdained, and had in ſuch contempt amongſt Chriſtians, as it is in theſe dayes.* 1

2 That *every childe of God hath abundance of kinred.* 2

3 That *there ought to be no ſtrife and contention amongſt Chriſtians,* as being *brethren,* we muſt *love one another, live together in unity and amity*; we muſt *take one anothers part; rejoyce at one anothers welfare*; *grieving at one anothers griefe,* with *Ioſeph,* with *Moſes,* with *Nehemiah,* and Saint *Paul.* Oh that we could performe thoſe mutuall duties which our *ſpirituall alliance* requireth! 3

1 Theſſ. 2. 19. 20. 2 Cor. 11. 18. 29.

For the 2. It's laide downe in theſe words, *the rather,* which may bee diverſly *underſtood,* either thus, *Seeing without thoſe graces, wee cannot make our calling and election ſure, which thing is moſt needfull, we muſt therefore the rather by them give diligence, to get this aſſurance,* or thus, *ſeeing the aſſurance of our election and vocation is ſo comfortable, ſo excellent a benefit, therefore the rather wee muſt give diligence about the ſame:* Or thus, *Seeing ſo many are deceived about their election and vocation, therefore muſt we the rather give diligence to make the ſame ſure*; or thus, *referring the words unto the latter part of this tenth verſe* where it is ſaid, *for if ye doe theſe things yee ſhall never fall, becauſe this diligence in making our calling and election ſure, is a meanes to prevent falling away*; *we muſt therefore the rather endevour about the ſame.* Thus of the *former,* or fourth *Reaſon.* 2 Motive, the rather.

Touching the *latter,* or *fift* and *laſt Reaſon,* it's laide down in theſe words, *for if yee doe theſe things yee ſhall never fall*; *for ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdome of our Lord and Saviour Ieſus Chriſt.* The fift Reaſon.

For the *underſtanding* of which *Reaſon,* wee are to take notice of the *metaphor* here uſed by our *Apoſtle,* taken from *ſuch*

such as walking or running, doe by one or other accident, catch a fall, whereby they are letted and hindred in their course. The *life* of a *Christian* is a *race*, a *great prise is set before us*, even *the celestiall Ierusalem*, the *kingdome of heaven*, the *throne and pallace of the great king*. We must *runne*, else shall we not *obtaine*; yea, we must *so runne that we may obtaine*: many *blockes* and *rockes* lie in the *way*, by those *gifts* and *graces* of *Gods Spirit*, we doe at the length attaine the *end* of our *desires, hereby an entrance being ministred unto us, into this kingdome.* Though at *some time* we may receive a *fall* or *bruise*, whereby we may be in some sort letted in our course, yet doe we not fall away *totally* and *finally*. But as they which being letted in their course by a *fall*, therefore make the more *speed*, *redeeming the time* formerly *lost*: Even so, though at *some times* we *fall* through our *sinnes*, (Saint *Iames testifying the same, in many things we offend all*, using the same *word* which is here set downe) yet doe we not *lye still*, but hereafter (*this same working together for the best unto us*) use greater *circumspection* and more *diligence* in the *course* of *godlinesse*, than formerly wee did. Whence we may thus conceive of our *Apostles* meaning, as if he had said, *By those gifts and graces of Gods Spirit, yee shall be preserved from totall and finall falling away, if at any time yee doe fall, by them yee shall be raised up againe, and so at the length obtaine the kingdome of heaven.*

1 Cor. 9, 24.

Iam. 3. 2.

Two parts of the reason.

This *Reason* consisteth of *two parts*. The *former* concerneth the estate of *Gods children* in this *life, they doe not fall away*. The *latter*, their estate in the *life to come, they obtaine the kingdome of heaven, and both those, by doing of these things*, even *adding unto their faith, vertue, &c.*

The first part.

Concerning the 1, their estate in this life, *they shall never fall*, that is, *totally and finally*, for *in part*, and *for a time* they *often doe*.

For if ye doe these things yee shall never fall. *D.* Such as are endued with

Whence this *Observation* may be gathered, that

Such as are endued with the gifts and graces of Gods Spirit, shall never fall away, totally and finally, Neither in their Doctrine, by beleiving and maintaining hereticall opinions, which

which are contrary unto the Word of God, or in their life and conversation, leading the same otherwise than becommeth the Gospel. There may be, I confesse, even in the *best* of *Gods children*, a *partiall* and *temporary defection*, both from *some part* of *Doctrine*, and *some part* of *Obedience*, as the *examples* of *Noah, Lot, David, Solomon, Peter*, with *others*, doe witnesse; but this their *defection* and *falling away*, is neither *totall* nor *finall*.

the gifts and graces of Gods Spirit shall never fall away totally and finally.

They may (as *one saith*,) bee in a *dead sleepe*, yet *live*: *faint*, yet not *faile*; be *sicke*, yet not *unto death*; *weather-beaten*, yet not *wracked*; *languish*, yet not *perish*; In them the *fruit* of *saving faith*, may be for a time *suppressed*, yet the *roote* not *supplanted*. The *act of it* may be *suspended*, yet the *habite not lost*, it may be *ecclipsed* to our *sense*: yet *his light* not *lessened*, or his *course staide*. *Faith* in them may at *some times* be said to be *diminished*, in regard of the *act*, *operation*, *externall fruits*, *sense* and *apprehension* of *it*, but not in regard of the *habite* and *substance* of the *same*. The *Elect thus* cannot possibly *fall away*. This *truth* may be confirmed by divers *testimonies* of *Scripture*. *He that doth these things* (saith *David*) *shall never be moved*, that is, *he that performeth the forementioned duties shall never perish, but undoubtedly bee saved. Whosoever is borne of God*, (saith S. *Iohn*) *doth not commit sinne, for his seed remaineth in him, and he cannot sinne*, (that is, *unto death by falling away totally and finally from God*) *because he is borne of God*. And againe, *They went out from us, but they were not of us, for if they had beene of us, they would no doubt have continued with us, but they went out, that they might be manifest, that they were not all of us. There shall arise false Christs, and false Prophets*, saith our *Saviour*, and *shall shew great signes and wonders: in so much that if it were possible* (note, *if it were possible*) *they shall deceive the very Elect*. Whence may be concluded that *its impossible that the Elect should perish, that their happinesse should be lost, that they should fall away totally and finally*.

Psal. 15. 5.

1 Ioh 3. 9.

1 Ioh 2. 19.

Mat. 24. 24.

Divers sorts of reasons proving the former Doctrine.

The *Reasons* of this *Doctrine* are of *divers sorts*. The 1 may be taken from *God*. The 2 from *Christ*. The 3 from the

the *Holy Ghost*. The 4, from the *Word of God*. The 5 and last from the *children of God*. *Others* might be produced and mentioned, but let *those* suffice.

The first branched into diverse particulars.

The first *Reason* is taken from *God*, concerning *whom* divers things are to be considered, all confirming this *point*; namely, 1 His *decree*, 2 His *knowledge*; 3 His *love*; 4 His *power*. 5 His *will*. 6 His *promises*. 7 His *Protection*. 8 His *Covenant*. 9 The *gifts* which he bestoweth on his owne *children*.

1 Rom. 8. 30. For the 1, the *decree of God*, its mentioned by Saint *Paul*, *whom hee did predestinate, them he also called, and whom hee called. them also he justified, and whom hee justified, them he also glorified.* Now, *the decree of God is unchangeable, immutable.* Therefore *whosoever are elected, shall also be glorified*, they *shall not everlastingly perish.* And this our *Saviour* confirmeth. *Yee have not chosen me, but I have chosen you, and ordained you, that you should goe, and bring forth fruite, and that your fruit should remaine.*

2 2 Tim. 2. 19. For the 2, *the knowledge of God*, mentioned also by Saint *Paul*. *The foundation of God standeth sure, having this seale, the Lord knoweth them that are his.* Whence we may thus *Reason*; *If the Elect may perish and fall away, then may God erre in his knowledge, be deceived in his judgement, but that's impossible, therefore shall not the Elect perish, and fall away.*

3 Ier. 31. 3. For the 3, *the love of God*, mentioned by the Prophet *Ieremiah*, *I have loved thee with an everlasting love, therefore with loving kindnesse have I drawne thee.* If *Gods love* towards his owne children, be an *everlasting love*, then is it *impossible* that his *children* should *fall away totally and finally*: even such as *are endued with saving graces*: but the *former* is most *certaine*, (which Saint *Paul* likewise confirmeth.) Therefore also the *latter*.

Rom. 8. 39.

4 1 Pet. 1. 5. Iohn 10. 28. For the 4: the *power of God* mentioned by this our *Apostle*, *We are kept through the power of God, by faith, unto salvation*, which our *Saviour* likewise confirmeth, *No man is able to plucke them out of my Fathers hand.*

For

For the 5, *the will of God* mentioned by our *Saviour Christ*, *This is the Fathers will which hath sent me, that of all, which he hath given me, I should lose nothing, but should raise it up at the last day; and this is the will of him that sent me, that every one that seeth the Sonne, and beleeveth on him, should have everlasting life, and I will raise him up at the last day.* Now *this* being the *will of God, who is able to resist the same?* 5 Iohn 6.39.

For the 6, *His promises*, mentioned by *Ieremiah*, *I will put my spirit into their hearts, so that they shall not depart from me.* Now, *Gods promises are in Christ Iesus, yea, and Amen*, even *infallible* and *undoubted, he himselfe being faithfull which hath promised.* 6 Ier. 32.40. 2 Cor. 1.20. Heb. 10.23.

For the 7, *His protection and preservation*, mentioned by Saint *Paul, Who shall also confirme you unto the end, that yee may be blameless in the day of our Lord Iesus Christ:* whereunto agreeth *that* of the *Psalmist, though he fall, hee shall not be utterly cast downe, for the Lord upholdeth him with his hand.* And againe, *The Lord upholdeth all them that love him.* 7 1 Cor 1.8. Psal. 37.24. Psal 145.20.

For the 8, *The covenant of God, made with his owne children*, mentioned by *Ieremiah, I will give them one heart, and one way, that they may feare me for ever; and I will make an everlasting covenant with them, that I will not turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.* 8 Ier. 32.39,40.

For the 9, *The gifts which he bestoweth on his owne children*, mentioned by Saint *Paul, The gifts and calling of God are without repentance*, having *given* them, he doth not *take* them *away*. By all which it followeth, that *the Elect, that they which are endued with the forementioned graces, cannot fall away totally and finally, cannot perish everlastingly.* Thus of the *first Reason.* 9 Rom. 11.29.

The *second Reason*, may be taken from *Christ*, concerning *whom* divers things likewise may be considered, confirming this *point*. 1 The *end of his comming* into the *world*. 2 The *end* and *merite* of his *death*. 3 His *love* unto the *Elect*. The second branched into six particulars.

4 The *inseparable union* betweene *him* and them. 5 His *care* and *watchfulnesse* over the *Elect*. 6 His *effectuall prayer* for *them*.

1 Ioh.3.16. 1 Ioh.4.9. 1 Tim.1.15. For the 1, *The end of his comming into the world*, it's set forth by *himselfe*, that *whosoever beleeveth in him should not perish, but have everlasting life*, and by his *beloved Disciple*, *that we might live through him: confirmed* also by Saint *Paul*, *Christ Iesus came into the world to save sinners*. Therefore *whosoever beleeveth in him shal not fal away totally & finally*.

2 Col.1.21. For the 2, *The end and merite of his death*, set forth by Saint *Paul*: *And you that were sometimes alienated, and enemies in your minde by wicked workes, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight*. This being the *end* and *merit* of his *death*, *it's impossible that those whom he hath reconciled unto God, presented holy and unblameable, and unreproveable in his sight, should fal away totally & finally*.

3 Iohn 13.1. For the 3, *The love of Christ unto his Elect*, mentioned by Saint *Iohn*, *Having loved his owne which were in the world, he loved them unto the end*. Now if the *love* wherewith hee *loveth* his *Elect* bee an *eternall* and *everlasting love*, how is it *possible that they should everlastingly perish?*

4 Iohn 17.20. For the 4, *The inseparable union betweene Christ and his Elect*; of which our *Saviour* speaketh. *I pray not for these alone, but for them also which shall beleeve in me, through their words, that they may all be one, as thou Father art in me, and I in thee, that they also may be one in us: and that glory* wch *thou hast given me, I have given them, that they may be one, even as we are one, I in thee, and thou in me, that they may be made perfect in one*. Such being the *union* of the *Elect* with *him*, *they* being *branches* of this *Vine*, *members* of this *Body*, *stones built* upon this *foundation*, it's *impossible that they can fall away totally and finally*.

5 Iohn 10.28. Mat.16.18. For the 5, *His care and watchfulnesse over the Elect* whereof he *himselfe* speaketh: *And I give unto them eternall life, and they shall never perish, neither shall any man plucke them out of my hand*. And againe, *Vpon this Rocke* (that is, *faith*.

faith, or *Christ apprehended by faith*) *will I build my Church, and the Gates of Hell shall not prevaile against it. True is he*, yea, *truth it selfe* that speaketh *this.*

For the 6, *His effectuall prayer for the Elect* mentioned, *Iohn* 17. 20. 21, *and so to the end of the Chapter.* Whence this *reason may be collected, For whom Christ doth pray that they may not fall away, they undoubtedly shall not fall away: but Christ prayeth for the Elect, that they may not fall away*, to wit, *totally and finally.* The *consequence* of the *proposition* is, *evident*, because *the Father will not deny the Sonne any thing.* By all which it followeth that the *Elect cannot fall away totally and finally, shall not perish everlastingly.* Thus of the *second Reason.*

6
Iohn 17.20.

The third *Reason* may be taken *from the holy Ghost*, concerning *whom* three things are to be considered confirming this *point.* 1 *His perpetuall mansion*, and *cohabitation* with the *faithfull.* 2 *His operation* and *worke* in the *faithfull.* 3 The *testimony* and *witnesse* which hee *giveth* unto *them*, in whom he *dwelleth.*

The third branched into three particulars.

For the 1, *his perpetuall mansion and cohabitation in the faithfull*, mentioned by Saint *Iohn.* But *the annointing which yee have received of him, abideth in you, and yee need not that any man teach you, but as the same annointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, yee shall abide in him.* And againe, *His seed remaineth in him, and he cannot sinne* (that is, *unto death*) because *he is borne of God.* Whereunto Saint *Paul* agreeth. *Know ye not that yee are the Temple of God, and that the Spirit of God dwelleth in you.* Now, *the holy Spirit perpetually dwelling* in the *faithfull*, it's *impossible they should everlastingly perish.*

1
1 Iohn 2.27.

1 Iohn 3.9.

1 Cor. 3.16.

For the 2, *The operations of Gods Spirit in the faithfull.* They are *divers:* he doth *regenerate* us. So *is every one that is borne of the Spirit*, hee doth wash, sanctifie, and justifie us. *But yee are washed, but yee are sanctified, but yee are justified in the Name of the Lord Iesus, and by the Spirit of God*, yea, he *doth leade us into all truth*, and *assist us in the* per-

2
Iohn 3.8.
1 Cor. 6.11.
Iohn 16.13.

mance of holy duties. Therefore *cannot the faithfull fall away.*

3 For the 3, *The teſtimony and witneſſe which the Spirit giveth unto us,* it's mentioned by Saint *Paul. The Spirit it ſelfe beareth witneſſe with our ſpirits, that we are the children of God.* By all which it followeth, *that the Elect cannot fall away totally and finally.* Thus of the *third Reaſon.*

Rom. 8. 16.

The fourth. The *fourth Reaſon* is taken from the *Word of God,* laide downe by this *cur Apoſtle: Being borne againe, not of corruptible ſeede, but of incorruptible, by the Word of God which liveth and abideth for ever.* Now the *Word of God, being thus permanent, and incorruptible, it's impoſſible that they which are begotten thereby, ſhould fall away totally and finally.* Thus of the *fourth Reaſon.*

1 Pet. 1. 23.

The fift branched into five particulars. The *fift and laſt reaſon,* may be taken from the *children of God,* concerning whom *five* things are to be conſidered. 1 *Their miſerable* and *wretched eſtate,* if they could *fall away totally and finally.* 2 The *aſſyrance* and *perſwaſion* which they have of their owne *ſalvation.* 3 The *certainty* which they have of the *gifts* and *graces of Gods Spirit* within them. 4 Their *victorie* over the *Divell,* the *World,* and their owne *corruption.* 5 Their *daily* and *earneſt prayer* unto *God*; all which ſerve for the confirmation of this *point.*

1. For the 1, *their miſerable and wretched eſtate if they could fall away totally and finally.* For here they are moſt *ſubject* unto *croſſes* and *troubles,* they are moſt *exerciſed* with *affliction* and *perſecution.* Now as Saint *Paul* ſaith in *another matter, if in this life onely we have hope in Chriſt, we are of all men moſt miſerable.* So ſay I, the *Elect* being here continually in a *manner* under the *croſſe, if it were poſſible that they ſhould fall away totally and finally, were they not of all others the moſt miſerable?*

1 Cor. 15. 19.

2. For the 2, *The aſſurance which they have of their owne ſalvation:* If upon good *ground* and *evidence,* they are *able* to *demonſtrate* this *aſſurance,* as in the *former part of the verſe* they are *enjoyned* thereunto, then *followeth* it, that *they cannot*

not totally and finally fall away, else were their *assurance*, no *assurance*, neither *Gods graces*, any true *ground* for this *assurance*.

For the 3, The *certainety which they have of the gifts and graces of God*. The *reason* is set downe in the very Doctrine of the Text, *if ye doe these things, yee shall never fall*, and may be thus framed, *Such as have the gifts of Gods Spirit within them shall never fall: but the Elect have the gifts and graces of Gods Spirit within them, therefore they shall never fall.* Or thus, *Such as are truely sanctified cannot fall away. Such as have the gifts and graces of Gods Spirit are truely sanctified. Therefore they cannot fall away.* 3

For the 4, *Their victory over the Divell, the World, and their owne corruption. If they are victorious over those, then is it impossible that they should fall away, those being the onely inciters unto totall and finall Apostasie. But they become victorious over those, over the Devill; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* Over the world, *This is the victory that overcommeth the world, even our faith.* Over the flesh, *This I say then, Walke in the Spirit, and ye shall not fulfil the lusts of the flesh, Therfore they cannot fall away totally & finally.* 4 Eph. 6. 16. 1 Ioh. 5. 4. Gal. 5. 15.

For the 5, *Their daily and earnest prayer unto God, from which we* may thus *reason. Whatsoever we aske of God in the Name of Christ, according to his will, it shall be given. But to pray that we may not be led into temptation, that we may not fall away totally & finally, is agreeable unto Gods will; therfore praying thus in the name of Christ, we shall obtain our desire.* 5 Iohn 16. 23. Mat. 6. 13.

By all which it followeth, *That the Elect, even the children of God elected before all worlds, redeemed with the blood of Christ, truely and effectually called, and sanctified by the gifts and graces of Gods Spirit, cannot totally and finally fall away, from their election, redemption, vocation, and sanctification, and so become reprobate and damned.*

Before I come to the *Vses* of this point, it shall be needfull to remove some *stumbling blocks* out of the *way*, to *answer* some *objections* wch are *alledged* against this *Doctrine*.

Object. *Ob.* 1. But may *some* say, if the Elect could not *possibly fall away*, then why are there so many *admonitions* and *exhortations* to such *as stand, to take heed lest they fall*, and why are there so *grievous comminations* threatned against such as *doe fall away?*

Solut. *Answ.* 1. Because the *Elect* may *fall*, though their *fals* be not *totall*, or *finall*. 2 To paint out the *fearefull* state of *incurable hypocrites*, for whom *sinning wilfully, there remaineth no more sacrifice for sinne.* 3 To awaken the *secure* and *careleſſe*, that they may take heed unto themselves. 4 Because *Gods children* the more they *take heed* unto themselves, the more they *make their calling and election sure.*

Heb. 10. 26.

Object. *Ob.* 2. But we reade of *divers*, which being great *professors* did *totally and finally fall away, denying the Lord that bought them, as dogges, returning unto their vomit*, such as *Demas, Hymenæus, Alexander*, with *others.*

2 Pet. 2. 1. 22.

Solut. *Answ.* The *gifts* and *graces* which they seemed to have, were not *true*, but onely in *shew.* They were never *truely* and *effectually sanctified*, but onely in *their owne*, and in the *opinion* of *others.*

Object. *Ob.* 3. But did not *David* and *Peter totally fall away*, in so much that if their *repentance* had been *prevented* by *death*, they should have perished *everlastingly.*

Solut. *Answ.* Both of them did *fearefully fall*, were *grievously wounded*, yet neither was their *fall finall* nor *totall.* The *seed* cast into the *ground*, lies there *hid* for a *time*, is it therefore *dead?* the *Sunne ecclipsed*, will it not therefore *shine?* the *ship covered* with *waves*, is it therefore *perished?* the *fire covered* with *ashes*, is it therefore *extinguished?* a man in a *deepe sleepe*, is he therefore *dead?* Thus was their *faith* at this time.

Simil.

Object. *Ob.* 4. But doth not this *Doctrine* open a *doore* to carnall *presumption* and *securitie*, yea, *libertie*, as it were unto *men* to commit the like *sinne?*

Solut. *Answ.* It doth not, it maketh altogether against *presumption, securitie*, or *desperation*, yea, is the chiefest stop *hindering* men from *committing* of *sinne.*

The

The *Vses* of this point are *fourefold*.

Vses of Instruction. I

For *Instruction*, 1 we may note from hence, a maine difference betweene the *Elect* and the *Reprobate*, *the children of God*, and *wicked men*, and that, both in regard of *grace*, and the *continuing* in *grace*. They *differ* in regard of *grace*, because the *wicked* have no *true grace*, which the *godly* have; what *wicked* men have, it is but in *hypocrisie*, not in *sincerity*; it is but *seeming* and *counterfeit*, not *substantiall* and *reall*; being *cloudes without water*, *trees without fruits*: but what the *godly* have, it is *really*, it is in *sincerity*. Though *grace* in many of them may be *small*, and *faith weake*, yet its *true*, it is in *sinceritie*. They *differ* also in their *continuance* and *perseverance* in *grace*. The *wicked* doe not *continue*, even in their *seeming graces*, whereas the *godly*, they *continue* and *persevere*. The *wicked* upon the [illegible]

Iude ver. 12.

faith into *infidelity*,
into *impatience*; t
sandy foundation.
danger and *ex*
themselves to b
for the *time* lay
neck, so the *wic*
(as *Mephib*
fals, may bec
ruine. The
all *times*:
be *depri*
lose the
destruc
deth!
fina
te
s

to such, as alledging that *they are certaine of t heir salvation*; gather the *ground* of their *certainty* from *their owne merits and deserts*, and not from *the gifts and graces of Gods Spirit within them*. 3 Vnto such as being *doubtfull* of their *salvation*, in *danger* of *falling away*, doe *notwithstanding* goe on in their *evill courses*, not *labouring* and *endevouring* for the *gifts and graces of Gods Spirit*, by doing of *which*, *they shall never fall*.

3

The use of consolation.

For *Consolation* unto all *Gods children*, *assaulted* by the *temptations* of the *Devill*, *terrified* by the *prickes* of their *consciences*, *cast downe* through the *consideration* of their manifold *sinnes*, *being endued with the forementioned graces*, *they shall never fall*. Thy *sinnes* indeed deserve that *God* should *humble* and *terrifie* thee much *more*, yea, *torment* thee in the fire of Hell with the *Devill* and his *Angels*; *but* [redacted] thou *shalt never fall*. [redacted] *Malefactor*, than a *Par-* [redacted] unto a *Marriner* [redacted] *weather?* What more [redacted] *lth?* or of one led [redacted] *ay*, than a *release?* [redacted] *thee*, than this [redacted] *t never fall a-* [redacted] ve even now [redacted] *st comforts* [redacted] ll thereof, [redacted] it pertai- [redacted] *ephaner* [redacted] *us per-* [redacted] *sins*; [redacted] ng [redacted] it

gifts and graces of Gods Spirit, whereby we may *aſſure* our ſelves of our *perſeverance* in *well-doing* unto the *end*; yea, unto the daily *practiſe* of thoſe *graces*, behaving our ſelves as *temples* of the *holy Ghoſt*, as *members of Chriſt*, as *the children of God*, even as ſuch, *which are upholden by the Spirit of God, undoubted heires of the kingdome of heaven.* 4 Vnto *thankefulneſſe* for that eſtate whereunto the *Lord hath called us*, that being now *ſanctified* by *Gods Spirit*, endued *with true ſaving grace, we can never totally and finally fall away.* Thus of the *former part* of the *reaſon*, even that which concerneth the *eſtate of Gods children in this life, they ſhall never fall away*; followeth to ſpeake of the *latter*, their *eſtate* in the *life* to come, *they obtaine the kingdome of heaven.* 4

The ſecond part of the reaſon.

Concerning the 2 then, their *eſtate* in the *life* to *come, they obtaine the kingdome of heaven*, even *that everlaſting kingdome of our Lord and Saviour Ieſus Chriſt*, as it's laid downe in the 11 *verſe, in theſe words, For ſo an entrance ſhall bee miniſtred unto you aboundantly, into the everlaſting kingdome of our Lord and Saviour Ieſus Chriſt.*

In the *fift verſe*, *God* doth require of us, *to adde unto our faith, vertue, unto our vertue, knowledge, &c. to miniſter, ſupply, and furniſh our faith, with thoſe other graces:* yea, to *aide and ſupport it with the ſame*; (as the *word in the originall doth alſo ſignifie*) exhorting us withall *to give all diligence*, to ſet our whole endevours, to ſtrive with might and maine to the performance hereof, *that both we may obtaine them*, and *they abound in us.* Now in *this verſe* hee promiſeth us, that if wee doe *thus labour and endevour*, to adde, furniſh, miniſter, and ſupply, aide and ſupport our *faith* with thoſe *graces*, doing *what* in us *lyeth* to obtaine the *ſame*, he will *bleſſe, helpe*, and *further* our *labours* and *endevours* by beſtowing upon *us*, his *Spirit*, by *adding* unto our *faith*, thoſe *graces* which he requireth to be in *us*, by *miniſtring, furniſhing*, and *ſupplying* them unto us, yea, by *ayding* and *ſupporting* us *continually* and *plentifully*, againſt the *Devill*, the *World*, and the *Fleſh*: which aboundantly *labour* to *keepe* us from *getting* them, and *deprive* us of them, when we

we have *got* them, whereby at the length, wee being here *members* of the *Church militant*, of the *kingdome* of *grace*, may *hereafter* be *members* of the *Church triumphant*, of the *kingdome* of *glory*, even that *everlasting kingdome* of *Christ Iesus*, purchased unto *us* by *him*, bestowed upon *us* for his *sake*, who *is both our Lord and Saviour*. Though of our selves we be *weake*, might *quickly fall away*, and so be deprived of the *kingdome* of *heaven*, yet *our God* is *strong*, hee is *pittifull*, he will *furnish* us with *grace*, whereby wee may *walke* in that *way* that *leadeth* thereunto, and thereafter *obtaine* the *same*. A *sentence* most *comfortable*, a *motive* most *forcible* to *perswade* unto holy *duties*. The *chiefest reason* which men and women alleadge against the *performance* of them, is the *difficultie* and *impossibility* to *performe* them.

Mat.19.24. Thus doth the *covetous alleadge*, *It is hard for a rich man to enter into the kingdome of God*. It is *now too late for mee, to withdraw mine affections from the things of this world, my heart is so glued unto it, that it will be impossible for me to withdraw it, and therefore it is but vaine and lost-labour for me to set about it*. This the *drunkard* doth alleadge. It *is impossible for a Blacke-More to change his colour, or a Leopard his spottes, impossible for a Dogge not to returne unto his vomit, or a Sow not to wallow in the myre. I have followed this course, the most part of my time, my naturall desires are bent unto it, my fellow-companions neither will forsake me, neither can I ever forsake them, and therefore it will be but in vaine for mee to thinke of sobrietie*. This doth the *prophaner of Gods Sabbath alleadge*, both for *going* about his *worldly businesses*, and his *pastimes* on that day, *I have done thus alwayes, I shall hardly spare any time upon the weeke dayes, and therefore it will bee but in vaine for me to thinke of the strict observation of the Sabbath*. This doth the *malicious* and *envious person alleadge* why he should not *love* his *neighbour*, *There hath beene contention betweene us, these many weekes or yeeres, he hath done me so many and so great wrongs, that I shall not possiblie love him, and therefore it will be but in vaine for me to thinke that I can love him*. This doth the *Adulterer*, this doth the

Thiefe,

Thieſe, this doth the *Swearer*, this doth the *Idolater*, this doth the *Ignorant*, this doth the *Impatient*, this doth the *Impenitent*, this doth every *Sinner* alleadge to keepe himſelfe from *yeelding obedience unto God*, (I *appeale* unto your *owne conſciences*, whether you have not thus *many a time* ſoothed up your *ſelves*, lulling your ſelves *aſleepe* in the *bed* of *ſecurity*.) There's an *anſwer* unto *every* of your *objections*, (which is the *generall obſervation* ariſing from the *words*) that *God will aboundantly further ſuch in the performance of holy duties, which with all diligence, ſet themſelves about the ſame.* No man can ſet himſelfe about the *performance* of holy *duties*, but he ſhall *meet* with *many* and *great impediments*, the *Devill*, the *World*, his owne *corruptions*, outward *croſſes*, inward *troubles*, and the *like*, neither is *any man* of *himſelfe able* to *encounter* the *leaſt* of *thoſe*, what then ſhall we doe? Shall we not ſet our ſelves about the *performance* of them at all, becauſe wee ſhall *meet* with ſuch *lettes* and *oppoſitions*, which we are not *able* to *reſiſt*? farre be it from us: *Our helpe ſtandeth in the Name of the Lord*, he will undoubtedly *further* us in the *performance* of them, if with all diligence, we ſet our ſelves about the ſame. *Likewiſe the Spirit alſo* (ſaith Saint *Paul*) *helpeth our infirmities, for we know not what we ſhould pray for as we ought. It is God which worketh in us, both to will and to doe, of his good pleaſure. And I will give them one heart, and one way* (ſaith the *Lord by his Prophet*) *that they may feare mee for ever, for the good of them, and of their children after them.* For *this cauſe*, the *father* of the *poſſeſſed childe* ſaid, *Lord I beleeve, helpe thou my unbeleefe.* For *this cauſe* the *Apoſtle Paul* writeth unto the *Corinthians, that God would alſo confirme them unto the end, that they might be blameleſſe in the day of our Lord Ieſus Chriſt*; and to the *Philippians, Being confident of this very thing, that he which hath begun a good worke in you, will performe it, untill the day of Ieſus Chriſt*; and to *Timothy, Conſider what I ſay, and the Lord give thee underſtanding in all things.* Thus did the *Lord* further *Lydia* in *faith, The Lord opened her heart, that ſhee attended unto the*

For ſo an entrance, &c. *D.* God will aboundantly further ſuch in the performance of holy duties, which with all diligence, ſet themſelves about the ſame.

Pſal. 124. 8.

Rom. 8. 26.

Phil. 2. 13.

Ier. 32. 39.

Mar. 9. 24.

1 Cor. 1. 8.

Phil. 1. 6.

2 Tim. 2. 7.

Act. 16. 14.

the things that were spoken of Paul. Thus did he *further*
Dan.6.4. *Daniel* in his *vertuous life* and *conversation,* he did so *wisely* and *faithfully* carry himselfe in his *place,* that *although the Presidents and the Princes, sought to finde occasion against Daniel concerning the kingdome, yet they could finde no occasion or fault, for as much as he was faithfull, neither was there any errour or fault found in him.* Thus did hee further
Psal.119.99. *David* in *knowledge,* both towards *God, I have more understanding, than all my teachers, for thy testimonies are my meditation,* and towards his *neighbour, by behaving himselfe*
1 Sam.18.30. Act.8.30. *more wisely, than all the servants of Saul, so that his name was much set by.* Thus did he further the *Ethiopian Eunuch* in *knowledge.*

Gen.39.8. Thus *Ioseph* in *temperance,* by abstaining from *adulterie,*
1 Sam.25.32. and 26.9. Psal.26.4. Iob 1,21. *David* by abstaining from the *murthering* of *Nabal* and *Saul;* and in *withdrawing* himselfe from the *company* of *vaine persons.* Thus did he further *Iob* in *patience,* notwithstanding of all his *crosses* and *losses:* Thus *Abraham, Lot,*
Gen.18.3. and 19.2. Act.16.15. and *Lydia* in *brotherly kindnesse,* that by *forcible perswasions,* they drew *guests unto them.* Thus *finally* did he further *Stephen in love,* that whilst his *enemies* were *stoning of him,* hee
Act.7.60. *kneeled downe, and cryed with a loude voyce, Lord lay not this sinne to their charge.* And as in *those,* so I might instance about *prayer,* hearing *of the Word,* receiving *of the Sacraments, Thankesgiving unto God,* and the *like,* that if wee doe *diligently* set our selves about *them, God* will undoubtedly *further* us, in the *performance* of the *same.*

Reasons. The *Reasons* hereof are these. 1 In regard of *Gods nature,*
1 *mercifull,* and *pittifull* towards his *owne children; ready* and
2 *willing* to helpe them at all *times.* 2 In regard of *Gods pro-*
Mat.7.7. *mise, aske and you shall have, seeke, and you shall finde, knocke, and it shall be opened unto you.* 3 Because if *God* did not further us, it were *impossible* for us to be *saved,* having so *many*
3 *enemies,* so *many lets,* the *least* of which of our *selves* we are not *able* to *vanquish.*

Vse. Hence we are informed,
1 1 How *injurious* those are unto *God,* which complaine of

of his *hard dealing* towards them, in *prescribing* his *Law*. What doth he *require* of *thee*, wherein he *himselfe* is not both *ready* and *willing* to *helpe thee*? *Pharaoh* dealt otherwise with the *Israelites*, over whom he set *Taske-masters*: *churlish masters* deale otherwise with their *servants*, exacting *more* of them than they are *able* to doe, but *God* requireth no more of thee, than wherein he *himselfe* will *helpe* thee, *rather* than thou shalt *perish*, *God* will *uphold* thee; *rather* than thou shalt *leave good duties undone*, the *Lord* will *helpe* thee in *doing* of them; *rather* than we shall *not pray*, he will *teach* us *how* to *pray*, as our *Saviour taught his Disciples*; *rather* than *Paul* shall be *discouraged* in regard of those that *forsooke* him, *GOD will assist*, and *strengthen him*. Exod. 5. 18. Luc. 11. 1. 2 Tim. 4. 17.

2 How *wretched* and *miserable* these are which will have none of *Gods helpe*. *God calleth* upon them, but they will not *heare*, he *offereth* to *helpe* them, but they will have none of his *assistance*, they *choose* rather to *continue* in their *ungodly* and *evill* courses, than to *yeeld* unto the *voyce* of *Gods Word*, calling upon them. It's to be *feared* that such (and *if there be any such among you, take notice of it*) shall be *given over unto a reprobate minde, unto an hard heart*, whereby they shall *everlastingly perish*. 2

3 That, whereas, we have heretofore *omitted* that which is *good*, *committed* that which is *evill*, now we should *endevour* to *performe* that which is *good*, *omit* that which is *evill*, *assuring* our selves of *Gods assistance* in *both*. Thus of the *words* in *generall* as being a *reason* of the *preceding Exhortation*. Come we now to speake of the same in *particular*. In them *two things* are to be considered. 1 The *reward* which *God* bestoweth on his *owne children*. 2 The *meanes* whereby they *obtaine* the *same*. 3

Touching the *former*, the *reward* which *God* bestoweth on his *owne children*, it's a *kingdome*, even the *everlasting kingdome of our Lord and Saviour Iesus Christ*; Feare *not little flocke*, (saith our *Saviour*) *For it is your Fathers pleasure to give you the kingdome*, a *kingdome*, not *terrestriall*, but

The reward which God bestoweth upon his children. Luc. 12. 32.

but *celestiall*, called therefore elsewhere often, the *kingdome of heaven*, a *kingdome* not *momentarie* or *temporarie*, but *everlasting* and *perpetuall*, which *endureth for ever*, a *kingdome*, not *purchased by men*, but by our *Lord and Saviour Iesus Christ*. This *kingdome* is here *amplified*, both by the *nature of it*, an *everlasting kingdome*, and the *owner or purchaser of it*, our *Lord and Saviour Iesus Christ*, who as hee hath here a *kingdome of grace*, which is exercised in the *hearts* of *men, in righteousnesse and peace, and joy in the holy Ghost, the Lawes* thereof being *the Word of God*, which is *the word of the kingdome*; the *Subjects*, all the *Elect* which are *effectually called*, and regenerate: So hath he in *Heaven*, a *kingdome of glory*, whose *subjects* are not onely the *Saints*, but also the *very Angels*; *himselfe* (howsoever despised by the *men* of this *world*) a *renowned* and *glorious king*, whose *kingdome* is not for some short *time*, but *for ever*; whereof there shall be *no end, whose throne is for ever and ever*.

Mat.5.19.

Rom.14.17.

Psal.2.6.

Reu.14.1.

1 Pet.3.22. Luk.1.33. Psal.45.6.

Touching the *latter*, the *meanes* whereby to *obtaine* this *reward*, or this *everlasting kingdome*, they are *two-fold*, the one *principall*, the other *lesse principall*; the *former* on *Gods* part, the *latter* on *ours*. *Ours* is laid downe in the word *So*, which implyeth our *labour and endevour to performe holy duties*; *Gods*, in the following words, *An entrance shall be ministred unto you abundantly*; yet have not we *Ours* of *our selves*, but of *God*, (being *of our selves unable to thinke one good thought*, much lesse to *grow in grace*) by whose *goodnesse* we endevour for *grace*, he of his *goodnesse* ministring and supplying the *same* unto *us*; So that if wee *endevour* and *labour* to *minister* unto our *selves*, *God* will *minister* unto *us*, as our *Apostle* doth intimate by using *one* and the selfe-same word both in *this*, and the *fift verse*, as it's in the *originall*.

The meanes whereby to obtaine the reward, two-fold.

2 Cor.3.5.

Though the *entrance* into this *kingdome of Christ* be *uneasie*, as the *gate is strait*, there being so much *opposition* to keepe us from *entring in*, *yet shall an entrance be ministred unto us abundantly through the power of God*, being endued with the fore-named *graces*, *nothing* shall be *able* to let us from

Luc.13.24.

from *entring in*; yea, by the *growth* in *thoſe graces* an *aboundant entrance* is more and more *ſupplyed*.

Thus by *knowledge* are we entred into the *light* of *Chriſts kingdome*, and by *encreaſe* in *knowledge* are we led into *greater light*. Thus by *faith* are we *brought* to the *preſence* and *fellowſhip* of *Chriſt*, and as our *faith groweth*, we *encreaſe* in that *fellowſhip*. Thus by *godlineſſe* are we *brought* to the *ſubjection* and *obedience* which is in *Chriſts kingdome*: and the *more* we *abound* in *godlineſſe*, the *further* we *make entrance* into his *kingdome*. Thus by *brotherly love*, and *temperance* and *patience*, are we *entred into the border of Chriſts kingdome*, and the ſweet *affections* that are *exerciſed* therein; and the *more* that we *encreaſe* in theſe *bleſſed graces*, the *further* we *enter into the kingdome*.

Thus by *charitie*, that is, *by workes of mercy*, are we *brought* into the *Precincts* of the *kingdome*, and the *more* that wee *grow* in *theſe workes*, the *further* we *enter into the kingdome*; the like may be ſaid of *vertue*.

From thoſe *two particulars*, thus explained unto you, this *generall obſervation* may be gathered, that,

The conſideration of that great and glorious reward, which God hath prepared for his owne children, ſhould incite and provoke us, to labour and endevour for the gifts and graces of Gods Spirit, whereby we may be partakers of the ſame glorious reward. Wherefore we (ſaith the *Apoſtle*) *receiving a kingdome which cannot be moved, let us have grace, whereby wee may ſerve God acceptably, with reverence and godly feare.* And againe: *We charged every one of you, that ye would walke worthy of God, who hath called you unto his kingdome.* Thus our *Saviour* doth *reaſon*: *But love yee your enemies, and do good, and lend, hoping for nothing againe, and your reward ſhall be great, and yee ſhall be the children of the Higheſt.* And againe, *Whoſoever ſhall give to drinke unto one of theſe little ones, a cup of cold water onely, in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.* Thus Saint *Iohn* his *beloved Diſciple*; *Looke to your ſelves, that we loſe not thoſe things which we have wrought, but that wee receive*

For ſo an entrance ſhall bee miniſtred, &c. *D.* The reward which God hath prepared for his owne children ſhould incite us into an endevour after grace, that wee may partake of the ſame.
Heb. 12.28.
1 Theſſ. 2. 12.
Luc. 6. 35.

Mat. 10. 42.

2 Iohn 8.

1 Pet. 5, 2. 4. *receive a full reward.* Thus also our *Apostle, Feed the flocke of God which is among you, and when the chiefe shepheard shall appeare, yee shall receive a crowne of glory, that fadeth not away.* Hence we reade of *Moses,* that *by faith, when hee was come to yeeres, he refused to be called the sonne of Pharaohs daughter, chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season, esteeming the reproach of Christ, greater riches, than the riches in Egypt, for he had respect unto the recompence of the reward;* and thus our *Apostle here* from the *consideration* of this *reward,* doth *enforce* the *performance* of holy *duties.*

Heb. 11, 24.

Reasons.

The *Reasons* hereof are these, 1 In regard of the *necessity* of this *reward,* without which we cannot be *happy,* though we had *store* of *riches, honours,* and *pleasures* on *earth.* This Saint *Iames* sheweth: *Hearken my beloved Brethren, hath not God chosen the poore of this world, rich in faith, and heires of the kingdome, which he hath promised unto them that love him?* Implying, that *even the poore, having faith, and so certaine of this reward, are in a more happy state and condition, than the rich in this world, to whom* (wanting *grace*) it *doth not belong.* 2 In regard of *it's utilitie, who so getteth* this *reward, findeth* plenty of *every good* thing, he shall not *sinne any more,* hunger or thirst *any more,* be grieved *any more,* take thought *any more,* but *receive the end of his faith, even the salvation of his soule,* what can be more *beneficiall?* what can be more *profitable?* Nay, the very *remembrance, confidence,* and *assured perswasion* which we have of *it,* even *here* in this *life,* is an *excellent furtherance* to *helpe* us towards the *performance* of *holy duties;* yea, and upholdeth us in the midst both of *temptations* and *tribulations.* 3 In regard of *the excellency* hereof, which will appeare, if either we consider it, *as it is in it selfe,* or as it *is in comparison* with other things: as it is *in it selfe,* it appeareth to be *excellent,* from the *Author* of *it God;* the *instrument* wherby *obtained, faith* in *Christ;* the *persons* to whom it belongeth, the *children of God;* the *names* whereby it is *expressed,* life *everlasting*: the *bosome of Abraham*: the *celestiall Paradise*: the *Fathers house*:

1

Iam. 2. 5.

2

1 Pet. 1. 9.

3

house: the *fulnesse of joy*: the joy *of the Lord*: *the new, holy, and firme Citie of Ierusalem*: the *glory of Gods children*: *rest*: *refreshing*: *peace*: *happinesse*: the *crowne of glory*, and the *like*. Finally, from the *properties*, and *qualities* of the *same*, *glorious*, *powerfull*, *pure*, *happy*, *permanent*, *patent* for all *Gods children*, an *everlasting kingdome*, even the *kingdome of Christ Iesus*. As *it is in comparison with others*, it excelleth; compare the *rewards* which *kings* give unto their *Courtiers*, *herewith*, though it were *all* that they *have*, *reserving* onely unto themselves *hope*, as we reade of *Alexander* the *Great*: compare it with the *rewards* which *Masters* give unto their *Servants*, *Parents* unto their *children*, with the *gifts* which one *friend* bestoweth upon *another*, *gold*, *silver*, *precious stones*, and the *like*, they are in comparison of *it*, as *those Cities* in *Galilee*, which *King Solomon* gave unto the *King of Tyrus*, were in his sight, *Cabul*, *dirtie*, not *worthy* to be compared *herewith*. 4 In regard of the *meanes* whereby we obtaine it. Which are *the gifts and graces of Gods Spirit*, according to that of our *Saviour Christ*, *Verily*, *verily*, *I say unto thee*, *except a man be borne againe*, *he cannot see the kingdome of God*, whereas without *those* there is no entrance into *Gods* kingdome, as Saint *Paul* *sheweth* at large. Therefore the *consideration* of this so *needfull*, so *profitable*, so *excellent* a *reward*, which *otherwise* cannot be *obtained*, should *stirre* us up to *endevour* for the *gifts* and *graces of Gods Spirit*, whereby *we also* may be *partakers* of the *same*.

P sal. 16. 11. Mat 25. 11. Heb. 13, 4, 14. 1 Cor 2. 7. 2 Thess. 1. 7. Act. 3. 19. Luc. 13. 79. Psal. 31. 20. 1 Pet. 5. 4.

1 King. 9. 13.

4

Iohn 3. 3.

1 Cor. 6. 9, 10

Hence it followeth

1 That, *not in vaine doth God here make knowne unto us*, *what our estate shall be hereafter*, *if we be in the number of his children*; for *hereby* he doth but the more *inflame* and *stirre* us up to an *endevour* after *Grace*, to the *performance* of *holy duties*, to *walke worthy* of the same. In *temporall* things, there is not a more *forcible argument*, than *hope of great gaine*, whereby the *Souldier* is provoked to *fight*, the *Marriner* to undergoe many *tempestuous stormes*, the *Husbandman* to *endure* the *heat* of the *Summer*, and the *colde* of

Vse. 1

the *Winter*, so in *heavenly* things, there is not a more *forcible motive* to *enforce Christian duties*, than *the consideration of that great, glorious, excellent, everlasting, and unspeakeable reward which God hath laide up for those that love him.*

2 That *as we desire to be partakers of Gods kingdome, wee must endevour for the gifts and graces of Gods Spirit*, and as we doe desire to be endued with *grace*, so in particular to be diligent in meditating of *Gods kingdome*. Oh how much *blame-worthy* are we for our *not meditating* of the same! Oh how *fooliſh* are they, which *preferre ſinne* before *grace*, and so by *continuing* in *ſinne*, and *deſpiſing grace*, doe *deprive* themſelves of *Gods kingdome!* This *meditation*, (if we would be *diligent* therein) would *comfort* us in the midſt of *Povertie, ſickeneſſe, temptations, afflictions, dangers, troubles, perſecutions, tribulations*, and the *like trials*; even, that, *notwithſtanding of them all, we ſhall inherit Gods kingdome.* Thus of the *firſt ſort of reaſons* drawne from the *matter* whereunto he doth *exhort* them.

Verſ. 12 *Wherefore I will not be negligent to put you alwayes in remembrance of theſe things, though yee know them, and bee eſtabliſhed in the preſent truth.*

The ſecond ſort of reaſons proving the former Exhortation.

Followeth the *ſecond ſort of reaſons*, taken from *the perſon of him* which doth *exhort them*, being in number *foure*. The 1 taken from his *reſolution, verſe* 12. The 2 from his *office* and *judgement, verſe* 13. The 3 from *the ſhortneſſe of time wherein he was to live, verſ.* 14. The 4 that *after his deceaſe they might have the ſumme of Chriſtian doctrine compriſed by him*, or have *in remembrance thoſe things whereunto hee did exhort them, verſ.* 15.

1
2
3
4

The firſt reaſon.

The *firſt of theſe Reaſons* is laid downe in this *twelfe verſe*, taken from our *Apoſtles reſolution*, to *admoniſh* and *put them* in *remembrance* of the ſame *graces* whereunto he had formerly *exhorted them.*

It

It may be thus concluded.

If after a ſerious conſideration of the neceſſitie and utilitie of theſe graces, I have fully reſolved with all diligence, alwayes to put you in minde of the ſame, then ought yee diligently to endevour for them.

But after a ſerious conſideration of the neceſſity, and utility of theſe graces, I have fully reſolved with all diligence, alwaies to put you in minde of the ſame.

Therefore ye ought diligently to endevour for them.

That he did *ſeriouſly conſider* of the *neceſſitie* and *utilitie* of thoſe *graces*, appeareth from the *very firſt word, Wherefore*, which having *relation* unto the *former*, cleerely importeth the *ſame*. That he did *fully reſolve* with all *diligence* to *put* them alwayes in *minde* of the *ſame*, is no leſſe apparant from the *following words, I will not be negligent to put you alwayes in remembrance of theſe things*, and therefore it followeth, as well from *his ſerious conſideration* of the *neceſſitie* and *utilitie* of theſe *graces*, as his *reſolution* alwayes to *put them* in *minde* of the *ſame*, that it *was their part and duty with all diligence to endevour for them.*

Now leſt they might have *objected* that they had *knowledge* and were already *ſtabliſht* and *confirmed* in the *preſent truth*, and therefore had not *need* of ſuch *ſuperfluous admonitions*, he *anſwereth* that *although they were thus grounded and ſetled, yet he would not be negligent to put them alwayes in remembrance of theſe things.*

So then, the *words* containe a *reaſon*, of the *former exhortation* including alſo the *prevention* of an *objection* about the *ſame*. The *reaſon* in theſe words, *Wherefore I will not be negligent to put you alwayes in remembrance of theſe things*. The *prevention* of the *obiection*, in theſe, *Though yee know them, and be eſtabliſhed in the preſent truth.*

Touching the Reaſon, *two things* are to bee conſidered. 1 The *ground* of *it*. 2 The *matter of it*. The *ground of it* is laid downe in the word *wherefore*, namely, *the benefit and utility which he knew would redound unto them by thoſe graces*. The *matter* of *it*, being our *Apoſtles full, abſolute*, and

Two things conſidered in the reaſon.
1
2

determinate resolution, not to be negligent, to put them alwayes in remembrance of these things. It's in effect, as if he had said; *Seeing those graces, wherunto I have already exhorted you are so profitable and needfull for you, as I have already shewen, I will by the assistance & help of God, daily endevor, alwayes to put you in mind of them, that so growing, encreasing and continuing in them, ye may in particular be partakers of the great profite and benefit which doth redound from them.* From the *ground* of this *reason* laide downe in the word *wherefore*, noting (as I told you) the *benefit* and *utilitie* which our *Apostle* had found to be in *those graces*, whereunto he doth *exhort* them.

The ground of it. Wherefore.

This *observation* may be gathered, that

D. There is not a more forcible argument to perswade unto holy duties, than to propound the profit arising from the same. Pro 7.2. Pro 8.33.

There is not a more forcible argument to perswade unto the performance of holy duties, than to propound the utilitie and profit proceeding from the same. This made him so *diligent* in exhorting them herunto; and *hereby* likewise did he *perswade* them unto a *diligent performance of the same.* Thus *Solomon, Keepe my commandements and live. Heare instruction and be wise, Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doores; for who so findeth me, findeth life, and shall obtaine favour of the Lord.* Thus *Moses, If thou shalt hearken diligently unto the voyce of the Lord thy GOD, to observe and to doe all his commandements, blessed shalt thou be in the Citie, and blessed also in the field, &c. Thus David, Hee that doth these things shall never be moved.* Thus *Paul, So runne that yee may obtaine.* Thus our *Saviour Christ, If yee continue in my Word, then are yee my Disciples, indeed, and ye shall know the truth, and the truth shall make you free.* Thus the *Lord himselfe, If thou doe well shalt thou not be accepted?*

Deut 28.1, 2, &c. Psal 15.5. 1 Cor. 9.24. Iohn 8.33. Gen. 4.7.

Reasons. The *Reasons* hereof are these, 1 Because *naturally* wee *affect profit*, our *mindes* are *inflamed*, and *kindled* therewith. Whence it is, *that there is no enterprise* (almost) *so dangerous, which men dare not undertake, through the hope of gaine*, as *daily experience sheweth.* 2 Because the *utilitie* and *profit* which proceedeth from the *performante* of *holy duties*, is such,

1

2

ſuch, that *it excelleth all other profits*, both in the *meaſure*, in the *worth*, and in the *continuance*, all which are *extrordinary*; which muſt needs be ſo, becauſe elſe few would (as I ſuppoſe) ſet themſelves about the *performance* of *holy duties*, the *paines* being ſo *great*, the *impediments* ſo *many*, the *labour* more than *ordinary*. And that the *utilitie* hereof is ſuch may be thus *evidenced*. Such as have got *faith, vertue, knowledge, &c.* Such as do *diligently* imploy themſelves *herein*, are *reconciled unto God, redeemed by Chriſt, aſſured of their ſalvation, cannot fall away totally & finally, ſhall undoubtedly obtain the kingdome of heaven*. And who, I pray you, *beleeving* and *duely* weighing *thoſe*, and the like *benefits*, but would for ſuch *gaines*, *undertake* even the moſt *difficult* and *laborious paines*?

Hence it followeth, that

Uſe. As the *Preachers* of *Gods Word*, doe propound unto their *people* the great *utility* and *profit* of *faith, vertue, knowledge*, and the *like graces*, and of the *performance* of ſuch *holy duties* as *God* requireth of them, ſo *they* ſhould *thereby* be *incited* unto an *endevour* after *thoſe graces*, unto the *performance* of ſuch *holy duties*. But *alas*, how *few* are there which give *eare* unto their words: which doe not *preferre* the *profits* of this *world*, before that *rich, profitable* and *glorious reward*, which *God hath laide up for thoſe that love him*? Oh that we could truely *conceive* of this *profit*! Of this *great, unſpeakeable, profitable, perpetuall, excellent*, and moſt *glorious reward*! Oh that we could be *allured* with this *treaſure*! *enamored* with this *pearle*. The *Queene of Sheba*, *when ſhee heard of the wiſdome of Solomon*, undertooke a long & *tedious journy*. The *Shepheards* when they were *informed* of the *birth of Chriſt*, *went to ſee him*, as alſo *the three wiſe men*. Wee *heare* of the *profit* of *faith, vertue, knowledge, &c.* *Why* then doe not wee *endevour* for the *ſame*? They are *worth our paines*, we ſhall be *ſufficiently recompenced*. They are *excellent* in themſelves, they will be unto us *moſt profitable*. If any of you heare of a *good bargaine*, yee ſtrive who ſhall be *firſt*: be not *deceived*, *great is the gaine of godlineſſe*, *God is a liberall*

1 King. 10. 1.

Luc. 2. 16. Mat. 2. 1.

rall paymaſter, a *bountifull rewarder*, thou ſhalt not finde him a *niggard* towards thee. Thus of the *ground of the Reaſons.*

The matter of it. I will not be negligent to put you alwayes in remembrance of theſe things.

The *matter* of this *Reaſon*, is our *Apoſtles reſolution*, *not to be negligent to put them alwayes in remembrance of the ſelfe-ſame things, whereunto he had formerly exhorted them.* Wherein theſe *points* are briefely to be conſidered. 1 The *vice* which he *avoydeth*, *negligence*, in his *calling*, determinately, and abſolutely ſetting downe his *reſolution*, *that hee would not bee negligent.* 2 The *vertue* whereabout hee doth ſet himſelfe, *diligence in his calling*, *for not to be negligent in his calling, is to be diligent in the ſame.* 3 The *action*, wherein he would be *diligent*: to *admoniſh them*, *or put them in remembrance of the ſelfe-ſame graces, whereunto he had already exhorted them.* 4 His *conſtancie*, and *perſeverance therein, he would be inceſſantly, continually, alwayes carefull* of the *ſame.*

For the 1, the *vice* which he *avoydeth*, is *negligence in his calling*, and that in a *particular branch thereof*, namely, in *putting them in mind, of thoſe things which did concerne their ſalvation*, of thoſe *graces* which he found to be *beneficiall* and *profitable* unto them. *I will not* (ſaith he) *be negligent to put you alwayes in remembrance of the ſame things.* From this *particular*, which is but one *part* of a *Miniſters office*, I inferre this *generall*, that

D. The Miniſters of Gods Word ought not to be negligent in their calling. Iſa. 40. 11. Iſa. 58. 1.

The Miniſters of Gods Word ought not to be negligent in their calling, *a Miniſter* is a *ſhepheard*, and therefore hee muſt *feed his flocke, like a ſhepheard*; *he muſt gather the Lambes with his arme, and carry them in his boſome, gently leading thoſe which are with yong: he is Gods meſſenger*, and therefore *muſt cry aloude, and not ſpare, lifting up his voyce like a trumpet, to ſhew people their tranſgreſſions, and the houſe of Iacob their ſinnes. They muſt preach good tidings unto the meeke, binde up the broken-hearted, proclaime libertie to the captives, the opening of the priſon to them that are bound. They muſt root out, and pull downe, deſtroy and throw downe, build and plant. They are watchmen* appointed by *God*, and there-

Iſa. 61. 1.

Ier. 1. 10.

Ezek. 3. 17.

fore

fore *must give warning.* They are *labourers*, *husbandmen*, *tutors*, *Ambassadors*, and therefore must not be *negligent*. This made Saint *Paul* say of himselfe, *Woe is unto me, if I preach not the Gospel:* and unto *Timothy*, *I charge thee therefore before God, and the Lord Iesus Christ, who shall judge the quicke and the dead at his appearing, and his kingdome: preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine.* 1 Cor. 9. 16. 2 Tim. 4. 1.

The *Reasons* hereof are these. 1 In regard of *God*, he enjoyneth *them* that *they* should not be *negligent*; hee *promiseth* them his *assistance* and *furtherance:* he *threatneth judgements* against the *negligent:* yea, and by *negligence* great *dishonour* is done unto his *name.* 2 In regard of *themselves*, they *breake* their *covenant* and *promise*, made unto *God* when they enter into that *ministry*; being *negligent*, they are *bad examples* unto *others* in their *particular calling*, they *draw upon* themselves *Gods judgements*, yea, their *gifts decay* in them. 3 In regard of their *people*, *hereby* they *continue* in their *sinnes*, *hereby* they *excuse themselves* continuing in them, *hereby* they doe everlastingly perish. *Reasons.* 1 2 3

Oh then let us by all meanes possible avoyde this horrible *sinne* of *carelesnesse* and *negligence*, let us not bee *dumbe dogges*, delighting in *sleepe*, let us not bee like unto *those*, which *looke narrowly to the fleece, but starve the flocke*; having their *Tithes*, care not what becommeth of the *soules of their people:* but let us even abhorre this *pestiferous vice*, as prejudiciall unto *Gods glory*, pernicious unto *our selves*, and tending to the *destruction* of our *peoples soules.* It is a *sinne* in a *Shepheard*, not to looke carefully to his *sheepe*, because the *life* of the *creature* is in his *hand*; but it is a *greater sinne* for a *Minister* not to looke carefully to his *flocke*, the *soules* of his *people* being in his *hand.* *Vse.*

For the 2. the *vertue* whereabouts he doth set himselfe is *diligence in his calling*, for not *to be negligent*, as I told you, is *to be diligent*, whence note that

The Preachers of Gods Word, ought to be diligent in their calling; say unto Archippus (saith Saint *Paul*) *Take heede* *D.* The Preachers of Gods Word must bee diligent in their calling. Col. 4. 17.

unto the Ministery, which thou hast received of the Lord,
1 Tim. 3. 2. *that thou fulfil it.* And againe, *A Bishop (or Preacher) must*
1 Tim. 4. 13. *be vigilant.* And againe, *Till I come, give attendance to reading, to exhortation, to Doctrine, neglect not the gift that is in thee, meditate on these things; give thy selfe wholly to them, take heede unto thy selfe, and to the doctrine, continue in them,*
2 Tim 2. 15. *&c.* And againe, *Study to shew thy selfe approved unto God, a workeman that needeth not be ashamed, rightly dividing the Word of God.* Thus was *Christ* in *his*, thus were the *Apostles diligent* in their *Calling.*

Reasons. The *Reasons* hereof are these. 1 In regard of the *greatnesse* of the *worke*, men and women are not *easily* brought unto a *loathing* of *sinne*, unto a *love* of *grace*, *mans heart is hard as a stone*, it will not be easily *mollified.* The *hammer* of the *Word* must *againe* and *againe*, *beate* and *bruise* the *same.* 2 In regard of the *uncertainty* of our *life*, the *shorter* and *fewer* our *dayes* are, the *better* should they be *imployed. Happy shall we be, if when our Master commeth, he shall finde us well doing*, even *diligent in our calling.* 3 In regard of the *greatnesse* of our *reward*, we shall *shine* as *Starres* in the *Firmament* of *God*, we shall get a *crowne* of *glorie that fadeth not away.* 4 In regard of the *great benefit* which *hereby redoundeth* unto *others*, even the *salvation of their soules.*

Hence it followeth, that

Use. *As the Preachers of Gods Word ought to bee diligent in their calling, so people must animate and encourage them unto this carefulnesse.* As *Preachers* are to *withdraw* their *mindes* from the *things* of this *world*, and all other *lets* which
Act. 6. 4. may *hinder* their *diligence*, (as we reade of the *Apostles* which *for this cause chose seven Deacons, which might take care for the poore) and so they might give themselves continually to prayer, and to the Ministery of the Word:*) So must *people avoyde* all such *occasions*, as may *withdraw* them from the same, *ministring* unto *them* in all *good things.* If we must bee *diligent* in seeking your *good*, yee must likewise be *diligent* about the *same*; as we must be *carefull* to *preach*, so must ye be *carefull* to *heare*: as we must *absolutely resolve* with our *Apostle*,

Apoſtle not to be *negligent* in the *performance* of our *dutie*; ſo muſt you *abſolutely reſolve*, not to be *wanting* unto your *ſelves*, in the *performance* of *yours*. But alas, how many are there, which preferre the *negligent* before the *diligent*, which thinke the worſe of their *Miniſters*, even for their *painfulneſſe* and *diligence?* yea, how many are there likewiſe which require *diligence* in their *Paſtors*, but (as *Pharaohs Taskemaſters which exacted a great number of Brickes, but thought it too much to allow ſtraw*) *grudge* them their *maintenance:* yea, and *others* there are alſo (the *more's the pitty*) which doe ſo *vexe* their *Miniſters* with *Law-buſineſſes*, that they cannot *ſtudy*, cannot *performe* that *diligence*, which is required of *them*. Exod 5.18.

For the 3, the *action* wherein he doth *reſolve* to be *diligent*, or *not to be negligent, is to put them in remembrance of thoſe graces wherunto he had already exhorted them*, whence may be noted, that *people have neede againe and againe to be put in minde by the Preachers of Gods Word, of the ſelfe-ſame duties, wherunto they have been formerly exhorted*, even *ſuch as know their dutie towards God and their neighbours, and acknowledge the Goſpell of Chriſt Ieſus, with the infallible truth of the ſame, have need to be put in mind of the ſelfe-ſame things, wherein they have beene taught, and whereunto they have beene ſo often exhorted.* For this cauſe, the *Gentiles beſought Paul, that the ſame words might bee preached unto them the next Sabbath.* Often did *Moſes* exhort the *people* to *love the Lord*, Often did *the Prophets* call upon the *Iſraelites* to *returne unto the Lord*, Often did *David* invite us to *thankefulneſſe*, and to *praiſe God.* Often did our *Saviour* preſcribe his *Diſciples* to *love one another*, againe and againe enjoyning the *ſame precept*, in the *ſame words*, as alſo his *beloved Diſciple Iohn in his Epiſtles.* Thus here our *Apoſtle* reſolved to *performe* the *ſame*,

D. People have need againe and againe to be put in mind of the ſame duties, wherunto they have been already exhorted.

Act. 13.42. Deut. 6.5. and 10.12. & 11. 13.22. & 19. 9. &c. Iſa. 30.15. and 44.22. Ier. 3.1. 7.12. 14.22. and 4.1. &c. Ioh. 13.34. 35. &c. 1 Ioh. 2.10. and 4.7.11. 2 Iohn 5.

The *Reaſons* hereof are theſe. 1 The *negligence* of moſt *hearers* in the *performance* of thoſe *duties* whereunto they are *exhorted.* 2 Their *forgetfulneſſe* of them. 3 The many *lets* and *impediments* which they meet withall in the *performance* of them. Hence

Reaſons.
1
2
3

Hence it followeth, that

Vſe. None *ought to be offended with the Preachers of Gods Word, for their often and frequent exhortations unto the ſame duties.* It's not *lazineſſe* in them (as *many ſuppoſe*) but *negligence, careleſneſſe*, and *forgetfulneſſe* in your *ſelves*, who have as much *neede* to be put in *minde* of the *ſame things* as *King Philip* had, of one *to put him in minde of death every day.* If thou remaineſt in thy *ſinnes, drunkenneſſe, malice, covetouſneſſe, ſwearing, infidelity*, and the *like*, haſt thou not need *againe* and *againe* to be *dehorted* from the *ſame?* yea, if thou *ſtandeſt*, haſt thou not *need to be often admoniſhed to take heede leſt thou fall?*

D. The worke of a Miniſter is a dayly worke, never at an end.

For the 4, *His conſtancie or perſeverance, alwayes*, whence note, that *the worke of a Miniſter is continuall, never at an end ſo long as he liveth:* when he hath *ſtudied* his *Sermon*, his *worke* is not then at *an end*, he muſt *preach* it, neither is then his *worke* at *end*, he muſt *pray* unto *God* to give a *bleſſing* unto it, neither is it then at *end*, he muſt *prepare* himſelfe for *another*; beſide, he muſt *viſite* the *ſicke, inſtruct* the *ignorant, ſtrengthen* the *weake*, and the *like*.

Hence it followeth, that

Vſe. *The worke of the Miniſtry is a laborious worke*, not an *idle calling*, as too too many ſlander it. It's not the worke of *one day* alone wch is the *Sabbath*, but of all the *dayes* of the *weeke*, wherein we muſt *prepare* our ſelves, *eſpecially* for the *Sabbath*. Many I confeſſe, through their *negligence* and *indiſcretion* bring the *Miniſtery* into *contempt*, in as much as on the *weeke dayes* they doe wholly employ themſelves about *other buſineſſes*, tending to *profit* or *pleaſure*, thinking that they *performe* their *dutie* well enough if on *the Lords day*, they *reade* or *preach a little, though other mens labours*: whereby it commeth to paſſe that the *calling of the Miniſtery*, is not ſo *eſteemed, honoured* and *reſpected*, as it ſhould be. Howſoever, ſuch as will truely conceive the *nature* of *it*, ſhall finde it to be *difficult* and *laborious*, whereof he may ſay, *Who is ſufficient for theſe things.* Thus of the *Reaſon*.

2 Cor. 2. 16. The prevention of an objection.

Touching the *prevention* of the *objection*, it's laide downe in

in theſe words, *though yee know them, and be eſtabliſhed in the preſent truth:* whence the ſame *doctrine* may be gathered, which I have already *obſerved* on the third *particular* of the *preceding reaſon*, and therefore doe here paſſe by the *ſame*, namely, that *even ſuch as know their dutie towards God and their neighbours, and acknowledge the Goſpell of Chriſt Ieſus, with the infallible truth of the ſame, have need to be put in minde of the ſelfe-ſame things, wherein they have been taught, and whereunto they have been exhorted.*

Though yee know them and be ſtabliſhed in the preſent truth.

Hence alſo divers other *obſervations* may bee gathered,

Obſ. Chriſtians muſt know and be well acquainted with Gods graces.

1 That *its the duty of Chriſtians to know and to be well acquainted, with the gifts and graces of Gods Spirit; Faith vertue, knowledge*, and the *like, knowing* their *nature*, their *effects*, their *worth*, the great *uſe* of *them*, and the *like*: the *ignorance*, of *which*, occaſioneth for the moſt part our *contempt* of them, for, who will eſteeme of *grace*, but ſuch as know the worth of it?

Obſ. Miniſters may teach and write even of things vulgar & well known. 1 Iohn 2 2. Phil. 3. 1.

2 That it's *lawfull for Miniſters to teach or write, as well theſe things which are vulgar and well knowne, as thoſe things which are rare or leſſe knowne*, agreeable with the practice of Saint *Iohn, I write theſe things, not becauſe yee know not the truth, but becauſe yee know it.* And of Saint *Paul, It grieveth me not to write the ſame things unto you, but for you it is ſafe.* They muſt chuſe rather to *profit*, than to *pleaſe*, though *ſome know, all know not*, yea, they that *know moſt*, had need to be incited unto *more knowledge.*

Obſ. We muſt not only know but be eſtabliſhed in the truth. 1 Cor. 15. 58. Col. 2. 6.

3 That it's *not enough to know the truth, unleſſe we be eſtabliſhed therein*, we muſt be *ſtedfaſt and unmooveable; as we have received Chriſt Ieſus the Lord, ſo walking in him, rooted and built up, and eſtabliſhed in the faith; ſtrengthened and well grounded therein.*

Obſ. That that is the onely truth which was preached by the Apoſtles in the Primitive Church.

4 That, *that's the onely truth which was preached and profeſſed by the Apoſtles in the Primitive Church.* There is but *one truth*, and *they* had *that truth, delivered* unto *them*, by *immediate revelation, confirmed* by *miracles, wherein* alſo *they* could not *erre*, that being *peculiar* unto their *Apoſtleſhip.*

Hence

Hence it followeth,

Vſe. 1 That, *whatſoever Doctrine doth not agree with the Doctrine of Chriſt and his Apoſtles, is not the truth of God, but an humane invention, the Doctrine of Divels.*

2 2 That *we ought not to admit of any Doctrine but that which agreeth with the Doctrine of the Apoſtles, and ſo, not of Popery, Anabaptiſme, Familiſme, Atheiſme, Iewiſme, Paganiſme,* and the *like*. Saint *Paul* himſelfe, ſaying, *Though we or an Angell from heaven preach any other Goſpell unto you, than that which we have preached unto you, let him be accurſed.* And therefore that wee ought to examine every *Doctrine* by this *rule*, ſo *admitting* or *rejecting* the *ſame*. Thus of the ſecond *Reaſon*.

Gal. 1. 8.

Verſ. 13. *Yea, I thinke it meet, as long as I am in this Tabernacle, to ſtirre you up, by putting you in remembrance.*

The ſecond reaſon. Theſe *words* containe the *ſecond Reaſon* whereby our *Apoſtle* doth enforce his *former exhortation*. It is taken from the *conſideration of the dutie*, whereunto by *reaſon* of his *calling* and *office* hee was *bound*. It may be thus concluded.

If after a ſerious conſideration of mine office and calling, I find that it is juſt and equall, yea, a duty preſcribed by God, that I ſhould by daily exhortations ſo long as I live, ſtirre you up unto the performance of thoſe duties, whereunto I have already exhorted you: then ought yee to be provoked, to performe the ſame.

But after a ſerious conſideration of mine office and calling, I finde that it is juſt and equall, yea, a duty preſcribed by God, that I ſhould by daily exhortations, ſo long as I live, ſtirre you up unto the performance of thoſe duties, whereunto I have already exhorted you.

Therefore ought yee to be provoked to performe the ſame.

That our *Apoſtle* did *ſeriouſly conſider of his office and calling*, and *what did belong unto the ſame*, appeareth by his

owne

owne confession, I thinke it meete, I count, esteeme, and judge it to be but my duty, when I *doe thus put you in remembrance of these things.* Now, how can *one* absolutely *resolve, judge* and *determine* of a *thing*, unlesse *he* doe *first* of all *meditate,* and *consider* of the *same*? That *from this consideration he found that it was his duty and part, by reason of his office, to put them in minde of those things, so long as he did live,* appeareth also by his *owne acknowledgement, I thinke it meet, just, and equall, so long as I live to provoke you to good workes, to provoke you vnto an endevour, after the gifts and graces of Gods Spirit, by mine exhortations.* And therefore that hee would have them, from the *consideration* of his *dutie* towards *them* in *stirring them* up, to *performe theirs,* in being *stirred* up: from the *consideration* of his *dutie* towards *them* in *provoking* and *exhorting* them to the *performance* of holy *duties,* to *performe theirs,* in being *provoked* and *exhorted* unto the *same,* is plaine from the *very coherence* of this *verse* with the *former,* noted in the word *yea*; for having in the *former* laide dowue his *resolution,* that *seeing he found those graces, whereunto he had exhorted them, to be so profitable and beneficiall unto them, that therefore he would not be negligent to put them alwayes in remembrance of the same*; he doth now in this *verse* shew a *reason* of his *resolution,* even *because it was his office, calling and dutie, to doe according to his resolution,* by *both* which he would have thē to *endevour* for those *graces,* whereof he had *resolved* to *put them in minde,* as well from the *utility* arising from *them,* as from the *dutie* required of *himselfe.*

Yea, and I thinke it meet, &c.

Hence this *generall observation* may be gathered, that

The consideration of the dutie which God doth require of Preachers, ought to provoke people unto the performance of holy duties. This is the very *force* of this *reason,* the very *end* and *ayme* of our *Apostle* in this *place. God doth* require of *us,* to *winne your soules*; to *warne you of your sinnes*; *to feede you with the wholsome food of his word*; to *beget you unto God through the Gospell: to travell in birth, till Christ be formed in you*: to *give our selves wholly unto holy exercises*

D. The consideration of the duty which God requireth of preachers ought to incite people unto the performance of holy duties.

Pro. 11 30. Ezek. 33 3. Act. 20. 28. 1 Cor. 4. 15. 1 Tim. 4. 15.

Hab.2.1. Rom 15.16. 2 Tim.4.1. 2 Cor.5.20. 1 Cor.4.1. Phil.2.25. 1 Cor.3.9.10. Mat.13.3. Mat.9.37. Iſa.21.11. 1 Cor 3.6. Iſa.61.5. 1 Cor.9.9.

Dan.12.3. Iohn 14.36. 1 Theſſ.2.19. 1 Pet.5.4. Mat.15.14. Ezek.33.6. Ezek.34.2. Mat.25.30. Phil.3.28.

ſes for your good; to *ſtand continually on the Watch-tower*: to *ſacrifice you unto God*: to *preach the Word*, being *inſtant in ſeaſon, out of ſeaſon, reprooving, rebuking, exhorting, with all long-ſuffering and Doctrine*: wee *are Gods Ambaſſadours, ſtewards, ſouldiers, labourers, husbandmen, builders*: wee are *his ſpirituall ſowers, reapers, watchmen, planters, plowmen, threſhers*, and all for the *good, welfare*, and *benefit* of your *ſoules*; yea, that we may *performe* thoſe *duties, God doth* both *allure* us by *promiſes*, and *terrifie* us by *threatnings*. Take a taſte of *either*, if we doe *endevour* rightly to *performe* thoſe *duties*, then we *ſhall ſhine, as the brightneſſe of the Firmament, and as the Starres for ever and ever. We gather fruit unto life eternall. We ſhall get a Crowne of rejoycing, when the chiefe Shepheard ſhall appeare, we ſhall receive a crowne of glory, that fadeth not away*. By the *contrary* ſuch as doe not *endevour* to *performe* thoſe *duties*, they *ſhall undoubtedly periſh, If the blind leade the blind, both ſhall fall in the ditch. God* requireth the *peoples blood at their hands, a woe is pronounced againſt them, they ſhall be caſt into utter darkeneſſe, whoſe end is deſtruction, whoſe god is their belly, whoſe glory is in their ſhame, who minde earthly things*. Theſe and *many* the like *ſentences* are recorded in the *Scriptures*, no doubt, as well for *yours*, as for *our* inſtruction, that you duly *weighing* and *conſidering* the *ſame*, may *endevour* to *performe your dutie* towards *God*, as *we* are to *performe ours* towards *you*.

Uſe.

To *whom* are we *ſent?* is it not to *you?* for whoſe *profit* are we to be *burning and ſhining Candles?* is it not for *yours?* To what *end* are we appointed *watchmen, labourers, workemen, teachers?* is it not for your *good?* ſhould not you then *receive* us; being *ſent: learne*, being *taught*; take *warning*, being *admoniſhed?* muſt we *ſpend* our *ſelves*, our *time*, our *labours*, for your *good*, and yet will you *none* of *it?* muſt we be *inſtant in ſeaſon, and out of ſeaſon to admoniſh you*, and yet will you not take *heed of our warnings?* muſt wee as *Candles* waſte, burne, and conſume away to give *light* unto, you by our *Doctrine*, and *converſation*, and will not you *walke*

walke according to the *light*, or *embrace* the *ſame?* Shall *all* theſe things be in *vaine?* ſhall the many *exhortations* of *God* unto us to *performe* our *duty* towards *you*, and ſo many *exhortations* of *ours* unto *you* from *God* to *performe yours* towards *him*, ſhall all thoſe I ſay, be in *vaine? God* forbid. The more *God* doth *admoniſh* us, and we *admoniſh* you, the more doe *you* ſet your ſelfe about the *performance* of holy *duties*, perſwading your ſelves, that if yee doe *performe* them, yee ſhall be *partakers* of thoſe *promiſes* that belong unto *painefull, faithfull*, and *diligent Paſtors*, even the *eternall crowne of glory*; and if ye doe not *performe* them, yee ſhall be *partakers* of thoſe *judgements*, which are *threatned* againſt ſuch as are *loyterers*, and *unfaithfull* in the *Miniſtery*, *blind watchmen that cannot ſee, dumbe dogges that cannot barke, ignorant ſhepheards that cannot underſtand*; even *utter darkeneſſe, where there ſhall be weeping and gnaſhing of teeth.* Therefore doe I beſeech you in the *feare of God*, to take notice of our *dutie* towards *you*, that you may *performe yours* towards *God*: let our *painfulneſſe* ſtirre up your *painfulneſſe*; let our *diligence* provoke you to be *diligent*, let our *many* and *often exhortations*, unto the *performance* of holy *duties*, excite you unto the *performance* of the *ſame*. Iſa. 56. 11.

But, leaving this *generall*, handle we the *reaſon* it ſelfe in *particular*, containing theſe *three things*. 1 The *ground* and *cauſe* which moved our *Apoſtle* to put them in remembrance, of the *fore-mentioned graces*, even the *fitneſſe and equity of his calling and office*. 2 *How long* hee found himſelfe *tied* unto the *performance* of this *dutie* towards *them*, even *during his naturall life, as long as I am in this Tabernacle*. 3 The *benefit* which *people* receive by the often and frequent *admonitions* of *Gods Word*, they *are ſtirred up, rouſed* from their *dulneſſe*, *ſecuritie*, *careleſneſſe*, *provoked* unto the *performance of holy duties*. *For I thinke it meete, as long as I am in this Tabernacle to ſtirre you up, by putting you in remembrance.*

I thinke it meet.

For the 1, The *ground and cauſe which moved our Apoſtle, to put them in remembrance of the forementioned graces*, was

was the *dutie whereunto by reaſon of his office and calling hee was bound, I thinke it meete, having ſearched out my dutie, conſidered mine office and calling, I finde that I am tyed to put you in minde of theſe things; that I doe, but what is equall, juſt, fit, and meete, when I endevour all that I can about the ſame; I am called to be an Apoſtle of Ieſus Chriſt, a Preacher of his Word, I have received particular direction from him touching mine office, and therefore cannot doe otherwiſe, but put you in mind of theſe things.*

D. The conſideration of the equity and fitneſſe of thoſe duties which God requireth of us in our particular calling, is an excellent meanes to further us in the performance of the ſame. Luc. 22. 32.

Hence this *obſervation* may be gathered, that

The conſideration of the equitie and fitneſſe of thoſe duties which God requireth of us in our particular calling, is an excellent means to provoke and further us in the performance of the ſame. I explaine it *thus,* Our *Apoſtle* of a *Fiſherman,* was called to be a *Fiſher of men,* he was *fitted* with *gifts* anſwerable unto the *ſame,* he *received* a *commiſſion* from *Chriſt thrice reiterated,* to *feed his flocke*; It was *ſhowen* him, that *being converted, he ſhould ſtrengthen, confirme, and convert others*; he conſidering the *equitie* and *fitneſſe* of this *dutie,* doth accordingly *endevour* to *performe* the *ſame.* I explaine it further, If *God* call a *man* to be a *ſouldier,* to *fight* againſt the *enemies* of *Chriſt,* the conſideration of the *equity* of this *dutie,* cannot but *provoke* him, to be *couragious* in *fighting.* If *God* call a *man* to be a *ſervant* (as many of you are) he *bargaineth* for *meate, drinke,* and ſo much *wages*, to doe *ſuch* and *ſuch worke*; if he doe *duely* conſider his *duty*, hee ſhall finde it to be *juſt* and *equall,* that as he looketh for his *wages,* ſo he ſhould doe his *worke.* If *God* call a *man* to be a *Maſter,* and to have *ſervants* under him, (as many of you have) he *bargaineth* with his *ſervants* to *entertaine* them, and to give them ſo much *wages,* for ſuch and ſuch *worke, threſhing, plowing, keeping* of *ſheepe,* or the *like,* if he duely conſider his *duty,* hee ſhall finde it *equall* and *meete,* that hee himſelfe ſhould as well *performe* his *dutie* towards his *ſervants*, as they *theirs,* towards *him.* This I might *inſtance* in every other *particular calling,* and ſo prove, that the *due conſideration of the equity and fitneſſe of the duties required therein,*

doe

doe exceedingly provoke unto the performance of the same. By this *Ioseph* was kept from committing *adultery* with his *Masters wife:* By this, *Iacob* performed true and faithfull *service* unto *Laban:* By this *David* was kept from *killing Saul*; By this the *Apostles* continued in *preaching* unto the *people*, notwithstanding of the *contrary commandement* of the *Pharises:* and by this every *childe of God*, doth *overcome* the *many* and *great difficulties* in his *calling*, couragiously and cheerefully going on in the *same*, acknowledging the *duties* thereof to be *just* and *equall*, and such as they are *bound* to performe.

Gen. 39. 8. Gen. 31. 38. 1 Sam. 26. 11. Act. 5. 21.

The *Reasons* hereof are these. 1 Because *hereby* we take notice of the *author* of our *calling*. 2 How *God* hath in his *wisedome* fitted *us* for our *callings*. 3 Of *Gods protection* over *us*, and the great *comfort* which wee have had *therein*. 4 Of the *reward* which we shall have, if we be *conscionable* in our *calling*, even *salvation*; as *condemnation* shall befall such as are *careless* and *negligent* therein.

Reasons. 1 2 3 4

Hence it followeth,

Vse.

1 That *those* are *blameworthy*, much to bee *reprehended*, which *runne* into *callings*, without any *consideration*, not so much as taking notice of the *duties* belonging *thereunto*. So *also those*, which complaine of the *toylesomnesse*, *laboriousnesse*, and *difficulty* of *theirs*, the *pleasantnesse*, *easinesse*, and *gaine* of *others*, although *God* hath fitted *others*, for their *callings*, and *themselves* also, for *those* wherein they *are*. If any had cause to *repine* and *complaine*, certainely our *Apostle* had *most*, his *calling* being so *laborious*, the *danger* wherein he was so *great*, and the *enemies*, which *opposed* themselves *against* him, so *many*: but he *vanquishing* all those *difficulties*, doth *acknowledge* the *equity* of his *calling*, and from *thence*, provoketh himselfe to the *performance* of the *worke* of his *calling*, stirring *us* up, by his *example* to doe the *like*.

1

2 That according to our *Apostles* practise in his *calling*, we ought so to esteeme of *ours*, so to behave our selves in *ours*. As *he* from the *consideration* of the *equity* of his *calling* did *stirre* up himselfe to *admonish* them, so must wee,

2

unto the *performance* of the *duties* of our *calling*: art ỹ a *Magistrate*, art thou an *housholder*, art thou a *servant*, art thou a *tradesman*, hast thou any *office*, either in the *Church*, or in the *Common-wealth?* take notice of *Gods goodnesse* and *wisedome*, in *calling* thee thereunto; of the *gifts*, wherewith hee hath *filled* thee for the *discharge* of the *same*, and *thou* shalt finde that the *duties*, which thou art to *performe* in thy *calling*, are *just* and *equall*, whereby *thou* maiſt be the *more incited duely* and *truely* to *performe* the *same*.

As long as I am in this Tabernacle.

For the 2, the *time* wherein he did *resolve* to *put them in remembrance of those things*, was, during *his naturall life*, as *long* (saith he) *as I am in this Tabernacle*, that is, as *long as I live*. The *speech* is *metaphoricall*, wherein our *Apostle* doth compare his *body* unto a *Tabernacle*, *Tent*, or *Pavillion*, a *flitting habitation*, or *portible house*, used by *way-faring men* in their *journey*, and *souldiers* in *Warre*, having no *fixed seate*, or *setled place*. The same *metaphor* Saint *Paul* also useth, *For we know that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall, in the heavens.*

2 Cor. 5. 1.

Hence divers things are implied.

Obs. The frailty of our bodies.

1 *The frailty of this body of ours.* A *Tent*, *Tabernacle*, or *Pavillion* is not made of any *strong matter*, having a *few poles* for the *timber*, and *thinne cloathes* for the *wals*; a *weake lodging*, *quickly* taken downe, *easily* overthrowne. So this *body* of *ours*, is but a *poore*, *silly*, *weake*, *lodging* of *Clay*, which by *sickenesse* or *paine*, is *quickely* dissolved, *easily* overwhelmed, our *strength is not the strength of stones, or our flesh of brasse.*

Iob 6. 12.

How much need we have of the helpe and assistance of God.

2 *How much need wee have of the helpe and assistance of God*, as a *Tent* or *Tabernacle* hath need of often *reparations*, as being in *danger* to be overturned by *wind*, cut downe by *enemies*; so have we of *Gods* continuall protection, as being in continuall *danger* of the tempestuous *winds* of *persecution*, the *fierce assaults* of our *spirituall enemies*.

Our mutable and changeable state.

3 *Our mutable and changeable estate*, as *Tabernacles* or *Tents*, have no *certaine place* of *abiding*, but are in *one place*

to

to day, in another to morrow; So neither, can we *assure* our selves of *any*, being as *grasse, growing* in the *morning*, cut *downe* ere *night*, yea, often *driven* to *change* our *dwellings*. This *Tabernacle of our bodies* will not alwayes *stand*; *God* will certainly take *it* downe, *it* shall not *continue*.

4 That *our soules in this world, are but as guests, strangers in our bodies, from which for a time they must be separated.*

5 That *in this world we are as Pilgrimes, as Warriours, in a combating estate, or state of warfare*, warring against the *Devill*, the *world*, and our owne *corruptions, terrible* and *fierce enemies*.

6 That *at the length we shall have a setled abode, and fixed habitation, in the kingdome of heaven, even when this our Tabernacle shall be dissolved.*

In this world our soules are but as guests in our bodies.
In this world we are as Pilgrims.
At the length a setled habitation.
2 Cor. 5. 1.

From all which a *threefold use* may be gathered.

For *Instruction*, 1 That we have *small* reason, either to *pamper* our selues so much, to *extoll* and *magnifie* our selves so much, or to *trouble* our selves so much with the *things* of this *world*, for the *maintenance* of our *bodies*: what are *they*, but *silly Tabernacles*? a *little paine*, a *little sickneſſe*, any *kind of death* will *quickly overturne* them. 2 That wee should be willing to have these our *Tabernacles dissolved* our *journey ended*, our *warfare finished*. 3 That we ought with all *speed* and *diligence* to *performe* those *duties* which *God* requireth of us, in as much as we are *uncertaine* when our *Tabernacle* shall be *dissolved*.

Vse of Instruction.
1
2
3

For *Consolation*, unto all the *afflicted* and *distressed* members of *Christ Iesus*, who *groane* here under heavy *burdens*, in their *earthly bodies, brittle tents, fraile tabernacles*; whose *soule* doth *even long with the Apostle Paul to be dissolved, and to be with Christ Iesus*; who are here *persecuted* for the *cause* of *Christ*: to all such I say, *be comforted, rejoyce*, thy *body is a tabernacle, it will not be long ere the pinne of thy tabernacle shall be loosed, ere thou shalt be freed from all thy troubles, and be with our Saviour Christ.*

Vse of consolation.
Phil. 1. 23.

For *Exhortation*, 1 Let us employ lesse *care* about our

Vse of Exhortation.
1
2
3
4

bodies, more about our *soules.* 2 Let us *fit* and *prepare* our selves for a *better life.* 3 Let us *humble* our selves under the *consideration* of our *fraile* and *brittle estate,* whensoever any ambitious *proud* thoughts arise within us. 4 Let us labour and endevour whilst we are in this *Tabernacle,* to *performe* the *duties* of our *calling,* seeing we know not *how soone* wee may be *called* from the *same.* Let us not *content* our selves with some *few times* performing the *workes* of our *calling,* but *resolve* with our *Apostle,* so *long as we are in this tabernacle to performe the same.* Though thou art *aged,* as at this *time* our *Apostle* was, though thou *hast performed thy duty diligently in former times,* (as no doubt *he* did) yet art thou not *discharged,* thou must *so continue unto the end*; euen so *long as thou art in this tabernacle.* Art thou a *Minister,* thou must continue thy *ministeriall paines,* even to the *death.* thou art married unto the *ministery,* thou hast not *received it,* with *condition to leave it,* or cast it *off* at thy *pleasure,* but must *continue* in *it,* abide *therein.* The like may bee said of *people,* So long as thou art in this *tabernacle,* thou must heare *Gods Word, meditate, pray,* and *performe* the like *duties.*

To stirre you up by putting you in remembrance. Col. 2. 13.

For the 3, the *benefite* which *people* reape, by *often* and *frequent admonitions,* they are *stirred up, provoked* unto the *performance* of *holy duties.* To *stirre up* doth import, *either deadnesse, sleeping, drowsinesse, dulnesse, slownesse,* or the *like.* The *children of God,* before their *conversion* are *dead* in their *sinnes,* but *God* doth *raise* them up by the *preaching* of the *Word.* After their *conversion,* they doe many times fall *asleepe,* become *slow, dull,* and *drowsie,* in the *performance* of holy *duties,* from which *God* also by the *admonitions* of his *Word* doth *raise them* up, *working powerfully* by the *same* upon their *affections.* And *this* I take to be our *Apostles meaning,* when he saith, *That he thought it meet to stirre them up, by putting them in remembrance.*

Hence may be observed, that

D. Gods children have continuall need of the frequent

Gods children have continuall need of the frequent and often admonitions of Gods Word, whereby they may be stirred up and provoked unto the performance of holy duties. The

practise

practise of our *Saviour Christ*, and his *Apostles* in the *New Testament*, as also the *practise* of the *Prophets* in the *Old*, not ceasing *againe* and *againe*, by their *exhortations* to stirre up their *hearers* to the *performance* of holy *duties*, doth sufficiently *confirme* the *same*.

admonition of of the Word, whereby they may be stirred up to the performance of holy duties.

The *Reasons* hereof are these. 1 In regard of the manifold *oppositions* which we meet withall in the *performance* of holy *duties*, namely, our *naturall corruption*, *dulnesse*, and *drowsinesse*, the *manifold temptations* of the *Devill*, the *allurements*, *entisements*, *provocations*, and *evill examples* of the *world*, the *repining* and *rebellious lusts of our owne flesh*; the *impossibility* and *difficulty* which seemeth to be in the *performance* of holy *duties*, our *inability and weakenesse* in the *performance* of the *same*; all which (and the like) we *vanquish* by the *frequent* and often *admonitions* of *Gods Word*, without which we were not *able* to prevaile against *them*. 2 In regard of the *continuance* and *perseverance* which *God* requireth of us, in the *performance* of holy *duties*. 3 In regard of those *motives* whereby men and women are moved to serve *God*, which are *hope* of *reward*, or *feare* or *danger*; Now, how can we duly apprehend *either*, but by the *frequent* and *often admonitions* of *Gods Word*; they being the *meanes*, whereby we fall in *love* with the *service* of *God*, goe on, and proceed in the *same*. 4 In regard that wee cannot so *precisely*, *exactly*, *circumspectly*, and *diligently* performe *holy duties*, but that we have still *needs* to *adde* thereunto.

Reasons.
1
2
3
4

Hence may we conceive,

Use.

1 *Gods great goodnesse towards us, in continuing amongst us his holy and heavenly Word, whereby we may be stirred up from our dulnesse, drowsinesse, and lazinesse, unto the performance of holy duties. When there was no King in Israel, every man did that which was right in his owne eyes:* Whence arose *great confusion*, and *manifold evils*: where *also there is no vision, the people perish*. Such as have beene *sicke*, know *best* what a *great benefit health* is, and if ever we had had *experience* of the *want* of the *Word*, (as the *Israelites* had) we would

1

Iudg. 17. 6.

Pro. 29. 18.

Amos 8.

would *esteeme* the *having* of *it*, to be of *inestimable* value.

2 2 *The great vanity and wickednesse of those, which speake against the frequent preaching of Gods Word*, as if in *these dayes* there were *too much preaching*, and *Preachers* did take *more paines* than *needeth*. It's to be feared that such are rather *dead* than *drowsie*, that they could be as well *contented*, that there were *no preaching*, as *seldome preaching*.

3 3 The *great thankefulnesse which we owe unto God for his Word*; the *great diligence which is required of us in the hearing and practise of the VVord*. Oh that we could bee truely *thankefull* for the *same*, *obedient* thereunto! Oh let us while we have this *light*, *walke according to this light*. Seeing *God* by his *VVord* doth *awake* us, be wee *rowsed up*, lest *continuing* in our *sinnes*, and *neglecting* to *performe* the *service* of *God*, we be *left* unto our *selves*, and so *sleepe unto death*, *everlastingly perish*. Thus of the *second Reason*.

Vers. 14. *Knowing that shortly I must put off this my Tabernacle, even as our Lord Iesus Christ hath shewed mee.*

The third Reason. These *words* containe a *third Reason*, whereby our *Apostle* enforceth his *former exhortation*. It is taken from *the brevity of his life*, the *shortnesse of the time*, wherein hee was to *live*, and may be thus framed. *If the time be at hand, wherein I must die, and so cease to exhort you any more, either by word of mouth, or other Epistles, then yee ought to endevour for those graces, whereunto I doe now exhort you.* But *so it is, that I know certainly, and am verily perswaded, that I must shortly put off this my tabernacle, even as our Lord Iesus Christ hath shewed me.*

Therefore yee ought to labour and endevour for the same.

Or, we may *conceive* them as a *reason*, why our *Apostle* doth *resolve* not to be *negligent to put them in remembrance of those graces*, even in regard, that *he was shortly to die*, and

may

may be thus framed. *If the time be at hand, wherein I must die, and so cease to exhort you any more, then must not I bee negligent whilst I live to stir you up, by putting you in remembrance.*

But the time is at hand, wherein I must die, and so cease to exhort you any more.

Therefore must I not be negligent whilst I live, to stirre you up, putting you in remembrance.

Knowing that shortly I must put of this my Tabernacle, *D.* People ought to be so much the more diligent in obeying the exhortations of Gods Word, as in likelihood they are to be deprived of the Preachers of the same. Ioh. 12. 35, 36 Act. 20. 25.

Vnderstanding the words *both* wayes, two *generall observations* may be gathered.

The *first* is this, that

People ought to be so much the more diligent, in obeying the exhortations of Gods VVord, as in likelyhood they are to bee deprived of the Preachers of the same. Yet a little while (saith our *Saviour*) *is the light with you, walke while ye have the light, least darknesse come upon you, for he that walketh in darknesse, knoweth not whither he goeth: while ye have the light, beleeve in the light, that ye may be the children of light.* And *now behold* (saith Saint *Paul*) *I know that ye all among whom I have gone preaching the Kingdome of God, shall see my face no more; take heed therefore unto your selves, and to all the flocke, over the which the holy Ghost hath made you overseers.* The nigher the *time drew*, wherein *Elias* was to be *taken up into heaven*, the *more* closely did *Elisha* follow him unto his *great profit*. Many *wayes* doth *God* deprive *people* of the *Preachers* of his *VVord*, sometimes by *translating* them from the *place* wherein they are, unto *another*, sometimes, by *raising* up adversaries against *them*, which *persecute* them unto the very *death*, sometimes by *sickneſſe*; sometimes by *suffering* them to be *silenced*, *banished*, *imprisoned*, most times by *death*, taking them unto *himselfe*. *Which way soever* I say, *people are in likelihood to be deprived of them, they must be so much the more diligent, in obeying the exhortations of Gods VVord delivered by them.*

2 King. 2. 2.

The *Reasons* hereof are these. 1 Because it is a *great* and heavy *judgment* of *God*, to be *deprived* of *painfull* and *faithfull Preachers*, which *few* consider, but *such* as *feele* and *find*

Reasons. 1

the *same* by *wofull experience.* This is apparent, if either we consider the *workes* about which they *are*, or *ought* to be *exercised*, or the *need* which *we* have of *them.* Their *workes* are, *To preach the Word of God, and administer the Sacraments*, as the *Levites* and *Priests* did in the *Old Testament*, *Peter* and the *Apostles* in the *New.*

To *confute false Doctrine*, and the *Teachers of the same*, as *Elias* and *Ieremiah* did in the *Old*, *Paul* & *Peter*, in the *New.* To *exhort unto unfained repentance, and conversion from sinne*, wherein *both the Prophets and Apostles* were much *conversant.* The *need* which we *have* of *them*, is no lesse apparant, namely, that *by them we may be rowsed from our securitie, told of our sinnes, informed of Gods will, comforted in the time of distresse, and the like.* They being also *the horses and Chariots of Israel*; even *such*, who many times by their *prayers*, hinder *God* from proceeding in *judgements* against us. This the *examples* of *Moses*, *Samuel*, *Ieremie*, *David*, doe manifestly confirme. *Amongst all Gods judgements inflicted here, there is not a more severe and terrible judgement than this, even the removeall of painfull and faithfull Preachers.* This being a *fore-runner* of *others*, as was *Lots* removeall from the *Sodomites*, *Noahs* from the *old world.*

2 King. 13. 14.

Gen. 19. 23.

Gen. 7. 7.

2 Because *God* doth many times *deprive people* of their *painfull, laborious Pastors*, in regard of their *disobedience*, and *contempt* of *Gods Word, preached* by *them.* This Saint *Matthew* sheweth, *And he did not many mighty workes there, because of their unbeliefe*; And Saint *Paul*, *Be it knowne therefore unto you, that the salvation of God is sent unto the Gentiles, and they will heare it.*

Mat. 13. 58.

Act. 28. 28.

3 Because oftentimes, when *God* doth *remove* his *faithfull servants* the *Preachers of his Word*, there doe *succeed* in their *places*, *dumbe dogs* that cannot *barke*, *blind watchmen* that cannot *see*, ignorant *shepheards that doe not understand*, which will not *take paines to feed the flocke* committed unto their *charge.*

3

4 Because *God* doth oftentimes *punish* the *contempt* and *disobedience*

4

diſobedience of his *Word*, by giving over the *contemners* thereof unto *ſenſleſneſſe, deadneſſe, hard-heartedneſſe, ſecurity*, and the *like*. For which cauſe he doth permit ſuch to be their *ſpirituall Rulers*, which will *goe* before them in all *manner* of *ſinnes*, whereby the *truth* of that *Proverbe* appeareth, *Like people, like Prieſt*.

The *Vſes* of this point are *twofold*.

For *Reprehenſion*, 1 Vnto ſuch as doe not *eſteeme* of the *Preachers* of *Gods Word*, thinking them indeed a *charge* and *burden* unto them, whereof they would *willingly* be *eaſed*, and from which they would with *all* their *hearts* be *freed*, contrary unto the *practiſe* of the *Heathens*, and *Idolaters*. How were *Baals prieſts* eſteemed by *Iezabel*? the *Prieſts* of the *Grove* by *Ahab*? The *Egyption Prieſts* by *Pharaoh*? How are *Popiſh Prieſts* eſteemed by *Papiſts*? *Heathen Prieſts* eſteemed by *Pagans*? the *Mahometan* by *Turkes*? And yet alas, the *true Preachers* of *Gods Word*, even amongſt *Chriſtians*, as *ſpectacles unto the world*, as *laughing and gazing-ſtocke unto others*. 2 Vnto ſuch as doe not, whilſt *God* doth *continue* the *Preachers* of his *Word* amongſt them, make *uſe* of their *labours*: They *will* doe but what they *liſt*, they will *embrace* but ſo much of the *Word*, as maketh *little* againſt *them*, being *contented* to *heare* the *Word*, (as *Herod* did (but *unwilling* to *part* with their *ſinnes*, as *Herod* would not part with *Herodias*. *It may befall ſuch one day* (as unto *Saul*, *who ſought alſo Samuel* when hee was *dead*, whoſe *counſell* he did not *regard* whilſt he was not *alive*) *that they would be glad to have thoſe Preachers againe, whom they formerly deſpiſed*. 3 Vnto ſuch as are ſo farre from being *diligent* in *embracing* the *admonitions* of *Gods Word*, by how much they are in *likelihood* to be *deprived* of their *Paſtors*, hereby putting on a *reſolution* to *continue* in their *ſinnes*. Theſe or the like ſpeeches are then uttered by them. *We have been long plagued by this man; we could not take our paſtime and pleaſure, but we are ſure to be reproved by him: he was ſtill enveying, & railing againſt our good fellowſhip, merry meetings, and the like; we ſhall now have a little more liberty then*

Vſes of Reprehenſion.
1

1 King. 18. 19.

Gen. 47. 22.

1 Cor. 4. 9.

2

Mar. 6. 20.

1 Sam. 28. 11.

3

than we had. *Esaw* resolved that after his *fathers death* (*which* in his *conceit drew nigh*) *he would kill his brother Iacob.* The *Philistims rejoyced when they had Sampson in their hands*, whom they determined to *kill.* The *Israelites*, supposing *Moses* had beene *dead, fell* to their *Idolatry*; but *Esaws resolution* was *abhominable*, *Sampsons death* proved the *death* of *thousands of the Philistims*, and the *Israelites Idolatry* tended to their owne *ruine.* So, if thou *resolvest* after thy *Pastors death*, to *follow* after *sinne*, thy *resolution's abhominable*, if thou *rejoycest* at their *death*, thy *joy* shall be *turned* into *sorrow*, thy *wickednesse*, shall tend unto thine owne *destruction:* what *gaine* thinkest thou to get by the *removall*, by the *death* of thy *Pastor*, that thou shalt then without *controllment*, take thy *pleasure* in *drinking*, *whoring*, *swearing*, *profaning Gods Sabbath*, and the *like*, is this *all?* It is even as if thou didst say, *By the death of this man, I shall without any controllment, runne headlong unto destruction.* As those *children* commonly prove *worst* which are *seldomest rebuked* or *corrected*, (as *Adonijah*, *whom his father had not displeased at any time, in saying, why hast thou done so?* as also *the sonnes of Eli*) even so those *people* prove most *licentious* and *wicked*, which want *painfull* and *faithfull Preachers*, to *instruct* them in the *wayes* of *God*, by *admonishing* them of their *sins*, and *threatning Gods judgements* against the *same.*

Gen. 27. 41. Iudg. 16. 24. Exod. 32. 6.

2 King. 1. 6. 1 Sam. 3. 13.

Vse of Exhortation.

For *Exhortation*, unto every one of you, make *use* of the *Preaching* of *Gods Word*, whilst ye have it, yee know not how *soone* yee may be deprived of the *same*, *all* men are *mortall*, so are *Preachers.* The *Divell* doth oppose himselfe against *all* mankinde, *more especially* against *painefull* and *faithfull Preachers.* Your *contempt* and *disobedience* of the *Word* is *great*, how justly may *God* punish you, in depriving you of the *same?* There was a *time*, even in this *Land*, when there was a *famine of the Word*, when the *Word* for the *scarcenesse* thereof was *rare*, when *faithfull Preachers* were but a *few*, when there was no *publike house* allowed for the *service* of *God* in the *Land*; when every *Parish* had an *Idolatrous Priest*, to *mumble* a few *blasphemous*

phemous Mattens in an *unknowne tongue*, when true *hearted Chriſtians* were forced to *forſake* their owne *houſes*, and wander *hither* and *thither*, when they were *hunted up* and downe like *Partridges*, when they were *glad* to meet in *ſhips*, in upper *private roomes*, in *woods* and *caves* to heare *Gods Word*, and *receive* the *Sacraments*, when they were *cruelly burnt* in *flaming fire* for the *teſtimony* of *Chriſt Ieſus*; ſuch times *were*, ſome *few* doe yet remember them, many alſo of the *poſterity* of thoſe holy *Martyrs*, being at this *day* alive; who can tell, whether it may not pleaſe *God* in *juſtice* to puniſh our great *contempt* of his *Word*, by the *like* or *worſe* times? *Antichriſt* in other places *prevaileth*, *compaſſing about the Tents of the Saints*, why may *he* not *alſo* amongſt *us?* The *greater* cauſe we have of *feare*, the *more* apparent our *danger* is, the *better uſe* muſt be made of the *Word*, the more *reſpect* given unto the *Preachers* thereof. Thus of the *firſt*.

The *ſecond* is this, that

Preachers ought to be ſo much the more diligent in performing the workes of their calling, as in likelihood by death they are to be diſcharged of the ſame. Thus *Moſes*; thus *Ioſhua*; thus *Samuel*; thus *Paul*, according to that of our *Saviour Chriſt*, *I muſt worke the workes of him that ſent me, whilſt it is day, the night commeth that no man can worke.*

D. Preachers muſt be ſo much the more diligent in performing the workes of their Calling, as in likelihood they are to be diſcharged thereof.
Deut. 31.28.
Ioſh. 23.2.
1 Sam. 12.1.
2 Tim. 4.6.
Iohn 9.4.

The *Reaſons* hereof are theſe. 1 Becauſe they know not, whether even *then*, they may not *convert* ſome unto *God*, as many even at their *death* have done. 2 Becauſe after their *death* they cannot *performe* the *workes* of their *calling*. 3 Becauſe *hereby* their *reward* ſhall be the *greater*, howſoever, *aboundantly recompencing* their *labours*.

Reaſons.
1
2
3

But *alas*, there are too too *many*, who being *negligent* at *all times*, grow eſpecially moſt *careleſſe* towards their *latter end*, as if *then* when they are to *worke moſt*, they were to *live idlely*. Thus did not *Solomon*, who wrote the *booke of Eccleſiaſtes*, when he was *aged*. Thus did not *Paul*, who wrote divers of his *Epiſtles*, when hee was aged. Thus did not *Chriſt himſelfe*, who did eſpecially *exerciſe* his *Miniſtery* in the

Vſe.

the *three last yeares of his life.* Thus did not *our Apostle*, as this his *resolution* shewed. Thus of the *second.*

Touching the *Reason* in *particular, two things* are to bee considered. 1 The *certainty* which our *Apostle* had of the *propinquity* of his *death, Knowing that shortly I must put off or lay downe this my Tabernacle*, whether by *revelation*, or *immediate inspiration*, or *after any other particular manner*, I doe not determine. 2 A *confirmation*, or *proofe* of this his *certaine perswasion*, even *as our Lord Iesus Christ hath shewed me*, Whether our *Apostle* herein had *reference* unto that speech of our *Saviour*, mentioned, *Ioh.* 21. 18. is likewise *uncertaine*, as I take it. But our *Marginall Bible quotation*, referres us to that *place.*

Knowing that I must shortly put off this my tabernacle, even as our Lord Iesus Christ, hath shewed me

From *both parts* conjoyned, *three observations* may be gathered.

The *first* is this, that

Gods children may undoubtedly perswade themselves of the certainty and assurance of those things, whereof they have a warrant from Christ Iesus. Thus the *Apostles* according to the *promise* of *Christ*, waited for the *Comforter.* Thus also *Christ* promising to assist his *Apostles*, they were hereby *emboldned* to give *testimony*, and *beare witnesse unto the truth.*

D. Gods children may undoubtedly perswade themselves of the certainty and assurance of those things, whereof they have a warrant from Christ.

Act. 1. 4. 12.
Mat. 10. 19.
Act. 4. 13.

The *Reasons* hereof are these. 1 In regard of his *truth*, whereof we have divers *testimonies.* Such are these, *I am the way, the truth, and the life; All the promises of God are in Christ Iesus, Yea, and Amen: Heaven and earth shall passe away, but my word shall not passe away. God is not like man that he should lie, or like the Sonne of man, that hee should repent.* 2 In regard of his *power*, he is *able* to performe *whatsoever* he hath *promised, whatsoever* he *willeth.* 3 In regard of *his love* unto his *Church* and *children*, manifested, both in their *preservation*, and their enemies *confusion.* 4 In regard of the *experience* which every *child* of *God* hath in *particular* of the *truth* of his *Word.* They found it alwayes an *undoubted* truth, they found it *never* contrary.

Reasons.

1 Iohn 14. 6.
2 Cor. 1. 20.
Mat. 24. 35.
Numb. 23. 19.

2

3

4

Hence

Hence it followeth, that

Vſe.

Gods children may undoubtedly perſwade themſelves of the certainty and truth of the Word. If *Chriſt ſaith it*, wee may, and ought to lay by *faith*, wee *know it to be true*, as *Martha* ſaid unto our *Saviour* (being by *him* inſtructed in the *Doctrine* of the *Reſurrection*) *I know that he ſhall riſe againe at the laſt day.* *Hereof* we may make ſpeciall *uſe* in the time of *need*, to the *comfort* of our owne *ſoules*. Are we in *trouble?* call we to minde the *promiſe*, *Call upon me in the day of trouble, ſo will I deliver thee*, Are we aſſaulted by *Sathans temptations?* Call we to minde, that *God is faithfull, who will not ſuffer us to be tempted above that we are able to beare*; Are we viſited by *afflictions?* Remember we, that *many are the troubles of the righteous, but the Lord delivereth him out of them all.* To *confirme* us in the *truth* of this *point*, looke we into the very *times* wherein we *live*, are they not the very *ſame*, whereof our *Saviour Chriſt* long ſince *foretold* us, there being now *Warres* and *rumours of Warres*, *Nation againſt Nation, and Kingdome againſt Kingdome*, *the Huſband againſt the Wife, and the Wife againſt the Husband*, *the love of many waxing cold.* Thoſe and the like things he *foretold*, which are now *accompliſhed*, the *reſt* ſhall be in their owne *time*, whereof wee may undoubtedly *perſwade* our ſelves, *Antichriſt* ſhall be *deſtroyed*, the *Iewes* ſhall be *converted*, the *Gentiles called*: there ſhall be a *generall reſurrection*, a *generall day of Iudgement*, *Heaven* ſhall be *rendred* unto the *godly*, *Hell* unto the *wicked*, *Chriſt hath ſaid it*, wee may and muſt *beleeve it.* Thus of the *firſt.* The *ſecond* is this, that

D. We muſt all die.

We muſt all die, muſt of neceſſity lay downe this our Tabernacle, It is appointed unto men (ſaith the *Apoſtle*) *once to die, Is there not an appointed time to man upon earth* (ſaith *Iob*) *are not his dayes alſo, as the dayes of an hireling? What man is he that liveth and ſhall not ſee death?* (ſaith the *Pſalmiſt*) *ſhall he deliver his ſoule from the hand of the grave?* I need not ſtand long in proving this *point*, our owne *experience* doth ſufficiently *confirme* it, not *ſtrength*, not *beauty*, not *riches*, not *Nobilitie*, not any *thing* can *free* us from this

Heb. 9. 27.

Iob 7. 1.

Pſal. 89. 48.

Serjeant,

Serjeant. We cannot *flee* from it, *bribe* it, or by *force* expell it, when the *appointed houre* is come, all the *Physicke*, all the *riches* of the *world* is not able to prolong *life*, the least *space* of *time*.

Reasons. The *Reasons* hereof are these two. 1 In regard of *Gods decree*, as it respecteth both the *Elect* and the *Reprobate*.
1 2 In regard of *mans sinne*, the *wages thereof being death*.
Rom. 6. 23. How much then are such to blame, as doe not so much as
Vse. *thinke* of *death*; as doe not *prepare* themselves for *death*, as doe set their *whole endevours* about the *things* of this *life*: as are *unwilling* to *die*, yea, *tremble* and *quake* at the very *name* of *death*: as doe not *take notice* of their *sinnes*, which are the *cause* of *death*: as *murmure* and *grudge* against *God*, when their *husbands*, *Wives*, *children*, *friends*, are *taken* from them by *death*: as in *time* of *sickenesse* doe for the *preservation* of their *lives*, send unto *Witches*, and use other *unlawfull meanes*. *Die we must*, why then doe we not *daily* thinke of *death*? why doe we not *prepare* our selves for *death*, in the
Iohn 19. 41. very midst of our delights, not being unmindfull of the *same*? *Ioseph* of *Arimathea* had his *Tombe* in his *Garden*, typifying unto us the *very same thing*. When we lie *downe* in the *evening*, *rise up* in the *morning*, *eate* our *victuals*, and the *like*, we should still *meditate* of our *death*, as being uncertaine whether we shall againe *rise* in the *morning*, *lie downe* in the *evening*, *eate* or *drinke* any *more*. Thus would not *death* seeme *strange* unto us, nay, we would rather desire it, as whereby we might *cease* from *sinne*, *possesse* the *kingdome* of *heaven*? Thus of the *second*.

D. Vnto Gods children death is a passage from this world unto the Kingdome of heaven. *Simil.* The third is this, that

Vnto Gods children death is a passage from this world unto the kingdome of heaven. As *Warriours* or *way-faring men*, when they leave their *Tents* and *Tabernacles*, doe then goe unto their *dwelling houses*: So when the *Tabernacle* of our *bodies* is *taken downe*, the *pinnes* thereof *loosed*, wee become *inheritors* of *heaven*, *inhabitants* of that *firme habitation*, *eternall building*. From *this* unto *that*, *death* is a *passage*.
Luc. 16. 22. No sooner doe *Gods children die*, but their *soules* are conveyed into

into *heaven*, by the *holy Angels: Verily I ſay unto thee* (ſaid our *Saviour* vnto the *penitent thiefe*,) *To day ſhalt thou be with me in Paradiſe.* Luc. 23. 43.

Hence we are informed,

1 Of a *maine difference* betweene the *godly* and the *ungodly* in their *death*; unto the *former*, its a *paſſage* into *heaven*, unto the *latter* into *hell*. Therefore (as it ſeemeth) even *Baalam* a *wicked man deſired* earneſtly *to dye the death of the righteous*. *Vſe.* 1 Num. 23. 10.

2 That *Chriſtians*, may have great *comfort* in the *death* of their *deceaſed religious friends*, *husbands*, *wives*, *children*, *parents*, or the *like*: thou haſt no *reaſon* by *grieving* to ſeeme *ſorry* for their *diſſolution*, they being now *members* of the *Church triumphant*, *death* being unto them a *paſſage* from *earth* into *heaven*. 2

3 That we ought to *endevour* by all meanes poſſible to make it apparent that we are *Gods children*, that ſo both wee our ſelves, and others may have comfort in our *death*; that unto us, its but a *departure*, a *diſſolution*, a *putting off as it were of our cloathes*, a *paſſage* from this *tranſitory life*, into *life everlaſting*. Thus of the *third*, and ſo of *the third Reaſon*. 3

Verſ. 15. *Moreover, I will endevour, that you may be able after my deceaſe, to have theſe things alwayes in remembrance.*

Theſe *words* containe the *fourth and laſt reaſon*, whereby our *Apoſtle* doth enforce his *former exhortation*. It is taken from that *care which he had of them*, that *even after his deceaſe they might have the ſumme of Chriſtian doctrine compriſed by him*. It may be thus concluded. The fourth Reaſon.

If I doe and have reſolved ſtill to imploy my whole endevours, ſo long as I live, both in praying for you, and writing unto you, that yee may be able after my deceaſe to have theſe things alwayes in remembrance, then yee ought now to yeeld obedience unto the ſame, that ſo ye may be the better able after my deceaſe to remember them.

But

But ſo it is, that both I doe, and will upon every occaſion, ſo long as I live, employ my whole endevours, both in praying for you, and writing unto you, ſo that ye may be able after my deceaſe to remember them.

Therefore yee ought now to yeeld obedience unto the ſame, that ſo ye may be the better able after my deceaſe to remember them.

A groſſe errour of the Papiſts about Invocation of Saints.

Whence by the way we may take notice of a *groſſe errour* of the *Papiſts*, who would from this *place* eſtabliſh their *Invocation of Saints*, as if our *Apoſtles* meaning were, that *even after his deceaſe, hee would not ceaſe to put them in mind of thoſe duties; whereas even ſome of their owne writers*, according unto the *truth*, doe expound them of our *Apoſtles endevour for them* whilſt he *did live*, that it might be the *better* for *them*, when he was *dead*. Such *ſandie foundations* hath their *Popes ſupremacy, auricular confeſſion, Purgatory, prayer for the dead, the blaſphemous ſacrifice of the Maſſe, tranſubſtantiation, their ſeven Sacraments: their communicating under one kinde*, together with *all their other idolatrous and ridiculous trumperies*; being *tryed* by the *touchſtone* of *Gods Word*, they prove the *ſuperſtitious inventions of mans braine*: which even *thoſe* which are but *meanly gifted, Babes* as it were *in the Schoole of Chriſt*, by the *Word of God*, in theſe *bright dayes* of the *Sun-ſhine* of the *Goſpell* may and doe daily *diſcerne*.

Moreover I will endevour &c. *D.* The Preachers of Gods Word muſt not onely be carefull for the preſent good of their people, but for the time to come. Act. 20. 25. 26--32.

This *Reaſon* doth afford us *foure* profitable *obſervations*.

The *firſt* is this, that

The Preachers of Gods Word, ought not onely to be carefull for the preſent good of their people, but alſo for the time to come. I will endevour (ſaith our *Apoſtle*) *that yee may be able after my deceaſe to have theſe things alwayes in remembrance. Thus the Apoſtle Paule, having called the Elders together, and told them what would befall unto himſelfe*; namely, that *they ſhould ſee his face no more*, hee did require them *to take heed unto the flocke committed unto them, to feed them, and be watchfull over the ſame, even as he had been for the ſpace of three yeares.* Thus were *Moſes, Ioſhua, Samuel*,

Samuel. Thus our *Saviour Christ*, a little before his *Ascension*, did *thrice* enjoyne *Peter to feed his flocke*, as he himselfe had *done*, whilst he was with *them*. Yea, both *Christ* and his *Apostles* have left in record the *estate* and *condition* of these *times* wherein we live, for our *good* which now *live* in the *same*. Iohn 21.15.

The *Reasons* hereof are these. 1 In regard of the *dutie* which they owe unto *God*. 2 In regard of the *dutie* which they owe unto *Gods people*. 3 In regard of the *benefit* and *profit* which they may doe *hereby*. 4 In regard of their *peoples dangers*, which commonly is *greater* after their *Ministers death*, than whilst he is *alive*; the *Divell*, the *World*, and the *Flesh*, then taking them at *advantage*. 5 In regard that oftentimes bad *Preachers* doe *succeed* in the *places* of *good*, which sometimes contradict the *former* in their *Doctrine*, most times in their *life* and *conversation*. 6 In regard that hereby their *names* shall be had in a *respective remembrance*, as are now the *names* of many *holy men*, who by their *writings* which are of *many hundred yeares standing*, doe now, no small *good* unto the *Church* of *God*. *Reasons.* 1 2 3 4 5 6

How much then are they to be blamed, which doe neither endevour for the *present*, nor for the *future* good of *Gods people*, which are neither *beneficiall* unto *Gods Church* by their *conscionable preaching*, nor *profitable writing*, though *gifted* for *both*. Oh that we could as well *imitate* the *Prophets* and *Apostles*, in *ministeriall* care and *painfulnesse*; as we *succeed* them in the *function* of the *ministery*! Thus of the *second*. *Vse.*

Its the duty of people, to call to minde the manifold exhortations of the Word of God, delivered unto them by the Preachers of the same, now deceased, and to leade their lives according to the same. This is implyed in these words, *To have them alwayes in remembrance.* Thus the *Disciples*: When *therefore he was risen from the dead, his Disciples remembred that he had said this unto them, and they beleeved the Scripture, and the word which Iesus had said.* Thus our *Apostle Then remembred I the Word of the Lord, how that hee said,* To have them alwayes in remembrance. *D.* People must be mindfull of the exhortations and admonitions of deceased Preachers. Iohn 2.22. Act.11.16.

Iohn indeed baptized with water, but ye shall be baptized with the holy Ghost.

Reasons. The *Reasons* hereof are these, 1 Because the *Word* preached at *any one* time serveth not onely for the *time present*, but also for the *time to come*. 2 Because *God* will call *people* to an *account* about their *hearing*, *judging them by that Word which they have heard preached*, haply, *many* yeares before. 3 Because *hereby* they shall make the *best* and most *profitable use* of the *Word*, yea, manifest both their *conscionable hearing* of *it*, their *diligent practise* of *it*, and *exceeding delight* in the *same*: yea, and hereby shall *encourage* others to bee more *painfull* and *faithfull* in their *ministery*. Oh then be *diligent hearers* for the *present*, that *hereafter* you may also make *use* of the *same*, yee have heard *many* a *Sermon* already, *call* them to minde, yea, pray unto *God* that *he* would when yee have *most* need bring the *same* to your *remembrance*. And that yee may the better *remember* what ye *heare* now *delivered* unto you, use *preparation* before yee *come* to the *hearing* of the *Word*, use *circumspection* in *hearing it*, use *repetition*, *meditation*, and *conference* with thy *fellow-religious-hearers*; after the *hearing* of the same, what thou *hearest*, put in *practise*, doing nothing but by the *warrant* of the *Word*: Still *praying* unto *God*, that thou maist make a *conscionable* daily *use* of the *same*. Oh that we could be truly *humbled* for our *forgetfulnesse* of too too many *Sermons* already! Oh that we would be perswaded that it's a *duty* which *God* himselfe requireth of us, to be *mindfull* of his *Word*! Much doth the *Devill* endevour to *steale* the *Word* out of our *hearts*, and much should we *endevour* to *retaine* the *same* therein, dayly *trying* our selves what we doe now *remember* of *such* and *such Sermons* which we have *heard* preached, so many *weekes*, or so many *yeeres* before, by *Gods faithfull Ministers*, *alive* or *dead*. Thus of the *second*.

Use.

D. By the Word of God revealed in the Scriptures we are instructed

The *third* is this, that

By the Word of God revealed in the Scriptures, we are instructed and provoked unto the performance of holy duties, For how could they have had *those things alwayes in remembrance*

brance, if they could not have *made use of this Epistle* sent unto *them*, and of the *other bookes* of the holy *Scriptures*, *whereby* they were *made able to have them in remembrance?* This the *Psalmist* acknowledgeth, *Thy VVord is a lampe unto my feet, and a light unto my path.* This Saint *Paul* sheweth, *For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope.* And againe, *Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come,* And againe, *All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproofe, for correction, for instruction in righteousnesse.* For this *cause* are we enjoyned by our *Saviour*, *to search the Scriptures, for in them* (saith he) *ye thinke to have eternall life, and they are they which testifie of me.*

and provoked unto the performance of holy duties.
Psal. 119. 195.
Rom. 15. 4.
1 Cor. 10. 11.
2 Tim. 3. 16.
Ioh. 5. 39.

This may be further confirmed

Proofes,

1 By the *titles* which are given unto the *VVord, raine, meat, milke*, and *light in darkenesse:* a *sharpe sword, a staffe* and the *like:* all which as they are *furtherances* in *temporall things*, so is the *VVord* unto us in *spirituall.*

I
Isa. 55. 10.
Mat. 24. 45.
Heb. 5. 12.
2 Pet. 1. 19.
Psal. 23. 4.
Psal. 107. 20.

2 By the *effects* of the *VVord*, it *nourisheth* us: it *healeth* us, it *sanctifieth* us; it *quickneth* us; it *enlightneth* us; it *preserveth* us from *sinne* and the *like.*

2

3 By the *matter* contained in the *VVord*, consisting of *perswasions, dissuasions, threatnings, reproofes, promises, duties towards God*, towards our *neighbours* and the *like:* without the *knowledge* of *which* we could not *performe holy duties.*

3

Hence it followeth,

Vse.

1 That *God doth exceedingly manifest his love towards us, by bestowing upon us the Scriptures, whereby wee may aright serve* him.

1

2 That *the true cause why so few doe diligently employ themselves about the performance of holy duties, consisteth in this, that they neglect the reading of the Scriptures*, or *if they reade them*, reade them but *superficially*, or that *thereby they*

2

may maintaine their errours, and so *continue* and goe on in their *sinnes*.

3 That, they are *blame-worthy*, doe highly *offend God*, which speake against the *reading* of the *Scriptures*, which *detaine* the *same* from the *Laitie*, which *jeere* and *mocke* such as are *conversant* in the *reading thereof*, or *such* as *bring* their *Bibles* unto *Gods house*.

4 That as we are *desirous* to *performe* the *service* of *God*, so we must *diligently reade* and *meditate* of the *VVord of God*: many have *Cardes* and *Tables* in their *houses*, but want *Bibles*, as if *these*, not *this* were *profitable* for the *service* of *God*. Oh the *worth* of the *Scriptures*: oh the great *profit* and *utilitie* of the *same*! even *Kings* have accounted them their *chiefest companions*. To incite you unto the *love* of *them*, consider their *authour*, their *excellency*, their *infallibility*, their *utilitie*, the *practise of Gods children* from time to time, with the *horrible blindnesse* and *palpable ignorance* which was in the dayes of *Popery*, and is now in *Popish places*, through the want of *them*. Thus of the *third*.

Motives inciting unto the love of the Scriptures.

The *fourth* is this, that

It is not sufficient for Christians, once or some few times to set themselves about the performance of holy duties, to heare, reade, consider, or meditate on the VVord, and the like, but they must doe it often, have these things alwayes in remembrance. The *Bereans received the VVord with all readinesse of minde, and searched the Scriptures daily, whether those things were so. Rejoyce evermore* (saith Saint *Paul*) *pray without ceasing, in every thing give thanks.* This was *agreeable* unto his owne *practise, alwayes praying for you.*

D. People must be alwayes mindfull of holy duties, &c. Act. 17. 11. 1 Thess. 5. 16. Col. 1. 3.

The *Reasons* hereof are these. 1 Because there is *no time*, wherein *God* ceaseth to be *good* unto us. 2 Because *no time* can be spent *better*. 3 Because no *exercise* can be more *profitable*. 4 Because no *worke* can be more *delightsome* or *pleasant*. 5 Because the *oftner* we *performe* the *service* of *God*, the *more like* we are unto the *blessed Angels*, and *glorified Saints*.

Reasons. 1 2 3 4 5

Obj. *Ob.* But if I should doe thus, what would become of my *worldly*

worldly businesse? I *answer*, that *even in performing the workes of thy calling, thou maist performe this duty.* *Solut.*

Oh then, let us *daily* and *duly*, set our selves about the *performance* of *Gods service*, let us both on the *weeke dayes* and *Sabbath dayes employ* our selves about the *same*, let us *thus* manifest our *love* towards *God*, thus *labour* for the *good* of our owne *soules*. Thus of the *fourth* and *last reason*, and so of the *second sort of Reasons*; enforcing the *former exhortation*, taken *from his owne person*, and so *also of the third part of this Chapter*, *Vse.*

Vers. 16. *For we have not followed cunningly devised fables, when we made knowne unto you the power and comming of our Lord Iesus Christ: but were eye-witnesses of his Majesty.*

The 4 part of this chapter containing an exhortation to constancy in the faith of Christ, with a twofold argument to backe the same.

These with the ensuing *verses* unto the *end of the Chapter*, containe the *fourth* and *last part* of the *same*; namely, *an exhortation unto constancy in the faith of Christ*, and *confession of the Doctrine, which was delivered unto them by the Apostles.* This *exhortation* (though not plainly *expressed*, yet directly *implyed*) is backt by a *twofold argument*, whereof the *former* is taken from *the excellency of the matter*, whereunto he doth *exhort* them; the *latter*, from the *certainty of the same.* The *excellency* of this *Doctrine*, is laid downe in these words, *The power and comming of our Lord Iesus Christ*, which comprehend *all other things, which concerne our Saviour Christ*: Yea, the *summe of the whole Gospel*, a *part* being put for the *whole*. By *the power of Christ*, understanding *his Divine Nature*, whereby he did *many miracles*; as by his *comming*, his *Incarnation*, or *first comming in the flesh*. The *certainty* of the *same* is made apparent by *three reasons*. 1 From *his owne*, and the *testimony* of *two other Apostles, Iames and Iohn*, in these words, *But were eye-witnesses of his Majestie.* 2 From the *testimony of his Father*, in these words, *For he received from God the Father, honour and glory, when there came such a voyce to him, from the excellent* The first.

The second.

cellent glory: This is my welbeloved Sonne in whom I am well pleased, and this voyce which came from heaven we heard, when we were with him in the holy Mount. 3 From the *testimony of the Prophets*, in these words, *We have also a more sure word of Prophecy, whereunto ye doe well that ye take heed, as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts.* This he doth *amplifie*, by shewing how their *prophecies* are to bee *understood*, and by *whom* they were *moved* to *prophecy*, in these words, *Knowing this first, &c.*

The preventi-on of an ob-jection laid downe in this 16 verse.

This *certainty* of the *Doctrine* of the *Gospel*, is *amplified* by an *Antithesis* between *it*, and the *fables* of *Philosophers*, or *false teachers*, laide downe in this *sixteenth verse*, wherein our *Apostle preventeth* a *main objection* against his *Doctrine*, namely, *That seeing the Apostles were unlearned men, they might therefore be easily deceived, and seduced by false teachers, and so instead of true, propound false doctrines unto them.* Others also might have thought *that they were curious and fantasticke persons, and so did utter for truth, whatsoever they conceived in their braine:* As others, that *if the Doctrine which the Apostles did preach, had been a true doctrine, they would have used more eloquence, and had more wisedome of words.* Our *Apostle answereth, We have not followed cunningly devised fables, when we made knowne unto you, the power and comming of our Lord Iesus Christ, but were eye-witnesses of his Majesty*, as if he should have said, *Yee need not feare our being deceived by others, seeing we relate nothing touching Christ, but what we have seene with our eyes, and heard with our eares: neither needeth our Doctrine seeme strange unto yee, as proceeding from curious and phantasticke persons, because even the excellency of our Doctrine, which we have made knowne unto you, may cleare us from this suspicion, being concerning the power and comming of our Lord Iesus Christ; as also yee ought not to reject or misconceive of our doctrine, in regard of its simplicity, and nakednesse in outward shew, because we are to preach the Gospel, not with wisedome of words, lest the Crosse of Christ should be made of none effect.*

The

The *parts* to be considered are *three.* 1 A *difference* betweene the *Doctrine* of the *Apostles* of *Christ*, and the *Doctrine* of *Philosophers*, *Pagans*, *Heretiques*, *Pharisies*, *Saduces*, and other *false teachers*, in these words, *We followed not deceiveable or cunningly devised fables.* 2 The *end* of the *Apostles office* and *calling*, *to make knowne the power and comming of the Lord Iesus Christ.* 3 How farre our *Saviour Christ* did manifest *himselfe* unto his *Apostles*, *With our eyes we saw his Majestie.*

Three parts observed in the same.
1
2
3

For the 1, the *Doctrine* of the *Apostles* of *Christ*, doth *differ* from the *Doctrine* of *Philosophers*, *Pagans*, *Poets*, *Heretiques*, and the *like.* 1 In the *Teachers.* 2 In the thing *taught.* 3 In the *manner* of the *teaching.* 4 In the *end*, why it is *taught.*

We followed not deceivable or cunningly devised fables. Difference betweene the doctrine of the Apostles of Christ, and the Doctrine of others, &c.
1

1 First I say, it *differeth* in regard of the *Teachers*, The *Apostles were men immediately called by our Saviour Christ: extraordinarily inspired and endued with gifts, separated and set apart for the performance of that office whereunto they were called, confirmed, setled, grounded, and established in the truth of God.* By the contrary; *those others, Philosophers, Heretiques, and false Teachers, had no calling from Christ, went before they were sent, being such as were carried about with every wind of Doctrine.*

2 It *differeth* in regard of the *matter taught.* The *Doctrine* of the *Apostles* is *true*, theirs is for the most part *false.* The *Doctrine* of the *Apostles*, hath his *ground* and *warrant* frō *God*, is the *Doctrine* of *God*, is not *deceivable*, by *art* or *cunning* devised: but *theirs* hath its *ground* and *warrant* frō humane *reason*, or is of the *Divels* invention, is *deceiveable*, and with *great art and cunning devised.* This we may perceive *clearely* by *comparing* in a few instances, the *Doctrine* of the *one*, with the *Doctrine* of the *other.* The *Stoicke Philosophers* taught, that *there were more gods than one*: that *all things are guided and ruled by chance*: The *Epicures* taught, that *there were divers gods consisting of humane members, which did nothing, were careless, both of themselves and others: of whom mankinde had no use. That the happinesse of*

2

man and beast was alike; generally they did *all* deny *the Resurrection of the dead. Heathenish writers* they teach, that *Iupiter in the forme of a golden showre of raine, begat Perseus of Danae*; that *Æsculapius by Physicke raised the dead*: that *Hercules brought divers captives from hell*; yea, and *Cerberus bound with a chaine.* The *Heathenish Poets*, they are *full of such ridiculous fictions.* The *Iewes* they teach that *Christ shall have a temporall kingdome in this world, wherein the Iewes shall beare great rule and dominion*: that *God hath a secret retyring place, to which at certaine times hee useth to withdraw himselfe every day, where bewailing the desolation of Israel, and the miserable dispersion of the Iewes, with many teares, he doth beshrew himselfe, that in his anger he subverted the Temple and holy Citie.* The *Pharises* taught, *Thou shalt love thy neighbour, and hate thine enemy.* The *Saduces* held that *there was no resurrection, neither Angell, nor spirit; Simon Magus, one* of the *first Heretiques*, taught them who followed him, *to fall downe before Images, and in speciall to worship his owne Image, and the Image of Helena, a certaine woman who accompanied him from Asia to Rome. Menander*, who succeeded *Simon*, taught, *that the world was created by Angels*, and *that he himselfe was sent from above to save the world*, and *that by vertue of his Baptisme, men should be immortall, even in this world, in such sort, that they should neither waxe old, nor taste of death. Ebion* taught, that *Christ was not God, but onely a man begotten by Ioseph, and that the observation of Moses Law was necessary unto eternall life. Cerinthus* taught, that *after the resurrection from the dead, Christ should have an earthly kingdome in this world, & that the subjects of Christs kingdome should eate and drinke, and marry, and keepe holy dayes.* The *Papists* teach, that *Images are to be adored*, that *the Saints departed are to be invocated*, that *Masses are to be celebrated for the dead to bring them out of Purgatory*, and the *like.* Our *Arminians* teach *universall grace, the totall and finall Apostasie of the Saints.* Our *Familists* teach, that *Christ was a sinner in his yonger yeares, and that he dyed for his owne sinnes. Mahomet* in his *Alcaron*

Mat. 5. 42.
Act. 23. 8.

ren teacheth, that *it was permitted unto him by God, to lie with any woman*, that hell *hath ſeven gates*, that he *went to heaven, to receive the Law.* Adde unto *thoſe our Engliſh Play-bookes*, and *Tale-bookes*, which *fable* incredible things of *Pariſmus*, *Pariſmenos*, *Palmerin de Oliva*, and ſuch *like*. *Thoſe Doctrines* being compared with *this* of the *Apoſtles*, there's no *correſpondency* betweene *them*. *This* being *true*, *warrantable*, the very *Word* of *God*: *Thoſe* being *cunningly deviſed fables*, having no *truth* in *them*, but *meerely forged and framed*, *pleaſing* and *plauſible* to *unregenerate* and *prophane* perſons, as *fables* are *delightfull* to an *unſanctified eare*, yea, wholly *unprofitable*, as are *fables* unto *ſuch* as doe *heare* them.

3 It *differeth* in regard of the *manner* how it is *taught*. The *Doctrine* of *falſe-teachers* is full of *humane eloquence*, *cunningly deviſed*, their *heart* and *art* conſpiring *together* to *deceive ſimple* people. *They* themſelves being *deceitfull workers*, yea, *lying in wait to deceive with cunning craftineſſe*. Their *words* and *workes* are *full* of *flattery*, *inſinuation*, and *deceit*; yea, for the *moſt part* they *ſtrive* both in their *ſpeeches*, and *writings* to *broach* their *Doctrine* under *obſcure* and *hard phraſes*, *uncouth* and *ſtrange words*, whereof few of the *common people* can judge, as is apparant by the writings of *H. N.* But in the *Doctrine* of the *Apoſtles*, there is no *fallacy*, no *flattery*, no *humane perſwaſion*, no *deceiveable diſſimulation*, no *wiſedome* of *words*, no ſhew of *humane learning*; *what* they *teach* and *propound* unto us, is *cloathed* with *ſimplicity*, yet ſo as the *children of God*, doe *perceive therein* an *heavenly* and *divine Majeſtie*. 3 2 Cor. 11. 13. Eph. 4. 14.

4 It *differeth* in regard of the *end* why it is *taught*. The *drift* of *falſe teachers*, is to *entangle* men and women with their *errours*, to *withdraw* them from the *performance* of *Gods ſervice*: but the *end* why the *Apoſtles* did *teach*, was to *withdraw* people from their *vanities*, to *excite* them to *ſerve* the *living God*, *We preach unto you* (ſaid *Paul* and *Barnabas*) *that ye ſhould turne from theſe vaine things, unto the living God, which made heaven and earth, the ſea, and all things that in them are.* 4 Act. 14. 15.

Thus

Thus yee see what *difference* our *Apostle* maketh between *his Doctrine* and the *Doctrine of false Teachers. They followed deceiveable, cunningly devised fables, which he did not,* nor the *other Apostles.*

Hence divers things may be *observed.*

D. Preachers ought to deliver nothing but the truth of God.

1 That *the Preachers of Gods Word ought to deliver unto their people nothing, but that which is the truth of God, whereof they have a warrant in the Word of God.* Thus did the *Prophets* in the *Old Testament,* and thus did the *Apostles in the New,* as our *Apostle* in this *place. Of a truth* (saith *Ieremy*) *the Lord hath sent me unto you, to speake all these words in your eares.* And *now* (saith *Daniel* unto *Darius*) *I shew thee the truth. The Law of truth* (saith *Malachy* of *Levie*) *was in his mouth, and iniquity was not found in his lippes.* The *Disciples* of the *Pharises,* together with the *Herodians,* said unto *Christ, Master, we know that thou art true, and teacheſt the way of God in truth. I say the truth in Christ* (saith Saint *Paul*) *I lie not, my conscience also bearing me witnesse, in the holy Ghost.* And againe, *We speake all things to you in truth.* Thus our *Apostle* here, *we have not followed cunningly devised fables.* Hence it is, that the *Word* is *stiled* in divers *places, the Word of truth,* the *Scripture of truth*: So *true,* that there *is no lie, no contradiction, no falsehood* to be found *therein:* Yea, the *writers* thereof have *dealt* so *sincerely,* as that they have not *concealed* their owne *infirmities,* but *acknowledge* them in their *writings.*

Ier.26.15.
Dan.11.2.
Mal.2.6.
Mat.22.15.
Rom.9.1.
2 Cor.7.14.
Dan.10.21.
2 Cor.6.7.

Reasons.
1

The *Reasons* hereof are these. 1 Because unlesse *Ministers* deale *truly* and *sincerely* in the *preaching* of *Gods Word,* they lose their *reward,* yea, shall be liable to a *curse,* for *adding* to, or *detracting* from the perfect *will of God.* 2 Because its a great *motive* to *Gods people* to *hearken* to their *Ministers,* when they are *convinced* in their *consciences,* that they *deale* sincerely betweene *God* and *them.* Yea, *this* the *holy Ghost* requireth of all *Ministers,* to wit, *To be sound and sincere in the dispensing of Gods will, to speake the things which become sound Doctrine, to be faithfull disposers of the secrets of God, to refuse profane and old wives tales.*

Rev.22 18.
2

Tit.2.1.
1 Cor.4.2.
1 Tim.4.7.

This

This, as it may ſerve for *exhortation* unto the *Preachers of Gods Word* to be *carefull* that they *deliver nothing* unto their *people*, but that which is the *truth of God*, ſo it *ſerveth* alſo, partly for *reprehenſion*, unto ſuch *Preachers* as *tranſgreſſe* this *rule*; partly for *direction* unto *people* to examine every *Doctrine* which they *heare*, by this *rule*.

For *Reprehenſion* unto ſuch as would be accounted the *Preachers of Gods Word*, *and yet doe not preach the Word of God*, but their *owne inventions*, a *doctrine of Devils*; and if at any *time* they ſpeake the *truth*, it is but in *policy*, that at *another time* they may be *beleeved*, and ſo the *more* eaſily *deceive*: many ſuch have beene from time to time; ſuch were the *Prophets* of *Baal*, the *Prophets* of the *Groves*. Such are our *Popiſh Prieſts*, our *Remonſtrant Preachers*, they doe not deliver the *truth* of *God*. They ſay, *thus ſaith the Lord*, *when as the Lord hath not ſent them*. They ſophiſticate the *Word* of *God*, by the *mingling* of their owne *cratchets* and *ſubtile diſtinctions* to *deceive*. And *herewith* indeed (the more's the pitty) they *ſeduce many*, eſpecially *which turne away their eares from the truth*, *and are given unto fables*.

Vſe of Reprehenſion.

For *Direction* unto *people*, every *Preacher* ought to deliver the *truth* of *God* unto *you*. Many, partly through *ignorance*, partly through *envy* and *malice*, doe *ſow Tares* inſtead of *Wheat*, offer *poyſon* inſtead of *honey*, *preach themſelves* when they ſhould *preach Chriſt*. It concerneth *you* then to have ſome few *directions*, whereby you may *try the ſpirits whether they are of God*, and diſcerne *falſehood from the truth*, as *all is not gold that gliſtereth*, *all is not Muſicke that ſoundeth*, *ſo all is not truth which is propounded as truth*. At this time I will onely *propound* unto you *two rules*, whereby you may diſcerne of *every Doctrine*. The *firſt* is, the *rule of faith* laid downe in the 12 *Articles of our Creed*, whereby we are *taught* what to *beleeve*. The *ſecond* is, *the rule of life*, laide downe *in the ten commandements*, whereby wee are *taught what to doe*, which *two* are a *compend* and *abridgement* of the *whole Scriptures*, for in thoſe *two* conſiſteth *whole*

Vſe of Direction.

Two rules whereby to diſcerne of every Doctrine.

whole Christianity. By these *two rules* may every *ordinary hearer* judge of *that* which he doth *heare,* (for *the learned and such as can reade, may make use of the whole Scriptures for this end and purpose.*) If the *points* of *Doctrine* delivered be concerning *matters* of *faith,* they may be *examined* by the *Creed:* If concerning *matters* of *life,* by the *commandements.*

To make this plaine by a few examples. If a *Papist* did preach unto you, *that in the Sacrament of the Lords Supper, there is the reall Body and Blood of Iesus Christ, you are to examine his Doctrine by your Creed, (it being a Doctrine concerning faith)* whereby you shall find that *it is a false Doctrine,* because *Christ hath ascended into heaven, and there sitteth at the right hand of God.* If hee should preach that *Images are to be worshipped,* you shall find this by your *other rule, the ten commandements* to be false, it being expressly against the *second commandement.* If you did heare a *Iew* denying that *Christ is come in the flesh,* you might convince him by the *second Article of your Creed;* if a *Libertine,* urging *carnall and fleshly pleasures,* you might convince *him by the seventh commandement.*

D. Those doctrines which in outward appearance seeme most plausible are not alwaies most wholesome.

2 That *the Doctrine which in outward appearance seemeth most plausible, is not alwayes most wholsome.* The *Doctrine* wch is most *cunningly devised,* is for the most part *fabulous.* What *Doctrine* more *plausible* than the *Doctrine* of the *Papists, Familists, Anabaptists,* tending to *carnall* and *fleshly liberty,* which the *corrupt nature* of *man* doth most *affect*; and what *Doctrine* more *divelish, dangerous,* and *fabulous,* than *theirs?*

Why false Teachers doe by art garnish their Doctrine.

Quest. But why doe *false Teachers* thus garnish their *Doctrine,* why doe they not in *plaine tearmes* expresse it?

Answ. Because if *false Doctrine* were apparent in it's owne *colours,* few or none would *regard it,* and therefore as *fishers* put *bait* upon the *hookes,* thereby to allure the *Fishes:* And these *women* which are most *licentious,* and have least *goodnesse,* paint themselves, to draw *Guests* unto them: So doe they endevour by *fine phrases, eloquent words,* sugred

speeches

ſpeeches, to make their *Doctrine plauſible*, that ſo they may *deceiue*. Whereas by the *contrary*, *truth* in it ſelfe is ſo *excellent*, that it *ſelfe* is *ſufficient* to *commend* it.

Wherefore I counſell you to ſuſpect that *Doctrine*, which is moſt *plauſible* unto your *corrupt nature*, to ſuſpect thoſe *Teachers* which labour more for *fine words*, than *ſound matter*, as thoſe which *ſeeke themſelves*, not *Chriſt Ieſus*, differing in *their ſpeech* from the *language* of *Canaan*, the *ſimplicity of the Goſpel*; yea, pray unto *God* to open your *eyes*, that ye may *perceive* the *ſilly* and *ſandy foundations of Popery*, *Familiſme*, *Arrianiſme*, and the *like*, whereby you may rather chuſe with the *Martyres*, to lay downe your *lives* for the *Teſtimony* of *Chriſt Ieſus*, than *walke* in thoſe *damnable wayes*. *Vſe.*

3 That *the Doctrine of falſe Teachers is deceiueable*, they *deceive* both *themſelues*, and *others*, *blind leaders of the blind*. *D. The Doctrine of falſe Teachers is deceivable.*

Whence we are taught,

To *beware* of *them*: to be *circumſpect* leſt we be *caught* at *unawares*, even *ſome* more than *ordinarily learned*; more than *ordinarily* (in outward ſhew) *religious*, have beene caught by their *baites*, entangled with their *errours*. They *compaſſe Sea and Land*, *ſparing* neither for *paines* nor *charges* to *enlarge* the *Devils kingdome*; be we *built* on the *Rocke*, that the *very gates of Hell may not prevaile over us*. Thus of the *firſt*. *Vſe.*

For the 2. the *end* of the *Apoſtles office and calling*, *to make knowne the power and comming of our Lord Ieſus Chriſt*; which they accordingly performed by *preaching* the *Goſpel*, according to that *commandement* of *Chriſt*. *When we made knowne unto you the power and comming of our Lord Ieſus Chriſt: that is, when we preached unto you of the firſt comming of Chriſt in the fleſh, according as it was prophecied of him, and of his wonderfull power in working miracles, healing the ſicke, raiſing the dead, caſting out uncleane ſpirits, overcomming the world, vanquiſhing the Devill, taking away ſinne, reconciling us unto God.* When we made knowne the power and comming of our Lord Ieſus Chriſt.

Hence

D. Such as want the preaching of Gods Word are ignorant of the comming of Christ, &c.

Hence divers things may be noted.

1 *The miserable estate of such as want the preaching of Gods Word*, they are *ignorant of the comming of Christ*, of the *power of Christ*, and so of *the whole Gospel of Christ*; and therefore our *Apostle* saith, *that he made knowne unto them those things*, implying, *that they were formerly ignorant of the same*, as every *man* and *woman*, yea, even the *Elect* themselves are *naturally*. This may be *confirmed* by the *wofull* condition of *Turkes* & *Pagans*, who have no *preaching* at all, and of *Papists*, who want the *sincere preaching* of *the Word*. They are *ignorant* of the *Gospel* of *Iesus Christ*, neither is it any *wonder*, for *how can they understand without a guide? how can they heare, without a Preacher?*

Act. 8. 31. Rom. 10. 14.

Use.

Wherefore, we have great cause to be truely thankfull unto *God*, for his wonderfull *love* towards us, in continuing the *Preachers* and *preaching* of his *Word* amongst us, whereby we may attaine the true *knowledge* of *God*, and of his *Sonne Iesus Christ*.

D. The Apostles did diligently make knowne the works of their calling.

2 *The faithfulnesse and diligence of the Apostles in the performance of the workes of their calling, they made knowne the power and comming of our Lord Iesus Christ.* Their *Commission* was, to *preach the Word, to make knowne the comming and power of Christ*, they did accordingly *performe* the *same*; as there *calling* was *extraordinary*, so were also their *paines*: as *God* called them to be the especiall *instruments* of manifesting, or making knowne the *mystery* of the *Gospel*, so did they *imploy* their whole *endevour*, about the *performance* of the *same*. *It's a very hard taske, to teach a man or a woman which is ignorant of Christ, truely to know him*, it is to make him *deny himselfe*, to *forsake his pleasures*, to *oppose the vanities of the world*, and the *like*, which therefore is compared by Saint *Paul unto a womans travaile*, *My little children* (saith he) *of whom I travaile in birth againe, untill Christ be formed in you.* This *hard taske*, this *laborious travaile*, did our *Apostle undertake* in *teaching the power and comming of Christ*: though no doubt, he met with divers *lets* and *impediments*, as the *Preachers* of *Gods Word* doe.

Gal. 4. 19.

By

By whose *example*, both *Preachers* and *people* may learne to be *faithfull* and *diligent* in their *calling*.

Vse.

3 *Their proficiency in the Schoole of Christ*, the *profit* which *they* made by the *Apostles* labours, *they learned the knowledge of Christ*. By the *Apostles labours*, *the comming and power Christ, was made knowne unto them*. They had the *Ordinance* of *God* amongst them, even the *preaching of the Word*, they did accordingly *make use* of the *same*; being *ignorant of Christ*, they *learned to know him*.

D. By the Apostles labours they learned the knowledge of Christ.

Whence we may *learne*, to yeeld *obedience unto the Word preached*, to make *use* of the *same*, whilst it is continued *amongst us*; *God hath sent* his *Preachers* unto *us*, as hee *sent* his *Apostles* unto *them*, we are *ignorant*, as they *were*. The *Preachers* of *Gods Word* take *paines* for our *good*, as the *Apostles* did for *theirs*; oh then let us *make use* of their *labours*, which if we doe not, *This people* to whom our *Apostle* writeth, shall rise up in *judgement* against us.

Vse.

4 That the *Doctrine of the Apostles doth concerne the power and comming of our Lord Iesus Christ*, which is the *summe of the Gospel*, pointing out, both the *humanity*, and *Deitie* of our *Saviour Christ*.

D. The Doctrine of the Apostles doth concerne the power and comming of our Lord Iesus Christ.

Touching the *comming or manifestation of Christ in the flesh*, *two things* are to be considered. 1 The *certainty* of it. 2 The *Reasons of the same*.

The certainety of Christs comming in the flesh.

The *certainty* of it is apparent, both by *prophecies* preceding it, by *witnesses* avouching it, by *circumstances* confirming it; *prophecies*, by *Iacob*, *Micha*, *Daniel*, and the other *Prophets*; *witnesses* the *Angels*, *Shepheards*, three *wise men*, the *Apostles*: *circumstances*, the *time* when he was *borne*, *when the Scepter was departed* from *Iudah*, in the *dayes of Augustus Cæsar*; the *place* where he was *borne*, *Bethlehem*, his *Mother*, a *Virgin*.

Gen. 49. 11.

Luc. 2. 1.

The *Reasons* were to fulfill the *Promise* of *God*, to *free* us from *sinne*, *deliver* us from the *Devill*, *satisfie Gods Iustice*, *reconcile us* unto *God*, *bestow* upon *us* the *spirit* of *adoption*.

Reasons of the same.

Touching the *power of Christ*, *two things* also may be considered.

sidered. 1 The *certainty of it.* 2 The *Reasons* of the *same.*

The certainty of Christs comming. Isa. 9. 6. Ier. 50. 34.

The *certainty* of it is apparent from *those workes* which he wrought, which *no other* could doe; yea, by the *confession* even of his *adversaries*, hee being *the mighty God*; the *strong Redeemer.*

The Reasons of the same.

The *Reasons* of the *manifestation* of the same, were partly in regard of *himselfe*, partly in regard of *us*: in regard of *himselfe*, to manifest his *Deitie*; in regard of *us*, that hee might *save* and *defend* us, and that we might *repose* our selves in him.

This I say, was the *Doctrine* of the *Apostles*, which they taught unto their *hearers*, about which they *employed* themselves.

Hence we may perceive,

The Doctrine of the Apostles excellent.

1 The *excellency of this Doctrine.* It is concerning the *power and comming of Christ.* It may be *amplified* by the *truth* of it, the *antiquity* of it, the *universality* of it, the *consent of the Apostles amongst themselves*, the *authors of this Doctrine*, their *warrant and ground for it*, the *subject* of it, the *variety of matter* comprehended therein.

Profitable.

2 The *utilitie of this Doctrine*, being *profitable for instruction, reprehension, consolation, and exhortation.*

Necessary.

3 The *necessity of this Doctrine*, in as much as over many doe *yet deny the comming of Christ*, many also *despising his power*, and not a *few*, though *beleeving both*, yet not *rightly conceiving of either.* Thus of the *second.*

But were eye witnesses of his Majesty.

For the 3, how farre our *Saviour* did manifest himselfe unto his *Apostles*, *With our eyes we saw his Majesty*, that is, *his excellency and glory whereby he did manifest himselfe to be the Sonne of God*, and *Saviour of the world.* There was *majestie in Christ*, even whilst he lived upon the *earth*: which *Majesty* was in some measure *visible.* The *Apostles saw it* in him at *divers times*, and after *divers manners.* They *saw it* at his *first publicke manifestation*, in *his life*, at *his death*, by *his Resurrection*, at *his Ascension.* They *saw it* in his *words*: they *saw it in his workes*, they *saw it in his very*

gesture

gesture and countenance. They *saw it* with *the eyes of their body*, they *saw it* with *the eyes of faith.* But in *this place*, our *Apostle* speaketh of *his owne*, together with *Iames* and *Iohns*, *seeing of Christ*, whilst *he was transfigured before them in the Mount*; as we may perceive out of the 18 *verse* of this *Chapter*, where it is said, *and this voyce which came downe from heaven, we heard, when we were with him in the holy Mount*, In this *place* I say, *those three Apostles* beheld the *glory* and *Majesty* of *Christ*.

Of the transfiguration, wee may reade Mat. 17. 1. Mar. 9. 2. Luc. 9. 28.

Whence two things may be observed.

1 That *God after a speciall manner doth reveale himselfe unto his owne children, which he doth not unto others*, yea, often *he doth after a more speciall manner, reveale himselfe unto some few of his children than unto others*, as the *particular instances.* Of *Henoch, Noah, Moses, Abraham, Simeon*, with *others*, do sufficiently *confirme*; and *thus* also in *this place*, unto *Peter, Iames*, and *Iohn, Such as are most familiar with God, God is most familiar with them:* Such as doe most *acquaint themselves* with *God*; *God* doth most *acquaint himselfe* with *them.* Our *Saviour* doth not *now* manifest himselfe after the *speciall* manner, as he *did* unto these *our Apostles.* Yet notwithstanding, if we will *acquaint* our *selves* with *him*, and *walke* in his *wayes*, being *humble* and *meeke*, *his Spirit shall rest upon us.*

Obs. God after a speciall manner doth reveale himselfe unto his owne children.

Use.

2 That *Gods children behold and observe that in Christ, which others doe not.* The *Princes of this world knew him not, Herod* when he *saw him, despised him*, set him at naught. But the *Apostles* they *saw his Majesty*, their *eyes* were *opened* to *them it was given to discerne.*

D. Gods children behold and observe that in Christ which others doe not. Iohn 1. 10. 1 Cor. 2. Luc. 24. 31.

Pray we therefore unto *God*, to *open* our *eyes*, whereby we may behold the *excellency* of *Christ discerne* his *glory*, even bestow upon us a *true* and *lively faith*, whereby wee may *perceive that* in *Christ*, which *worldlings doe not.*

Use.

Vers. 17. *For he received from God the Father, honour and glory, when there came such a voyce to him, from the excellent glory: This is my beloved Sonne, in whom I am well pleased.*

18 *And this voyce which came from heaven we heard when we were with him in the holy Mount.*

Our *Apostle* having in the *last part* of the *former verse*, testified of *himselfe* and two *other Apostles*, that *with their eyes, they had seene the Majesty of Christ*; Even that *excellency and glory, whereby he did manifest himselfe to be the Sonne of God, the Saviour of the world*; he doth now in *these verses* evidently *confirme* and *prove* the *same*. This *proofe* according to the *two parts* of the *assertion*, *With our eyes we saw his Majesty*, doth also consist of *two parts*, whereof the *former* doth concerne *Christs Majesty*: the *latter*, the *manifestation of this Majesty unto them*.

Touching the *Majesty of Christ*, he *proveth it* by the *Testimony of God the Father*, in these words: *For he received of God the Father, honour and glory, when there came such a voyce to him from the excellent glory, This is my Beloved Sonne in whom I am well pleased*, that is, *He received an honourable and glorious testimony, from his most excellent and glorious Father, by this voyce which came from heaven, This is my Beloved Sonne in whom I am well pleased.*

Touching the *manifestation of this Majesty unto him*, and his *two fellow-Apostles*, he *proveth* it from their *hearing of this voyce which came from heaven* in these words, And *this voyce which came from heaven, we heard, when we were with* him in the *holy Mount*.

Touching the *former proofe*, which concerneth the *Majestie of Christ*, laide downe in the 17 *verse*, divers *particulars* are to be considered. 1 The *Reason* whereby *the Apostles* did *apprehend* the *Majesty* and *excellency* of *Christ*, namely, the *testimony* which *God* the *Father* gave unto him from *heaven*, as the *coherence thereof* with the *former verse*, noted

noted in this particle (*for*) plainely declareth. 2 The *Persons, giving* and *receiving honor & glory: giving, God* the *Father*, liked *the excellent glory*, as *being absolutely and most perfectly glorious, the God of glory*, yea, *Glory it selfe: receiving, Iesus Christ, the Sonne of God*, the *Saviour of the world*, 3 What the *Father* did *bestow* upon the *Sonne*, and what the *Sonne received* of the *Father*, *honour* and *glory*, that is, *an honourable and glorious testimony, whereby his excellency and Majesty did plainely appeare unto his Disciples.* 4 At *what time he received this honour* and *glory* of the *Father*, at the *Transfiguration.* 5 The *manner* how he received this *testimony*, by *a voyce from heaven.* 6 The *matter*, or *testimony* it selfe, *This is my beloved Sonne, in whom I am well pleased.* Of these, *briefly*, and in *order*, at the *pleasure* of *God.*

For the 1, the *Reason* wherby ỹ *Apostles* did apprehend, & were induced to conceive of the *Excellency* and *Majesty* of *Christ*, was the *testimony* which *God* the *Father* gave *him* from *heaven*, after a *miraculous* and *extraordinary* manner. This did both induce *them* to *apprehend* and *conceive* of the *Majesty* of *Christ*, and likewise *emboldned* them, to *testifie* what they had *seene*, and to *publish* that for *truth*, whereof they had so *sure* and *certaine* ground. Whence may be noted,

The reason which moved the Apostles to conceive of the excellency of Christ.

1 That the *Doctrine of the Apostles concerning the Majesty and Excellency of Christ, is most sure, certaine and true.* They doe not *relate* any *thing* unto *us*, but that whereof they have *sufficient ground* and *warrant*, as our *Apostle* testifieth in the *former verse, We have not followed cunningly devised fables, when we made knowne unto you the power and comming of our Lord Iesus Christ, but were eye-witnesses of his Majesty.* But might *some* say, Were yee not *deceived?* Was it not *some counterfeit* or *imaginarie* shew which ye *beheld?* What could yee *see* in him, but *basenesse, ignominy, infirmities?* Our *Apostle* answereth, *Wee testifie nothing, but that which is truth, neither were we deceived our selves, neither goe we about to deceive others; we did see his Majesty whilst he was transfigured before us. The testimony which*

D. The Doctrine of the Apostles concerning the Majestie and excellency of Christ, is most sure, certaine and true.

God in our hearing, gave him from heaven doth assuredly perswade us of the truth of the same.

D. Gods testimony from heaven confirmed those Apostles in their faith in the Messiah.

2 That *the faith of those Apostles concerning the Messiah, was confirmed by this testimony which God gave unto his Son from heaven.* They did formerly *beleeve* in *Christ*, they had many *lets* and *pull-backes* to *withdraw* them from their *faith* in *Christ*. *God* doth *miraculously confirme* the *same*, for their sakes *God* gave this *Testimony* unto his *Sonne*, from *heaven*, even to *confirme* their *judgement*, touching the *Messiah* and their *faith* in *him*, wher eof they made *use* accordingly, *beleeving* and *testifying*, that hee *was the Sonne of God*, the *Saviour of the world, the onely Mediator betweene God and Man.*

Vses of the former.

Of the former *point*, these *uses* may be made.

1

1 To esteeme and reverence this *Doctrine* of the *Apostles*, touching the *Excellency* and *Majesty* of *Christ*, as being a *Doctrine* of *truth*, having an *undoubted warrant* and *ground* for the *same.*

2

2 To conforme our selves and our *Doctrine*, unto the *Apostles*, and their *Doctrine*, being carefull not to propound or deliver any thing for *truth*, which is not the *truth* of *God*, whereof wee have not a *warrant* out of the *Word* of *God.*

3

3 To reject every *Doctrine*, which we finde *opposite* and *contrary* uuto this *Doctrine* of the *Apostles.* Though *an Angell did preach it*; though *multitudes did beleeve it*; though *it might seeme to have forcible arguments to confirme it*, yet let us reject it, as *contrary to the undoubted truth of God, here delivered by the Apostles, which had the perfect knowledge of this mystery*, and were our *Saviours most faithfull witnesses.*

Vses of the latter.

Of the *latter*, these

1

1 To admire the *love* of *God* towards his owne *children*, in affording them such *meanes* to further them in their *salvation.* This *love* of *God*, as it was manifested unto the *Apostles* at that *time*, so have we *experience* hereof at this *time.* This *History* being left in *record* for our *instruction.*

2 To

2 To *make* the same *use* of this *wonderfull* worke of *God* here recorded, which the *Apostles* did, wch were *present* at the *doing* thereof, namely, to *apprehend*, *beleeve* and *conceive* of the *Excellency* and *Majesty of Christ Iesus*. As our *Saviour* spake unto the *people*, after they had heard *the voyce from heaven*, (I *have both glorified it*, and will *glorifie it againe*) This *voyce came not because of me, but for your sakes*; so I say, that this *voyce here recorded, was also for our sakes, that wee may beleeve in Christ Iesus*. Thus of the *first*.

2

Ioh. 12. 28. 30.

He received from God the Father.

For the 2, the *Persons* here mentioned are *God the Father, the most excellent and glorious God, giving, and Iesus Christ his Sonne receiving* of him, *honour* and *glory*. Whence divers things may be noted.

The persons giving and receiving honour

1 A *proofe* of the *Trinitie*, or (at least) a *plaine proofe* of *two persons*, the *Father* and the *Sonne*, united in *one essence*; the *Father begetting* the *Sonne*, the *Sonne begotten* of the *Father*, from all *eternitie*. The *Father giving*, the *Sonne receiving honour and glory*.

A proofe of the Trinity.

2 That as the *first person of the Trinitie*, is a *Father* to all by *creation*, and to the *faithfull* by *adoption*, so is he unto *Christ*, by a *twofold generation*, *eternall*, as he is the *second person in the blessed Trinitie*, which *generation, who is able to declare? temporall*, as he is a *man*, for the *power of the Highest overshadowed the blessed blessed Virgin, therefore that holy thing which was borne of her, was called the Sonne of God*. And hence is hee named *Father* in this place, even the *Father of our Lord Iesus Christ*. Whence *divers* profitable *instructions* might be drawne, which shall be handled Godwilling in the *last part* of the *verse*, where they doe *more directly* arise.

In what respects God is a Father.

Isa. 53. 8.

Luc. 1. 35.

Honour and glory.

The love of the Father to the Son, he bestoweth upon *him*, *honour and glory*. Wherein the *Son* could *glorifie the Father*, either by *doing* or *suffering*, therin he did *glorifie him*, and wherein the *Father* could *glorifie* the *Sonne*, therein hee did *glorifie him*. They sought the *mutuall honour* and *glory* one of *another*. The *Father glorified the Sonne*, the *Sonne glorified the Father*. Them *that honour me* (said *God*) *I will honour*.

The love of God the Father unto his Sonne.

1 Sam. 2. 30.

From the excellent glory. *D.* God is most excellent and glorious.

nour. Christ did greatly *honour* the *Father*, and the *Father gave* both *honour* and *glory* unto *Christ*.

4 That *God is most excellent and glorious*, and therefore stiled here *the excellent glory*, not *onely glorious*, but *even glory* it selfe; yea, the *excellent glory*, as noting his *absolutenesse*, & *perfection in glory*, as elsewhere he is named, *wisedome, mercy, strength*, and the *like*, implying his *absolute perfection* in *those things* attributed to *him*. That *God is most excellent and glorious*, may be *proved* by manifold *testimonies* of *Scripture*,

Psal. 8. 1. *O Lord, our Lord* (saith *David*) *how excellent is thy Name in all the earth, who hast set thy glory above the heavens!* And

Psal. 45. 3. Psal. 104. 31. againe, *Gird thy sword upon thy thigh, O most mighty with thy glory, and thy Majestie*, And againe, *The glory of the Lord*

Psal 138. 5. *shall endure for ever*. And againe, *Yea, they shall sing in the wayes of the Lord, for great is the glory of the Lord.*

In what respects God is most excellent and glorious. The *Lord* is most *excellent* and *glorious*, both in regard of *himselfe*, and in regard of *others*. In regard of *himselfe*, *he is glory it selfe, essentially glorious*. In regard of *others*, what *glory* they *have, it* is *derived* from *him*. The *Lord* is most *excellent* and *glorious* in his *person*, in his *Name*, in his *love*, in his *promises*, in his *Word*, in his *judgements*, in his *Works*, in his *Rewards*, in his *Kingdome*, in his *Power*, in his *Place* of *habitation*; yea, in *every thing* which may be *attributed* unto *him*. He is *most glorious* in his *person*, being the *God of*

Deut. 28. 58. *Heaven* and *Earth*, the *Maker* and *Preserver* of all *things*. He is most *glorious* in his *Name*, *that thou mayest feare* (saith *Moses*) *this glorious and fearefull Name, the Lord thy God*. He is most *glorious* and *excellent* in his *love*, both towards

Col. 1. 13. his *Sonne Christ Iesus*, stiled *the Sonne of his Love*, and towards *us*, for his *sake*, so *loving* us, as to *bestow him upon us*,

Iohn 3. 16. *that through his death we might live*. He is most *glorious* in

2 Cor. 1. 20. his *promises*, *they all being in Christ Iesus, Yea, and Amen*, most *sure* and *infallible*; most *glorious* in his *Word, converting* some, *confounding* others. Most *glorious in his judge-*

Exod. 15. 7. Psal. 92. 5. *ments, overthrowing* them, that *rise up* against *him*; most *glo-*

1 Pet. 5. 4. Dan. 7. 27. *rious* in his *workes, those* pointing out his *glory*; most *glorious* in his *rewards*, bestowing on his owne *children*, a *crowne*

of

of glory: most *glorious* in his *kingdome*, which *endureth for ever*, whose *glory* is manifested by the *workes of God*. Most *glorious* in his *power*, he being *able to doe whatsoever he willeth*; most *glorious* in his *habitation, he dwelling in the midst of excellent glory*, yea, of such *glory* as becommeth his *greatnesse*: he *dwelling in that light which no man can approach unto*. So also in *every thing* which may be *attributed* unto *God*, he is most *excellent* and *glorious*. 1 Tim. 6. 16.

Hence it followeth, *Use.*

1 That *glory and honour doth belong unto God*; hee himselfe being stiled by the *Psalmist*, the *King of glory*. 1 Psal. 24. 8.

2 That *whatsoever glory is in the Creature, it proceedeth from God the Creator*, and that, *if there be such glory in the creatures*, such as *the Sunne, Moone, starres, and the like, much more doth the Creator exceed in glory*. 2

3 That we ought to *feare* and *reverence* this *glorious God*, both in our *thoughts, words*, and *workes*, doing *all to the glory of God*, endevouring alwayes in *every* thing to *glorifie* him; he is a *fearefull God*, a *consuming fire, an everlasting burning*. Oh that we could thus *glorifie* this *glorious God!* that so with *open face* (as in a *cleere glasse*) *wee may behold the glory of the Lord*; yea, *that the Lord may arise upon us, and his glory may be seene upon us*. Thus of the *second*. 3 2 Cor. 3. 18. Isa. 60. 3.

For the 3, What the *Father* did *bestow* upon the *Sonne, honour* and *glory, he received of him an honourable and glorious testimony, wherein God the Father did publikely avouch him for his Sonne*. Whence *two things* may be *observed*. What the Father did bestow upon the Sonne, honour and glory.

1 That *this testimony which God the Father gave unto his Sonne, did redound unto his honour and glory*, for *hereby* hee was *acknowledged* to be *the Sonne of God, hereby* the *Church* was *commanded* to *heare him*, and *hereby* the *Apostles* were further *confirmed* in their *faith* on him, yea, considering ỳ *the fashion of his countenance was changed*, ỳ his *face did shine as the Sunne, that his raiment was white and glistering, that a bright cloud overshadowed him, that Moses and Elias talked with him*, that such *an audible voyce was heard from heaven touching him*, how could *they* be but the more *confirmed* in *D.* The testimony which God the Father gave unto his Sonne, did redound unto his honour and glory. Mat. 17. 1. &c.

their *faith?* how could they but the *more glorifie* him?

2 That *God bestoweth upon his owne children, such things as doe most tend unto their good,* as *here* in the *glorifying* of *Christ,* whereby the *Apostles* did the more *esteeme* of *him,* the more *beleeve* in *him*; yea, and *wee* now the *more confirmed* in the *truth* of that *Article* of our *Creed,* that *Iesus Christ is the Sonne of God.*

D. God bestoweth upon his children such things as doe most tend unto their good.

Ob. But doth not *this derogate* from the *glory* of *Christ,* being very *God,* in that it is said that *he received honour and glory from God the Father?* for what *need* had *he* to *receive honour and glory from another,* being very *God* himselfe?

Answ. As *God,* he *received* nothing from *God* the *Father,* but his *subsistence* or *personalitie,* but as he was *man,* so he *received* all things from the *Father,* as he *himselfe* acknowledged, a *body, preservation, his power to worke miracles,* as the *casting out of the Divils,* and the *like.* His *great authority,* in having *all judgement committed to him,* yea, his *kingdome,* or *glorification.* Thus of the *third.*

Obiect.

Solut.
Mat. 11. 27.
Mat. 28. 18.
Heb. 10. 5.
Psal. 22. 10.
Mat. 12. 28.
Iohn 5. 22.
Luc. 22. 29.
The time when he received this honour and glory of the Father, when there came a voyce, &c.

For the 4, the *time* when he *received* this *honor* and *glory of* the *Father,* even *when there came such a voyce from heaven,* namely, *whilst he was transfigured before his Disciples,* which being *compared* with *Gods* dealing towards *Christ,* both *before* and *after* this *time,* implyeth,

D. God was alwayes carefull of Christ. Psal. 2. 7.

1 That *God was alwayes carefull of him,* a great *comfort* unto the *members,* as he was *carefull of the head, so will he not be unmindfull of us the members.*

Use.

D. God hath his owne time wherein he will honour his children.

2 That *God hath his time and season to put honour upon his children, though for a time he suffer them to be debased and scorned.* We see it in this *example* of *Christ.* The *examples* also of *Ioseph, David, & Mordecay,* doe *confirme* the *same.* Seeke wee not *honour* by *unlawfull meanes, God* in his *due* time can *bestow* it, especially that honour *to be his children.* Thus of the *fourth.*

Use.

The manner how Christ received this Testimony when there came such a voyce, &c. Gods power and wisedome manifested herein.

For the 5, the *manner* how *Christ received* this *Testimony,* it was by a *voyce from heaven,* whence may be noted,

As well the *power* as *wisedome* of *God,* his *power in speaking, in speaking from heauen;* his *wisedome in exercising* both

the

the *eyes* and *eares* of the *Apoſtles* at *one time* in the *ſame action*, their *eyes* by an *extraordinary ſight*, which they had never *ſeene*: their *eares* by an *extraordinary voyce* which they had *ſeldome* (if *ever*) heard before. Thus did it *pleaſe God* to *glorifie his Son*, rather than he ſhould want *honor*, *God* would *honor* him, by *extraordinary meanes*. Thus of the *firſt*.

The teſtimony it ſelfe. This is my beloved Sonne in whom, &c. Mat.17.5. Mar.9.7. Luc.9.35. Mat.21.37.

For the 6, the matter or Teſtimony it ſelfe, *This is my beloved Sonne, in whom I am well pleaſed*, whereunto the *three Evangeliſts*, *Matthew*, *Marke*, and *Luke*, adde *heare him*, *This is my beloved Sonne, in whom I am well pleaſed*; *heare him*: wch *words* our *Apoſtle* might leave out, as being *neceſſarily implyed* in the *former part* of the *ſpeech*. (For if *Chriſt* be the *beloved Son of God*, then certainly we ought to *heare him*) or elſe, becauſe *he* knew that *they* were *expreſſed* in the *forementioned places*, on *which* this *Scripture* had a *neceſſary* dependance, *they* being as a *Comment* to explaine *This*. Every *Word* of this *Teſtimony*, ſeemeth to be *emphaticall*. THIS, *he* whom the *world* doth *deſpiſe*, *reject*, *contemne*, *This* your *Maſter*, the *Sonne* of the *Virgin Mary*, reputed the *Sonne* of *Joſeph*, even *this man* who is *preſent* before *you*; IS, at this *preſent*, *really*, *truely*, *undoubtedly*, MY SONNE, *coequall*, *conſubſtantiall*, and *coeternall*, with my *ſelfe*, my *naturall* and *onely Sonne*, as *God*; *my Sonne* by the *grace* of *union*, as *man*, *my Sonne*, *who am the Lord of Lords*, *the Maker of heaven and earth*. MY BELOVED SONNE, as being moſt *worthy* of all *others* to be *beloved*, as being my *naturall Sonne*, begotten of *me* from *everlaſting*, as being *infinitely* filled with the *ſenſe* of my *love*, as being the *meanes* whereby my *love* is *derived* unto *others*, and *they* become *beloved*, as being *one* whom I have in reſpect of his *humane nature*, *adorned*, and qualified with *gifts* above all *others*. IN VVHOM, in which *beloved Sonne*, the *Sonne of my love*, *I*, which am a *pure*, *holy*, *mighty*, and *jealous God*, AM VVELL PLEASED, *reſt throughly ſatisfied*, and *fully pacified*, laying *aſide* my whole *diſpleaſure* and *wrath* conceived againſt *you*, for *ſinne*. HEARE HIM, with the *eares* of your *heart*, with the *eares* of your *body*, *beleeving*, and *yeelding obedience* unto *him*; *heare him*,

by

by *submitting* your *selves* unto *him*, as to an *heavenly* and *perfect Schoolmaster*, whose *Disciples* yee *are*; *heare him*, as being an *absolute Lord*, the *beloved Sonne of God*. *This is my beloved Sonne in whom I am well pleased, heare him.*

Foure parts of this Testimony.
1
2
3
4

This *Testimony* consisteth of *foure parts*. The 1 concerneth the *person* of *Christ*, *This is my Sonne*. The 2, the *difference* betweene *Christ* and the *other sonnes* of *God*, in this word, *beloved*, or, *most dearely beloved*. The 3, the *benefit* which *we receive* through *Christ*, *In whom I am well pleased*. The 4, the *duty* which we *owe* unto *Christ*, or the *manner* how we ought to *apply* this *benefit*, *heare him*.

D. Christ is both God and man in one person.

Concerning the 1, the *Person* of *Christ* is described in these words, *This is my Sonne*. Which point out his *manhood*, his *godhead*, and the *union* of *both* in *one person*. His *manhood*, in the word *This*; his *godhead*, in these words, *is my Son*, even my *natural Son*; the *union* of *both* in the whole phrase, *This is my Son*. So *Christ the Son of God, is both God and man, in one person, he* could not *else* have beene the *Redeemer* of *Mankinde*, the *Mediatour betweene God and Man*.

Reason.

For the *Redeemer* must be *both man*, because *man* had *sinned*, and *Gods justice* did require, that that *same nature*, which had *sinned*, should be *punished* for *sinne*. *God*, to uphold and sustaine the *manhood*, to overcome and vanquish *death*, to take away the *weight* of *sinne*, to *pacifie* the *wrath* of an *infinite God*, to *destroy* the *tyranny* of the *Divell*, to *restore* the *Image of God* in us.

Use.

Hence it followeth,

1

1 That *Christ is a perfect Redeemer, the onely Mediatour betweene God and man.*

2

2 That *the death of Christ is a sufficient price for our redemption*, he being not onely *man*, but also *God*, the *blood* which he *shed* being stiled *the blood of God*.

Act. 20. 28.

3

3 That *we are of neere kinred and alliance unto Christ*, he having taken upon him, even *our* nature, *become man, like unto us, in all things, sinne onely excepted.*

4

4 That therefore we must *beleeve*, as well, that he is *man*, as *God*, yea, *both God and man in one person*, relying upon *him*

him as our onely *Mediatour*, diſclaiming all other *advocates*, *Angels*, *Saints*, *merits*, and the *like*; comforting our ſelves in the *aſſurance* of the *vertue* of his *death*, and being *carefull* not to *diſhonour* our *bodies*, ſeeing even *Chriſt* hath taken upon *him* our *nature*.

But leaving this, note we further, theſe *points*.

1 That *God doth acknowledge him for his Sonne, whom the world would not take notice of.* The *world* judgeth by the *outward* appearance, as *Samuel* did, in viewing *Eliab*, but *the Lord* judgeth *otherwiſe*. It was *propheeied* of Chriſt, *he hath neither forme nor beauty; when we ſhall ſee him, there ſhall be no forme, that we ſhould deſire him.* Yet doth the *Father* teſtifie of him, *This is my Sonne*, implying, that he *is not aſhamed of his owne children, how poore ſoever, deſpiſed, contemned, derided by worldlings*, as the *examples* of *Lazarus*, the *poore Publican*, with *others*, doe *witneſſe*. Such are not *alwayes* in a *miſerable caſe* whom the *world* doth *reject*, nay, rather thoſe are moſt *miſerable* whom the *world* doth moſt *fawne* upon. Compare the condition of *Elias* with the *Prophets* of *Baal*, the eſtate of *Mordecai*, with *Hamans*, and you ſhall find the *truth* of *either*.

Obſ. God did acknowledge him for his Sonne, whom the world would not take notice of.
1 Sam. 16. 6, 7.
Iſa. 53. 2.

Uſe.

2 That *no man can attaine unto a true knowledge of Chriſt Ieſus, unleſſe hee be inſtructed and taught of GOD*, as the *Apoſtles* were at this time, by a *voyce from heaven, This is my Sonne.* Pray we therefore unto *God*, that he would be *pleaſed* to beſtow upon us, the true *knowledge* of *Chriſt* crucified, which of our ſelves we cannot *obtaine*, but by his gracious *direction*.

Obſ. No man can attaine unto a true knowledge of Chriſt, unleſſe he be inſtructed & taught of God.

Uſe.

3 That *God is the Father of Chriſt Ieſus, by nature as he is God, by the grace of union as he is man.* Thus of the *firſt*.

Obſ. God is the Father of Chriſt.

Concerning the 2, the *difference* betweene *Chriſt*, and the *other ſonnes* of *God*, in this word *beloved*, *he* is *beloved*, ſo are *we*, but *he* in *himſelfe*, and for *himſelfe*, *we* in *him*, and for *his ſake*, according as hee *himſelfe*, ſaith, *I beſeech thee good Father, that as thou haſt loved me, ſo thou wilt love them, and give them the ſame glory thou giveſt me.* This is plaine

D. Chriſt beloved of the Father in and for himſelfe, man in and for his ſake.
Iohn 17. 22, 26

Reason. plaine, even because there is *nothing* in *us*, which deserveth *Gods love*, neither can we justly challenge as *ours*, any thing that we have, *knowledge*, *beauty*, *strength*, *riches*, or the *like*; onely *in* and *through Christ*, we enjoy *them*. *He* is *beloved* of *God*, after an *especiall* manner, as being *the brightnesse of Gods glory*, *the expresse Image of his person*; as being most *innocent*, who never *transgressed* the *will* of the *Father* at any *time*, *finishing the worke which was given him to doe*, even *laying downe his life*, *that he might take it up againe*. He was *alwayes beloved* of *God*, yea, even *then*, when hee seemed to bee most *forsaken*, as he *hanged* upon the *Crosse*. Though *God* suffered *him* to *live* so *poore* in this *world*, so *despised*, so *wronged*: though he suffered *him* to *die* such an *ignominious* death, yet did he *love* him, *outward things being no evident signe of Gods hatred*.

Heb. 1. 3.

John 17. 4.

John 10. 17.

Vse. Hence we are taught,

1 1 To admire *Gods love* towards *us*, in that he would give his *Sonne* whom hee *loved* so dearely for our *redemption*.

2 2 To be carefull lest we offend *Christ Iesus*, the *beloved of his Father*, lest *we* draw upon our *selves*, the heavy *judgements* of *God*, the *hatred*, *wrath*, and *indignation* of the *Father*. Thus of the *second*.

D. God is well pleased with us in and through Christ.

Concerning the 3, the *benefit* which wee receive by *Christ*, *In him God is well pleased with us*, he was *first well pleased with him*, respecting and esteeming highly of *him*, at all *times*: and *secondly*, *in him is well pleased with us*, *he being the propitiation for our sinnes*, *who hath made peace through the blood of his Crosse*, *and reconciled all things in heaven and earth*.

1 John 2. 2. Col. 1. 20.

Vse. Hence we may conceive,

1 1 *Mans miserable estate without Christ*. *God* is displeased with *him*, there's *enmitie* betweene *God* and *him*. This was the *estate* and *condition*, even of the *best* of us *all*, for *by nature we were the children of wrath*, *as well as others*. This is the estate of *all* such as *live* without *Christ*, of which number is every *impenitent* sinner, every man and woman which

Ephe. 2. 3.

which *liveth* in *Sinne*, whether *malice*, *Pride*, *Whoredome*, *Covetouſneſſe*, or the *like*.

2 That *there are no other meanes, whereby a ſinner may bee at one with God, and reconciled unto him, but onely by Chriſt Ieſus.* He is the *abſolute* and *perfect Mediatour*, both of *redemption*, and *interceſſion*, *He is the Lambe of God that taketh away the ſinnes of the world.* He is the *ſacrifice* and *burnt offering*, which *ſmelleth ſweetly* in the *noſtrils* of *God*, *He is our Advocate with the Father*, the *propitiation for our ſinnes*, *in whom we have redemption, through his bloud*, *even the forgiveneſſe of ſinnes.* On whom *alone* we muſt *rely*, diſclaiming all *others*, if we *looke for any reconciliation* with *God*. 2 — Ioh. 1. 29. — 1 Ioh. 2. 1. — Col. 1. 14.

3 That, *being accepted of God, through Chriſt, we become his adopted children, reconciled* unto *him*, *juſtified* in his *ſight*. *God* is *juſt* who will not *require* two *payments* for our *debt*, *Chriſt* having ſatisfied *Gods juſtice* for *us*, *God* becommeth *pacified* towards *us*. Thus of the *third*. 3

Concerning the 4, the *duty* which we owe unto *Chriſt* or the *manner* how we muſt *apprehend* the preceding *benefit*, by *hearing him*, *which* (though not *here*) *is expreſſed by three Evangeliſts*, Whence note, that *ſuch as would receiue any benefit by Chriſt, muſt beleeve in him; give eare unto him; be ruled by him; become conformable unto his holy and heavenly will.* Thus of the *fourth*, and ſo of the *former proofe*, which concerneth the *Majeſty of Chriſt*. *D.* Such as would receive any benefit and profit by Chriſt muſt heare him.

Touching the *latter proofe*, which concerneth the *manifeſtation of this Majeſtie of Chriſt unto the Apoſtles*, its laide downe in the 18 *verſe* in theſe words, *and this voyce, which came from heaven, we heard when we were with him in the holy Mount.* How was it poſſible, but that they ſhould take notice of it, ſeeing there was ſuch an *extraordinary* and *miraculous voyce*, from *heaven* proclaiming *it*, they *themſelves*, attentive and diligent in *viewing* it, and *Chriſt* himſelfe had taken *then a part* into that *Mountaine* to *manifeſt* it unto *them*?

In this *proofe three* things are to be conſidered. 1 *Their hearing*

hearing of this *voyce, and this voyce which came from heaven, we heard.* 2 The *time* when they did heare it, *when we were together with him.* 3 The *place* where they *did heare it, in the holy Mount.*

And this voyce we heard.

For the 1, *And this voyce wee heard.* To *heare* in the *Scriptures*, signifieth especially *two things*, either a *fruitlesse bare hearing*, which is onely with the *outward sense* of the *eare*, as *wicked men heare* the *Word preached*; or a *fruitfull* and *effectuall hearing*, when *there* is a *willing assent* in the *minde*, to the *Word preached*, with a *firme* purpose to *obey*, as *Gods children heare* the *same*. Thus did the *Apostles heare this voyce*, the *immediate Word of God*. They *heard* it, *readily, carefully, attentively*. They *beleeved*, and *gave credit* to *that* which they did *heare*. They *yeelded* a willing *assent* in their *mindes* thereunto, with a *firme purpose*, to become *obedient* to the *same*. They *beleeved* that *Iesus Christ* was the *Sonne of God*, the *Saviour of the World*, they did *submit* themselves to *Christ*, as to their *heavenly* and *perfect Schoolemaster*, thus *hearing* him, whom *God* willed them to *heare*: neither were they *unmindfull* of what they did *heare*, but continually *remembred* the *same*, and therefore, even *many* yeeres after, he saith, *And this voyce we heard.*

How the Apostles heard this voyce.

Hence we are taught,

1 *How to heare the Word of God.*

2 *What use to make of the same?*

D. We ought to heare Gods Word readily, carefully, &c. Act. 2. 37. Act. 16. 14. Iohn 10. 27. Iohn 8. 47.

Touching the former, *We ought to heare the Word of God*, (as the *Apostles* did this *voyce* from *heaven*) *readily, carefully, attentively, beleeving and giving credit unto that which we heare, yeelding a willing assent in our minds, thereunto, with a firme purpose to obey the same.* Thus *heard* those *three thousand* whom *Peter* did *convert*: thus did *Lydia heare* the *Word preached* by *Paul*; thus doe *Christs sheepe heare*: yea, and all they which are of *God*, doe (*thus*) *heare the Word of God.*

Vse.

Hence it followeth, that

When we come unto the hearing of Gods Word, we must bee carefull, and take heed how we heare. Not any *dutie* more

opposed

oppoſed by the *Divell*, not any *dutie* more *needfull* unto *ſalvation*, not any *dutie* requiring more *circumſpection*; though *God* doth not now *ſpeake* unto *us*, as he did unto the *Apoſtles*, by a *voyce* from *heaven*, yet doth he *ſpeake* unto us by his *meſſengers*, of whom *he* hath *ſaid*, *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.* Not *every hearing* is that which *pleaſeth God*, ſuch as *heare unreverently*, *drowſily*, of *cuſtome*, for *feare*, without *faith*, without a *reſolution to practiſe* what they *heare*, ſhall not *receive* any *benefit* by the *Word*, as thoſe *Iewes* did not, who *heard* the *words* of the *Prophet*, *Their hearts being in the meane time ſet upon covetouſneſſe.* Luk. 10. 16. Ezek. 33. 31.

Touching the *latter*, the *uſe* which wee ought to make of the *word preached*, is, to *remember the ſame.* Thus did our *Apoſtle*, it was *many* yeeres after the *tranſfiguration*, when he wrote *this*, he *kept in minde*, what hee did *heare.* *My Son*, (ſaith *Solomon*) *forget not my Law, but let thine heart keepe my commandements.* And againe, *My ſonne keepe my words, and lay up my commandements with thee, keepe my commandements, and live, and my Law, as the apple of thine eye, binde them upon thy fingers, write them upon the table of thine heart. Let the word of Chriſt* (ſaith Saint *Paul*) *dwell in you richly, in all wiſedome. Receive* (ſaith Saint *Iames*) *with meekneſſe, the ingrafted Word. Rind up the teſtimony* (ſaith the *Lord*, by *Iſaiah*) *ſeale the Law among my Diſciples.* That we ought thus to *remember*, what we doe *heare* of the *Word preached*, may be thus *evidenced*, becauſe *often the Word doth not worke at the very time when it is preached, but hath its operation long after.* *Obſ.* We muſt remember the Word preached. Pro. 3. 1. Pro. 7. 1. Col. 3. 16. Iam. 1. 21. Iſa. 8. 16. *Reaſon.*

Be wee therefore *diligent* and *carefull*, ſo to *heare Gods Word*, that we may *remember*, and ſtill *call the ſame to minde*; uſe we to this end and *purpoſe*, ſuch *neceſſary helpes*, as *God* affordeth us, ſuch as *repetition* of ſuch things as wee have *heard*; *godly* and *religious conference* with ſuch as *feare God*, with a *daily practiſe* in *our lives* and *converſation.* *Maſters* muſt be *carefull* to *admoniſh* their *ſervants* about this *dutie*; *Uſe.*

Parents

Parents their *children*; *Catechising* them in the *points*, which they have *heard*, we know not, what *need* we may have, of many *points* of *Doctrine* now *delivered* unto us, let us therefore *record* them in the *tables* and *note-booke* of our *heart*, that when we shall *need* them, there we may *reade* them, and so make *use* of the same. Thus of the *first*.

When we were together with him.

D. Gods children receive no small benefit by their conversing with Christ.

For the 2, the *time* when they did *heare* it, *when they were together with him*, that is, *with Iesus Christ*. Whence may be noted, that *Gods children receive no small advantage and profit by their conversing with Christ, by their familiarity with him*. As at *other* times being in his *company*, they received *profit*, both *spirituall* and *temporall*; so at this *time*, they were made *partakers* of this *glorious* and *heavenly voyce*, he was *every way* beneficiall unto them, *every action* of his, tending to *their good*, his *life*, his *death*, his *transfiguration*, his *resurrection*, and the *like*.

Vse.

Be *we* therefore *conversant* with *Christ*, whithersoever we *goe*, with *whom* (though not *bodily* as the *Apostles*) wee may daily *convers* by *faith*. And then undoubtedly *God* will *manifest* himselfe unto *us*, bestowing upon *us*, the *knowledge* of his *Sonne*. Thus of the *second*.

In the holy Mount.

Exod. 3. 5. Iosh. 5. 15.

For the 3, the *place* where they *heard* this *voyce? in the holy Mount*, (supposed to have beene *Thabor*) so stiled, in regard that *God* for the time *sanctified* the *same* by *his presence*, as he did that *place* wherein he first appeared unto *Moses*, and unto *Ioshua*.

Why our Saviour was transfigured upon a Mount.

1

2

Quest. But why did our *Saviour* choose such a *place*, to be *transfigured* before his *Apostles?*

Ans. 1 Because the place was most *priuate*, freest from those things, which might *distract* their *cogitations*, and *affections*. 2 That even the very *place* might put them in *minde*, to *minde* there nothing, but that which was *heavenly*, that the *eminency* of the *place* might put them in *mind*, to *lift* their *mindes* up unto *God*, and to have their *mindes* above, in this *holy* businesse.

From this circumstance of *time divers* things might bee noted.

Observe

Observe we onely these *two*.

1 That *when we present our selves before God, our hearts and affections ought to mount up on high.*

2 That *whithersoever the Lord commeth, he sanctifieth the same by his presence.* Now the Lord is *alwaies present* with *his owne children*, therefore professing our *selves* to be *Gods children*, we must not *pollute* the *places* wherein we *are* by our *sinnes*, especially *Gods Sanctuary*, his *holy Temple*, by *sleeping, gazing*, and the *like*, making the *house of prayer, a denne of theeves*. Thus of the *third*, and so of the *latter proofe*.

Obs. Being in in the presence of God our mindes must be lifted up.

Obs. Whithersoever the Lord commeth he sanctifieth the same by his presence.

Use.

Vers. 19. *We have also a more sure word of prophecy, whereunto yee doe well, that yee take heed, as unto a light, that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts.*

Having already *proved* the *certainty of his Doctrine*, both from the *testimony of the Apostles themselves*, and the *testimony of God the Father from heaven*, he doth now in *these words* confirme the *same by the testimony of the preceding Prophets*, unto whom the *Iewes* did alwayes give most *credit*, and *greatest respect*, *Wee have also* (saith he) *Ye a more sure word of prophecie*, as if he should have said, *e need not distrust me in commending the Gospel unto you, for besides our owne, and the testimony of God himselfe, our Doctrine hath also the testimony of the Prophets, whom you admit without any acception. They testifie and beare witnesse unto the truth of the Gospel which we preach, Search them diligently; our Doctrine agreeth with theirs: theirs, shuts no out ours; neither ours, theirs: for as they confirme each other, by each others testimonies.*

A confirmation of his doctrine from the Testimony of the preceding Prophets.

Quest. But why doth our *Apostle* name the *Doctrine* of the *Prophets, a more firme or sure Doctrine?* for was not that *voyce* which *came downe from heaven*, the *voyce of God himselfe*, than the which what could *possibly* be more *sure?* Some *answer*, that *here* the *comparative* is taken for the *positive*,

In what respect the Doctrine of the Prophets was a more sure or firme Doctrine.

positive, and so the meaning to be, *we have a very sure word of the Prophets.* Others thinke, that *here* the *comparative* is taken for the *superlative*, and so the meaning to bee, (as it's rendred in our *Geneva Bibles*) *we have a most sure word of the Prophets.* But taking the *Words* as *they are in the Text*, *we have a more sure word of Prophecy*, *or a more sure propheticall word*, they may be understood, as spoken, either in *opposition* unto § *Doctrine* of *false Teachers*, thus. *Though they follow deceiveable fables, yet we have a more sure word of the Prophets:* or in regard of that *voyce* which *came from heaven*, not because the *word* of the *Prophets* was more *true*, but because *it was of more authority with the people unto whom Peter wrote*; who did greatly *reverence* and *esteeme* the *Doctrine* of the *Prophets*, as being *trained* up and *conversant* in *them*, who therefore *considering* that the *Doctrine* of the *Gospel*, preached by the *Apostles*, did agree with the *Doctrine* of the *Prophets*, they might the more willingly *embrace* the *same*: or *finally* in respect of the *Apostles themselves*, which being *alive*, and compassed with *infirmitie*, attributed unto the *Word written* more *firmely*, as wherwith no *fault* could be found, whereas for the *infirmitie* of their *persons*, men perchance might have found some *fault* at their *preaching*, albeit in very deed no lesse *obedience*, and *faith*, ought to have beene given to the *one*, than to the *other*, *all* proceeding forth of *one Spirit of truth.*

Bradford.

Three particulars obserued.

The *particular parts* to be considered, are *three.* 1 The *harmony* and *consent*, which is betweene the *Doctrine* of the *Apostles*, and the *Doctrine* of the *Prophets*, together with the *certainty* and *truth* of *either* of them, in these words, *We have also a more sure word of prophecie.* 2 A *commendation* of such as had continued, together with an *incitement* unto them, still to *attend* unto the *Doctrine* of the *Prophets*, in these words, *Whereunto yee doe well that yee take heede.* 3 A *commendation* of this *Doctrine* whereunto they should *attend*, taken from the *utility* of the *same*, in these words; *as unto a light that shineth in a darke place, untill the day dawne, and the day-starre arise in your hearts.*

1

2

3

For

For the 1, *We have also a more sure word of prophecie, two observations* may be gathared.

The *first* is this, that

The Doctrine of the Prophets laid downe in the old Testament, confirmeth, consenteth and agreeth, with the Doctrine of the Apostles contained in the New. Our *Saviour* confirmeth it, *Search the Scriptures, for in them yee thinke to have eternall life, and they are they which testifie of me.* Saint *Paul* confirmeth it, *perswading the Iewes which were at Rome, concerning Iesus, both out of the Law of Moses, and out of the Prophets, from morning till evening.* Our *Apostle* confirmeth it, *exhorting* unto *holinesse*, from that *precept* in the *Law, Be ye holy, for I am holy.* This will be more *apparant* by *comparing Scripture* with *Scripture, places* of the *Old Testament*, with *places* of the *New*, and that in *particular*, concerning *Christ*, his *birth*; *Vnto you is borne this day in the Citie of David, a Saviour*, saith the *New*, *For unto us a child is borne, unto us a Sonne is given*, saith the *Old*. His Mother a Virgin: *Before they came together, she was found with childe of the holy Ghost*, saith the *New*, *Behold a Virgin shall be with childe, and shall bring forth a Sonne*, saith the *Old*. His Name, *and thou shalt call his name Iesus, for he shall save his people from their sinnes*, saith the *New*. *And they shall call his Name Imanuel, which being interpreted, is God with us*, saith the *Old*. *This is my beloved Son*, saith the *New*: *The Lord said unto me, thou art my Sonne, this day have I begotten thee*, saith the *Old*. The *like* may be said of the *time* when he was *borne*, *Luc.* 2. 1. *Gen.* 49. 10. The *place* where he was *borne* *Luc.* 2. 11. *Mich.* 5. 2. The *persons* of whom he *came*, *Luc.* 1. 32. *Rev.* 5. 5. *Isa.* 11. 1. *Ier.* 23. 5. *Ruth.* 4. 18. The *workes* which our *Saviour* did, *Luc.* 7 22. *Isa.* 35. 5. I might *instance* the same in *many* other *particulars*, as his *riding* unto *Ierusalem* on an *Asse*, the *bad entertainment* which he had of his owne *Nation*, his being *betrayed* by *Iudas*, his *death*, the *piercing* of his *side*, the *casting lots* for his *garments*, his *Disciples forsaking* him, his *resurrection*, his *Ascention*, and the *like*. All which together with many

We have also a more sure word of Prophecy.

D. The Doctrine of the Prophets, confirmeth, consenteth and agreeth with the Doctrine of the Apostles.

Ioh. 5. 39.

Act. 28. 23.

1 Pet. 1. 15. Lev. 11. 44.

Luc. 2. 11.

Isa. 9. 6.

Mat 1. 18.

Isa 7. 14.

Mat. 1. 21.

Isa. 7. 14.

Mat. 3. 17.

Psal 2 7.

other things recorded of our *Saviour* by his *Apostles* in the *New Testament*, are confirmed, consent and agree with the *same* or the *like* sentences of the *Prophets*, in the *Old*.

Reason. And needs must it be so, seeing *God which cannot lie*, who is *truth it selfe*, is the *Author* of *both*, and our *Saviour Christ* in the *New*, was most carefull to *accomplish* and *fulfill* whatsoever was *foretold* of *him* by the *Prophets* in the *Old*.

Hence it followeth.

Vse. 1 That *the Doctrine of the Gospell is most true, ancient and excellent, as being confirmed by the Scriptures of the Old Testament, they shewing that Christ was to come, as the New. That he is come*, both concurring in *this*, that *there is but one way, both for Iew and Gentile to attaine everlasting happinesse*, one *Christ* both for the one and the other.

2 That the *Doctrine of the Prophets laid downe in the Old Testament, is an especiall furtherance for the understanding of the Doctrine of the Apostles in the New.*

3 That *as we would throughly know the New, we must be diligent in the diligent reading and meditation of the Old.* Thus of the 1 *observation.* The *second* is this, that

D. The Word of God is of unfallible truth, most sure and certaine. Mat. 5. 18. Mat. 24. 35. Eph. 1. 13. Iam. 1. 18.

The Word of God contained in the Old and New Testament is of infallible truth, most sure and certaine. Our *Saviour* confirmed it, *Verily I say unto you, till heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled.* And againe, *heaven and earth shall passe away, but my words shall not passe away.* Hence is the *Word* stiled, *the Word of truth*; confirmed also by *miracles*, and *sealed* with the *blood* of *thousands* of *Martyres*.

Proofes. This *truth* may be diversly *confirmed*. 1 From the *Author* of it, *God*, the *God* of *truth*, yea, *truth* it selfe, whose *wisedome* and *power* is *infinite*, and therefore both *knoweth*, and is *able* to *bring to passe*, whatsoever he willeth. 2 From the *matter* contained therein, the *immutable* and every way *sufficient* frame of *Pietie, righteousnesse*, and *divine worship*. 3 From the *effects* which worketh in us, being. 1, Knowledge, & so *truth* in the *understanding*. 2. *the truth of worship*. 3 *Truth* in the *heart*, without *hypocrisie*, or *guile*, in the performance

Ioh. 14. 23.

formance of *Gods service.* 4 *Truth* in our *converſation*, and *behaviour* towards *men.* The *uſes* of this point are *fourefold.*

For *Inſtruction*, 1 *Whatſoever the Lord hath ſpoken in the Scripture, is true*, whatſoever he hath *promiſed* or *threatned*, ſhall undoubtedly be *accompliſhed* in his *owne* time. 2 *Whatſoever is laid downe in the Word, ought to be beleeved by us*, as the undoubted *truth* of *God*, though it make both againſt our *profit* and *pleaſure.* 3 That we ought to labour and endeavour to *feele* the *certainty* of the *Word* in our *ſelves*, that it may be unto us a *ſure Word*, whereby we may attaine unto the *knowledge* of the *truth*, be *guided* and *directed therein.*

Vſe of Inſtruction. 1 2 3

For *Reprehenſion*, 1 Vnto ſuch as call the *truth* of the *Scriptures* into *queſtion*, doubting, or cavelling againſt the *ſame.* 2 Vnto ſuch as preferre *fables*, or any other *bookes*, before the *Scriptures.* 3 Vnto ſuch as diſobey the voyce of *God*, laid downe in the *Scriptures*, notwithſtanding of the *certainty* of the *reward*, if they did *obey* it, of *puniſhment*, continuing in their *diſobedience.* And ſuch are many of us, as we *ſtrangle* the *light* of *Nature* and *conſcience*, ſo doe we the *ligh* of the *Word*, that we may *ſinne* the more *freely*, how many admire, commend, affect, acknowledge the *truth* of *Gods Word*, which doe not *obey* the ſame? *whoſoever* thou art, if thou be *one* of this *order*, thou ſhalt *one day* feele by *experience*, the *truth* of this *Doctrine*, continuing *impenitent*, thou ſhalt *everlaſtingly* periſh.

Vſe of Reprehenſion. 1 2 3

For *Conſolation*, unto the *children* of *God*, which *beleeve* the *Scriptures*, which *reſt* and *repoſe* themſelves upon the many ſweet and comfortable *promiſes* contained *therein*, which *delight* in the *hearing*, *reading*, and *meditation* of the the *ſame.* They are the *Word of truth*, moſt *infallible*, *ſure* and *certaine.* Art thou *troubled* when thou conſidereſt the many *troubles* of *Gods Church*? remember a moſt *ſure* and *certaine Word*, *the gates of hell ſhall not prevaile againſt her.* And againe, *That many are the troubles of the righteous, but the Lord delivereth him out of them all.* Art thou much *aſſaulted* by many *grievous temptations*, ſo that thou *knoweſt*

Vſe of Conſolation. Mat. 16. 18. Pſal. 34. 18.

1 Cor. 10. 13. not what *course* to *take?* remember, a *most sure* and *certaine word, God is faithfull, who will not suffer thee to be tempted above that which thou art able to beare*; Art thou *afraid* of *condemnation?* remember, *a most sure* and *certaine word. There is no condemnation to them that are in Christ Iesus.* The *like* may be said of other *particulars.*

Rom. 8. 1.

Vse of Exhortation, 1 For *Exhortation* 1. Vnto such as *continue* in their *sinnes*, consider that the *Word* of *God* is most *sure* and *certaine:* and therefore in *time* make your *peace* with *God:* be *reconciled* unto *him* in the *blood* of *Christ*, otherwise, thou shalt find by *experience*, the *certainty* of *Gods Word*, in thy *sure* and *certaine confusion.* Many a time hast thou *prophaned Gods Sabbath, blasphemed* his *Name, abused* thy selfe by *intemperancy*, in *gluttony* and *drunkennesse*, made the *members* of *Christ*, to be the *members* of an *harlot* by *adultery* and *whoredome*, thus *defyling* the *Temple* of the *holy Ghost, choaked* the *motions* of *Gods Spirit* within thee, through thy *covetousnesse*, and *worldly-mindednesse, defrauded* and *wronged* thy *neighbour*, by *cruelty, oppression, usury, theft*, and such *unjust* dealings, *neglected* both *publike* devotion in the *house* of *God*, and *private* in thine owne *familie*, briefly gone *astray* from the *wayes* of *God*, repent *therefore* and amend, else (as I said before) thou shalt find by *experience* the *certainty* of *Gods Word* in thine utter *confusion.* 2 Vnto such as are the *children* of *God:* continue, persevere, goe on in beleeving the *Word* of *God*; admit no *Doctrine* which doth not *agree* with the *same*, in all thine *actions* follow the *same*, be guided and ruled *thereby*, It will not *deceive* thee, its a *most sure and certaine Word*; Thus of the 2 *observation*, and so of the *first part* of the *verse.*

2

Whereunto yee doe well that yee take heed, For the 2. *wherunto yee doe well that yee take heed.* Our *Apostle* doth in the same, *commend* them for their *continuing* in this *Doctrine*, inciting them unto a *further* attendance upon the *same*, as if he should have said, *your hearing, assenting and obeying the doctrine of the Prophets, your continuance and diligence therein, your waiting and attendance upon the hearing and reading of the same*, (for *all those* are in the *originall*

ginall word, *to take heed*, implyed) *is praise-worthy, commendable, profitable*, yea, *acceptable in the sight of God.* Herein he doth both *commend* the *subject*, about which they did employ themselves, as being *the Word of God*, and so *worth their attendance*, and likewise *themselves*, which did *carefully* search, reade, and heare the *same*. His *commending* their *present* attendance upon the *Doctrine* of the *Prophets*, importeth, that *not onely they had done well formerly, in taking heede thereunto, but also should doe well, still to take heed unto the same.*

The *Observations* arising from hence are *two.*

The *first* is this, that

Such as doe well, ought to be confirmed, and encouraged in their well-doing. Thus was *Ruth* by *Boaz, all the Citie of my people, doth know that thou art a vertuous woman.* Thus was *Nathaniel* by our *Saviour Christ, behold an Israelite indeed in whom is no guile.* Thus was *Cornelius* by an *Angel* of *God. Thy prayers and thine almes are come up for a memoriall before God.* Thus Saint *Paul* confirmed and encouraged, both the *Corinthians*, *Now I commend you brethren, that you remember me in all things, and keepe the Ordinances as I delivered them unto you.* The *Philippians, notwithstanding yee have well done, that yee did communicate with my afflictions.* And the *Thessalonians*, *Yee become followers of us, and of the Lord, having received the Word in much affliction, with joy in the holy Ghost, so that ye were ensamples to all that beleeve in Macedonia and Achaia.*

D. Such as doe well ought to be encouraged and confirmed in their well-doing.
Ruth. 3. 11.
Ioh. 1. 47.
Act. 10. 4.
1 Cor. 11. 2.
Phil 4. 14.
1 Thess. 1. 6.

Thus also our *Apostle* in this *place.*

The *Reasons* hereof are these. 1 Because of the many *lets* and *impediments*, which such as *doe well*, have to *withdraw* them from *well-doing*, such as *fleshly lusts, inward temptations, outward crosses* and *afflictions*, the *evill example of worldlings*, their *inticements* and *allurements* on the one *part*, their *mocking, slandering* and *reviling* on the *other*, the *seeming difficulty* in the *performance* of holy *duties*, the *Apostasie* and *backesliding* of many *Professors*, the bad *reward* which they have many *a time* even from *those* to whom they have beene

Reasons.
1

2 moſt *kinde*, and *beneficiall*. 2 Becauſe *vertue the more it is*
3 *praiſed and commended the more it encreaſeth*. 3 Becauſe the *number* of ſuch as *doe well*, are *few*, are but an *handfull*, in compariſon of thoſe *many millions* which *walke* in the *wayes*
4 of *damnation*. 4 Becauſe oftentimes even ſuch as *doe well*, partly through the *ſubtilty* of the *Divell*, and partly through a *jealouſie of themſelves*, call their *actions* into *queſtion*, ſometimes *doubting* whether or not they are *good*, ſometimes *ſuſpecting*, yea, *affirming* that they are *evill*, as many of *Gods children* have done, yea, through the *troubles* of *conſcience*, in the *bitterneſſe* of their *ſoules*, haue judged themſelves to be *meere hypocrites*, and their *beſt actions* abomination in the
5 *ſight* of *God*. 5 Becauſe it may be a *meanes* to *ſtirre* up others which are yet *negligent* in *well-doing*, to become *zealous* doers of the *ſame*; as it doth *provoke* ſuch as *doe well*, to *continue* in *well-doing*, not to be *weary* of the *ſame*.

Object. *Ob.* But will not this make *well-doers*, either *remiſſe* and *negligent* or *vaine-glorious*, *proud* and *conceited* of themſelves and their owne *worth*?

Solut. *Anſw.* Such *effects* may be wrought in *Hypocrites* (as appeareth by the example of *Herod*) but for ſuch as are truely
Act. 12. 22. *humbled*, and have the leaſt ſparke of *true* and *ſaving grace* within them, though they be commended for their *good workes*, yet doe they neither become *remiſſe* nor *vaine-glorious*, but rather more *carefull*, and *watchfull* over themſelves, leſt they loſe their *good name*, and that *good opinion* which the *Saints* have of them.

Object. *Ob.* But *this* may ſeeme or be taken as *flattery*, and therefore it were better not to *commend* at all?

Solut. *Anſw.* 1 *A needfull dutie commanded by God, is not to be left undone, in regard of the opinions, conjectures, and different judgements of men about the ſame.* For then every *duty* were to be *neglected*, becauſe there is not any *dutie* ſo well *performed*, , which ſome doe not *miſinterpret* and *miſconſtrue*.

2 That the *judgements* of ſuch are *weake*, and *miſinformed* which account ſuch *modeſt* commendations to be *flattery*, ſeeing

ſeeing *flattery is a vice whereby men are ſoothed up in their ſinnes, extolled above meaſure, praiſed above that which is in them,* from *which,* both the *Prophets* and *Apoſtles* were *free,* as all of *us* ſhould be, eſpecially the *Preachers* of *Gods Word.* Ier. 6. 13. 1 Theſſ. 2. 5.

This ſerveth *partly* for *reprehenſion,* and *partly* for *exhortation.*

For *Reprehenſion,* 1 unto ſuch as doing nothing *worthy* of *commendation,* yet doe exceedingly *affect* the *ſame.* 2 Vnto ſuch as are *partiall* in their *commendation,* magnifying even *ſmall* things in ſuperiors, vilifying even *great* things in *inferiours.* 3 Vnto ſuch as *juſtifie* the *wicked,* *condemning* the *godly.* 4 Vnto ſuch as *endevour* to *withdraw* them from *well-doing* which *employ* themſelves about the *ſame.* 5 Vnto ſuch as *judge* thoſe for *flatteries,* which upon *occaſion* are ſomewhat *large* in the *commendation* of ſuch as *doe well,* Vſes of Reprehenſion. 1 2 3 4 5

For *Exhortation,* 1 Let us be hereby incited, to endevour and labour to *doe* that which is *good.* There's not *any one* which doth not *naturally* affect *commendation,* not *any* thing can *commend* us, either in our *life* or after our *death,* unleſſe we be *well-doers,* not *Abſolons pillar,* not *Babels Tower;* not *ſtrength,* not *beauty,* not *riches,* not *honours. If wee doe that which is good, (pray unto God, viſit the ſicke, releeve* the *poore,* and the *like) this will bring us no ſmall commendation.* 2 Let us *learne* not to be *weary in well-doing,* but to *perſevere* in the *ſame;* here's an *encouragement,* by *continuing* therein, we doe *that* which is *good.* 3 Let us take notice of the *doings of men,* examining the ſame, by the *rule* of *Gods Word,* that hereby we may learne, both *when, whom,* and for *what* to *commend:* leſt otherwiſe we *faile* in our *dutie,* calling *blacke, white;* and eſteeming ſuch *well-doers,* whoſe *lives* are moſt *irreligious.* Thus of the 1 *obſervation.* Vſes of Exhortation. 1 2 3

The *ſecond* is this, that

Such doe well, which hearken, aſſent, obey, continue, and attend upon the hearing and reading of the Word of God. The *originall Word* doth beare *all* thoſe *ſignifications:* yea, *all* muſt concurre, to make it *a good worke.* For 1 *its not enough* to *D.* Such doe well which hearken, aſſent, obey, continue, and attend up-

on the hearing and reading of the Word of God.
Its not enough to heare it, unlesse we beleeve it.
Luc. 8.12.
Not enough to heare and beleeve, unlesse we obey it.
Luc. 11.28.
Iam. 1.22.

to heare the Word of God, unlesse we beleeve it and assent thereunto. Our *Saviour* confirmeth it, *and they that are beside the way, are they, that heare, afterward commeth the Divell, and taketh away the Word out of their hearts, lest they should beleeve, and be saved.* Yea, if *hearing* were *sufficient*, not *many Christians* should be *condemned.* 2 *Its not enough to heare and beleeve the Word of God, unlesse we doe also obey the same, blessed are they that heare the Word of God,* (saith our *Saviour*) *and keepe it, and be ye doers of the Word* (saith Saint *Iames*) *and not hearers onely, deceiving your owne selves, for if any heare the word, and doe it not, he is like unto a man that beholdeth his naturall face in a glasse, for when he hath considered himselfe he goeth his way, and forgetteth immediately what manner a one he was.* 3 *Its not enough to heare, believe, and obey for a time, unlesse we continue in taking heed thereunto.* This our *Saviour* telleth us, *but they that are on the stones, are they which when they have heard, receive the Word with joy, but they have no rootes, which for a while beleeve, but in the time of temptation goe away,* of which *number* was *Herod, he knew that Iohn the Baptist was a just man, and an holy, and reverenced him, and when he heard him, he did many things, and heard him gladly, but in vaine,* he did not *persevere.* To this *end* our *Saviour* said to *them that beleeved in him, if ye continue in my Word,* (hearing, beleeving and obeying the same) *ye are verily my Disciples, and shall know the truth; and the truth shall make you free,* all those I say must concurre, *hearing, beleeving obeying the Word,* with *perseverance* in *attending* upon the *same.* Such as doe *thus* take heed unto the *Word*, doe that which is *praise-worthy*, and *commendable* in regard of *men*, *profitable* and *beneficiall* unto *themselves*, *pleasant* and *acceptable* in the *sight* of *God.*

Not enough to heare, beleeve, and obey, unlesse we persevere.
Luc. 8.13.

Mar. 6.20.

Ioh. 8.31.

Proofes.
1

This may be *diversly confirmed*, 1 From the many *preceps* and *exhortations* given us in charge, to *heare*, *beleeve*, *obey*, and *attend* upon the *hearing*, *reading*, and *preaching* of the *Word* of *God*, such as these: *heare therefore, O Israel and take heed to doe it, that it may goe well with thee. Search*

Deut. 6.3.

the

the Scriptures, Let every man be ſwift to heare. 2 From the many *comminations* & *threatnings* againſt ſuch as do not *performe* the *dutie.* Such as theſe. *But if thou wilt not obey the voyce of the Lord thy God, to doe, and to keepe all his commandements, and his ordinances, curſed ſhalt thou be, &c.* And againe, *But if yee will not hearken unto me, and will not doe all theſe commandements, I will even appoint over you, terror, conſumption, and the burning ague.* As *God* bleſſed *David, Cornelius, Lydia,* the *Apoſtles,* with *others* that *tooke heed unto the Word.* So *he* inflicted judgments, on *Pharaoh, Ieroboam, Ahaz, Ahab,* with *others, contemning,* and *diſobeying* the *ſame.* 3 From the *commendations* which the *Scriptures* give unto *ſuch* as have *thus* taken heed unto the *Word* of *God,* vnto the *Bereans. Theſe were more noble than thoſe in Theſſalonica, in that they receiued the Word, with all readineſſe of minde, and ſearched the Scriptures daily, whether thoſe things were ſo.* Vnto *Lydia. And a certaine woman named Lydia, a ſeller of purple, of the Citie of Thyatira, which worſhipped God, heard us: whoſe heart the Lord opened, that ſhe attended unto the things that were ſpoken of Paul.* Vnto the *former Prophets, of which ſalvation the Prophets have enquired and ſearched diligently, which prophecied of the grace that ſhould come unto you.* Vnto *Cornelius, Now therefore are we all here preſent before God, to heare all things that are commanded thee of God.* The very *mentioning* of *this* their *practiſe,* is no ſmall *commendation* unto *them.* 4 From the *dignitie, excellency,* and *utilitie* of the *Word* of *God.* The *dignity* of it appearing from the *author* thereof, the *nature* of it, the *matter* contained therein, with the *antiquitie* and *perpetuitie* of the *ſame.* The *excellency,* from the *happy* condition of *ſuch* as have *it,* the *miſerable* eſtate of *thoſe* which want *it.* The *utility* by the many *ſimilitudes* whereby it is expreſſed, ſuch as *meate, drinke, weapons, waters,* and the *like,* by the *often reiterated* exhortations to *heare* it, *by* the many *judgements,* which have beene *inflicted* on the *contemners* thereof, and by the *many* profitable *effects* which it *hath,* and doth daily *produce.* 5 From the glorious *reward* which they attaine unto, that *thus*

Ioh.5.39. Iam.1.19.

2 Deut.28.15.

Lev.26.14.

3 Act.17.11.

Act.16.14.

1 Pet.1.10.11

Act.10.33.

4

5

thus take *heed* unto the *Word*. *My ſheepe heare my voyce, and*
Ioh. 10. 27. 28 *I know them, and they follow me, and I give unto them eternall*
Luc. 11. 28. *life, and they ſhall never periſh, neither ſhall any man plucke them out of my hand*, yea, and *bleſſed are they that heare the Word of God and keepe it.* 6 From the *oppoſition* of *Sathan* and *wicked men* againſt the *ſame*. From *all* which I doe *thus* reaſon. *If God hath commanded us to heare, beleeve, obey, and attend upon the reading and hearing of the Word preached: if he hath threatned judgements againſt the not performance of this dutie: if the Scriptures commend ſuch as have performed it, if the Word be of great dignity, excellency and utility, If they are bleſſed, and ſhall inherit, the Kingdome of heaven which doe thus take heed unto the Word. Finally, if the Divell and his members oppoſe themſelves againſt it, then thus taking heed thereunto, we doe well, but the former is true & apparent, therfore thus taking heed therunto, we do that* wch *is good.* This ſerveth *partly* for *Reprehenſion*, and *partly* for *Exhortation.*

Vſe of Reprehenſion, For *Reprehenſion*, unto ſuch, as *partly* in their *judgement*, *partly* in their *practiſe* oppoſe this *truth* of *God*. In their *judgement*, of which there are *divers* ſorts. The *Papiſts* thinke that *Lay-people ought not to ſearch or reade the Scriptures*. *Atheiſts* thinke that the *leaſt time which is ſpent in hearing or reading of the Word of God to be too much*, many are of opinion that *there is too much preaching now a dayes, too much gadding to Sermons.* In their *practiſe*, of which *alſo* there are *divers* ſorts. We have *ſome* which neither *attend* upon the *hearing* nor *reading* of the *Word* of *God*, yea,
Ezek. 33. 31. if they be at *Church* in their *bodies*, their hearts, are not *there*, but about their *worldly profits* and *pleaſures*. *Others* there are, who although they *heare* and *beleeve* the *Word*, yet are not *obedient* thereunto, as there are *others*, which *fall away* from the *ſame*, *contemners* of the *Word*, *deriders* of *ſuch* as take *heed unto the Word*; yea, *ſuch* as *give eare unto fables*,
Vſe of Exhortation. preferring the *ſame* thereunto.

For *Exhortation*, Be *encouraged* to goe on and *perſevere* in *hearing*, *beleeving*, and *obeying* the *Word* of *God*, in *doing* this thou

thou *doeſt* a *good worke*, thou art a *well-doer*. This *worke* is both *lawfull* and *needfull*, both *pleaſant* and *profitable*, ſet thy ſelfe about the *ſame*. No time *better* ſpent, no *worke* bringing *ſuch* commodity, *God* rewarding it, both *here* and *hereafter*. Thus of the 2 *obſervation*, and ſo of the 2 *part* of the *verſe*.

For the 3, *as unto a light that ſhineth in a darke place, untill the day dawne, and the day-ſtarre ariſe in your hearts*. Our *Apoſtle* herein doth both *commend* the *Doctrine* about which they did *employ themſelves*, and likewiſe ſheweth *how long* there was to bee an *uſe* of the *ſame*. The *former* in theſe words, *as unto a light that ſhineth in a darke place*. The *latter* in theſe, *untill the day dawne, and the day-ſtarre ariſe in your hearts*. Theſe words are by *divers* diverſly expounded. *Some* underſtanding by a *darke place*, the *time before the comming of Chriſt*, and by *the dawning of the day*, the time *when Chriſt was manifeſted in the fleſh*, wherein there was a more *full* and *open knowledge*, than was under the *ſhadowes* of the *Law*, concluding from hence, that *the Doctrine of the Goſpell is much clearer, then the Doctrine of the Prophets, theirs*, being compared unto *a lampe*, or *Candle ſhining in a darke place*, and *this* unto *the dawning of the day, and morning ſtarre*, bringing a *fuller manifeſtation of the truth of God*, than did the *Prophets*, they being *as Candles, which gave light unto the blind, untill the brightneſſe of the Goſpell began to ſhine*. To backe which *expoſition*, might bee alledged, that the *word untill*, which ſeemeth to make *againſt* it, doth *ſometimes* ſignifie an *indeterminate time*, without *excluding* or *ſhutting* out *ſucceeding time*; Whence it would follow, that although they did *attend* upon the *hearing* and *reading* of the *Prophets*, untill that clearer *Doctrine* of the *Goſpell* were made knowne unto them, yet even *afterward*, they might make *uſe* of the *ſame*, *Others*, underſtand *by a darke place*, the whole *courſe of our life, whilſt we are in this world, wherein the Word of God in generall, the Doctrine of the Prophets in particular, as a Lanthorne leadeth us to Chriſt, and pointeth him unto us, wherefore we ſhall have continuall uſe, untill the day dawne*, that is, *the day of judgement come*, *the*

As unto a light that ſhineth in a darke place, untill the day dawne, and the day-ſtarre ariſe in your hearts.

the day of eternity, wherein we shall attaine a perfect knowledge of God, and see him face to face: of which the *Apostle Saint Paul* speaketh, *For now wee see through a glasse, darkely, but then we shall see face to face, and the day-starre arise in your hearts*, that is, *and either Christ, who is called the light, and brought heavenly light into the world, manifest himselfe most perfectly unto us*, or *the light of glory be infused into our hearts. Whereby we shall know God, as wee are knowne of him. In which Exposition, the word untill*, noteth a *determinate time*, with an *exclusion* or *shutting* out of the *succeeding time*: for *till the day of judgement* there is *use*, after that *day*, there shall be *no further use of* the *Scriptures*. Of these *two* (omitting to mention *others*) I preferre the *last*; because *they* to whom our *Apostle* wrote, seeme to have had at this *time*, a great *measure* of *knowledge*, this being the *second* time that he had *written* unto *them*. And therefore (as I said before) I take, that our *Apostle* by the former *words*, as *unto a light that shineth in a darke place*, commendeth the *Doctrine* about which they did employ themselves, and by the *latter, untill the day dawne, and the day-starre appeare in your hearts*, sheweth how *long* there was to be an *use of the same*.

1 Cor. 13. 12.

Ioh. 8. 12.

Touching the *former*; *As unto a light that shineth in a darke place*, It containeth a *commendation* of the *Word of God*, from the *profit* and *utilitie* which *wee* reape *thereby* throughout the whole *course* of our *lives*, namely, that *wee are thereby guided, directed, and enlightned*.

D. Gods Word is a light that shineth in a darke place. Psal. 119. 105

It is as a light that shineth in a darke place. Thy Word (saith *David*) *is a Lanthorne unto my feet, and a light unto my path.* The *marginall* note being this, *Of our selves we are but darkenesse, and cannot see, except we be lightned with Gods Word. For the Commandement is a Lanthorne, and instruction a light*, saith *Solomon*, by the *commandement* (saith the *Geneva* note) meaning the *Word of God*, and by *instruction*, the *preaching and declaration of the same, which is committed unto the Church. This is the condemnation* (saith our *Saviour*) *that light is come into the world, and men loved darkenesse rather than light.*

Pro. 6. 23.

Ioh. 3. 14.

This

This may be *confirmed* by divers *reasons*. 1 Because as the *light* is most *needfull* for the *direction* of our *actions*, seeing they which *walke in darkenesse know not whether they goe:* so also is the *Word* of *God* in the *performance* of holy *duties*, without which we cannot *duly* perform either our *duty* towards *God*, our *selves*, or our *neighbours*. 2 Because as the *light* is exceeding *comfortable* unto them that are in *darkenesse*. So the *Word* of *God*, unto all *Gods children* in the *darkenesse* of this *World*. 3 Because as the *light* which *shineth in darkenesse*, doth not *partake* with the *darkenesse*, but *expelleth* the *same*, so also the *Word* of *God*. 4 Because, as the *light discovereth* the *foulnesse* of the *roome* or place where it *shineth*, discovereth whatsoever *danger* formerly lay *hid* there, whereas *peradventure* there was not any *formerly* supposed to be *there*. So also the *Word* of *God*. 5 Because as by the *light* shining in *darkenesse*, the things which are *lost*, appeare and are *found*. So by the *Word*, we which were *lost* are *found*. 6 Because as the *light* shining in *darkenesse*, maketh men *ashamed* of many their *darke* and *obscure workes*, whereof in the *darke* they were not *ashamed*. So by the *Word* wee become *ashamed* of *sinne*, which we *freely* committed in the time of *ignorance*. 7 Because as the *light*, the more it *encreaseth*, the more *darkenesse encreaseth*, making even those things which were formerly *obscure*, *light*. So the more the *Word* encreaseth, the more *sinne* and *ignorance* decrease; yea, and they *that were darkenesse*, *become light in the Lord*.

Reasons.
1
2
3
4
5
6
7

Besides, *fitly* may the *Word* be compared to *light*: For, as *light* is an *incorruptible* thing, even so is the *Word*. Though the *light* shine upon a *stinking* donghill, yet it is not *corrupted*: So the *Word* though it be *preached* to never so *base* persons, yet receiveth no *tainture* or *infection*. And as the *light*, in respect of the *object* hath a contrary *effect*, for shining upon a *dead* carkase, it causeth it to *smell* the more *odiously*; but shining upon *herbes*, it maketh them the more *fragrant*: even so the *Word*, is the *savour of death unto death unto the Reprobate*, but the *savour of life unto life unto the Elect*.

The Word compared to light.
1
1 Pet. 1. 23.
2
3

I may say *further*, that the *excellency* of the *Word* is such, that

The Word excelleth the Light.

1 that although the *light* be an excellent and *glorious* creature, yet in *divers* particulars, there is no *correspondency* between those *two*. For 1, there are divers places of *darkenesse* in the *hollow* parts of the *earth*, which no *light* can pierce thorow, which the *Sun* did never *discover*, but there is no *darkenesse* if it were as *palpable* as the *darkenesse* of *Egypt*, to which the

2 *Word* of *God* cannot *shine*. 2 The *light* though it be *profitable* unto them that *see*; yet doth it not *enlighten* the *blinde*,

3 but the *Word* enlightneth even the *blind*, making them to behold the *things of God*. 3 The *light decayeth*; but the *Word* of the *Lord endureth for ever*. So that, it is not onely, as a *light that shineth in a darke place*, but much *exceedeth* the *same*.

Vse.

1 Hence we may perceive.

1 *The marveilous and superabundant love of God towards us in these times*, who (pittying our miserable condition, as having through our sinnes, involved our selves into *palpable* and *grosse darkenesse*) *hath bestowed upon us such a cleere light of his Word*, in so much that if we compare *our times*, with preceding *ages*, the *light* which *we have* doth as farre *exceed theirs*, as the *Sunne* doth a *Candle*, what *they saw* through a *glasse*, as it were, *wee see cleerely*. We are in *darkenesse*, we are in danger of *darkenesse*, yea, we have *darkenesse* within our selves, The world is full of *darkenesse*. In Hell there's everlasting *darkenesse*; yea, and we have within our selves, the *darkenesse* of *ignorance*, *infidelitie* and *sinne*, our *hearts* being *blind*, *obscure*, and *darkened*: is not *Gods love* then to be *admired*, who hath bestowed upon us the *light* of his *Word*, whereby *darkenesse* may be *expelled*, wee *preserved* and *delivered* from the *same*?

2 2 The *miserable* estate as well of *Infidels* and *Pagans* which want the *preaching* of the *Word*, as of *carnall* and *unregenerate persons*, which *having* it, are not *obedient* unto the *same*, they are in *darkenesse*, *strangers from God*, which can no more *discerne the things of God*, than a *blind man to judge of colours*.

3 3 That *such as are unworthy of this light*, *which doe either preferre*

preferre their owne judgements before it, or refuse to be ruled by it, or are unthankefull for the same; or mingle this light with their owne inventions, or set themselves against it, labouring by all meanes to extinguish the same.

4 That *all of us must endevour to become the children of light*, having our *hearts enlightned* by this *light*; being *enlightned*, not to *re-inthrall* our selves in *darkenesse*: but to *walke as the children of light, our light so shining before men, that they beholding our good workes, may glorifie our Father which is in heaven*; yea, being *enlightned*, and *walking honestly as in the day*, we must pray unto *God*, that he *also* would be pleased to *enlighten the darkenesse of others*: even the *darkenesse* of such *poore soules* as are under *blind watchmen that cannot see, dumbe dogges which cannot barke*, and so going on in your *blindnesse and ignorance*, love *darkenesse more than light*. 4 Eph. 5. 6. Mat. 5. 16, Rom. 13. 13. Ioh. 3. 19.

5 That we ought to make *use* of this *light*, whilst it pleaseth *God* to continue *it* amongst us, as not knowing how *soone* we may be deprived of the *same*; how soone the *darkenesse* of *errour*, *heresie*, and *ignorance* may over-spred the *land*, how soone this *Candle of Gods Word* may be put under a *bushell*, I meane either *extinguished*, or *hid* in a *corner*, as in the *dayes* of *Popery*. Oh that we could be truely *thankefull* unto *God*, for this *cleere Sun-shine* of the *Gospell*, *Moses*, who unto the *Iewes* was *covered*, is unto *us*, *unvailed*, the *legall types* are now *accomplished*, a greater *knowledge* hath *befallen us*, then there did *former ages*, and should wee not make *use* of it, should our *thankefulnesse* be lesse, yea, in most *none at* all. Thus of the *former*. 5

Touching the *latter*, *untill the day dawne, and the day-starre arise in your hearts*. In these words, our *Apostle* sheweth how *long* we are to make *use* of the *Word of God*, even *till the day of judgement come*, when *we shall receive a perfect knowledge of God, and Christ Iesus his Sonne, the Sunne of Righteousnesse, shall fill us with glory, and fully manifest himselfe unto us*.

Whence *two* things may be gathered.

D. After the day of Iudgement there shal be no further use of the Scripture.

1 That, *after the day of judgement, there shall be no more use of the Scriptures.* They are *as a light shining in a darke place, untill the day dawne*, yea, *they* shall be of some *use*, even upon *this day*, but *after* the *judgement* is *ended*, there shall be no more *use* of the *same*.

Reason.

The *Reason* is plaine, because then there shall be no *use* of *reprehension, exhortation, instruction*, and the *like*. The *wicked* cannot *repent* at *all*, neither the *godly sinne* any *more*. Therefore *now*, whilst *they* may profit *us*, and are *usefull*, we must make *use* of the *same*.

Use.

D. Whatsoever is now imperfect in us shall then attaine perfection. 1 Cor. 13. 9.

2 That, *whatsoever is now imperfect in us, shall then attaine perfection*, when *this day dawneth, the day-starre shall arise in our hearts*; *We know* (saith Saint *Paul*) *in part, and we prophecie in part, but when that which is perfect is come, then that which is in part shall be done away.*

Reason.

The *Reason* is evident, because *that* which now *hindereth* our *perfection* is *done* away, *to wit, sinne*, for *then* shall wee *cease* to *sinne*. How much then should we *long* for the *dawning of this day*, this comfortable and joyfull *dawning*, that *the day-starre may arise in our hearts?* that *mortality, may put on immortality, corruption, incorruptibilitye. Oh come Lord Iesus.* Thus of the *latter.*

Use.

Rev. 22. 20.

Vers. 20. *Kowing this first, that no prophecie of the Scripture is of any private interpretation.*

21 *For the prophecie came not in old time by the will of man: but holy men of God spake, as they were moved by the holy Ghost.*

How the Scripture is to be understood.

These *verses* containe an *amplification* of the *preceding Testimony*, which concerneth the *Doctrine* of the *Prophets*, wherein these *two* things are to be considered. 1 *How* their *Prophecies*; yea, how the *whole Scripture* is to be *understood. It is not of any private interpretation or motion*, that is, *it is not to be expounded according to humane sense, according to this or that mans fancie or opinion, as if any man of himselfe could rightly understand the Scripture, but Scriptures must be*

be interpreted by Scriptures, and the knowledge of them begged of God, as containing things, which he onely can reveale. The *Scripture* is to be *read*; but so that *we aske of God*, the *gift* of *interpretation*, seeing *he that is the Author of those writings, is also the interpreter of the same.* 2 By *whom* they were *moved* thus to *prophecie*, which is set downe, first *negatively*, in these *words*. *The prophecie came not in old time, or at any time by the will of man.* Secondly, *affirmatively*, *but holy men of God spake, as they were moved by the holy Ghost*, as if he should have said, *Although men were the Prophets, yet their prophecies were not humane; they did not utter them of their owne accord, or according unto their owne fancy, but those godly Interpreters and Messengers, were inspired of God, from whom commeth the true interpretation of the Scriptures. They spake as they were moved by the Holy Ghost.* Those their *motions* were in very good *order* (as appeareth by their *writings*) farre *different* from the *motions* of the *prophane southsayers*, and *foretellers* of things to come.

By whom the Scriptures were inspired.

The *observations* arising from hence, are *foure.*

Knowing this first, &c.

The *first* is this, that

The Scriptures require interpretation and exposition, whereby we may find out the true sense and meaning of the same. I *prove* it from the *practise* of *Ezra* and the *Levites*, *They reade in the booke of the Law of God distinctly, and gave the sense, and caused them to understand the reading.* Of our *Saviour Christ*, who accompanying the *two Disciples* in their *journey* to *Emmaus*, *began at Moses and at all the Prophets, and interpreted unto them in all the Scriptures, the things which were written of him.* Of *Philip*, who *opened his mouth and began at the same Scripture* (which the *Eunuch* read) *and preached unto him Iesus.*

Interpretation. *O.* The Scriptures require interpretation and exposition. Neh. 8. 8. Luc. 23. 27.

Act. 8. 35.

The *Reasons* hereof are divers. 1 In regard of the *matter*, there contained, being *profound* and *deepe*, stiled by *David wonderfull things.* Such as are the *unitie of the Godhead*: the *Trinity* of the *Persons*; the *Creation of the world*: the *Incarnation of Christ*, and the *like.* 2 In regard of the *man-*

Reasons.
1
Psal. 119. 18.
2

ner of writing, many *abſtruſe phraſes* are therein, divers *Hebraiſmes*, *Greciſmes*, ſundry *Metaphors*, *Allegories*, *Ironies*, with other *tropes* and *figures*. 3 In regard of *thoſe* which doe *erroniouſly* handle the *Scriptures*, to maintaine their *hereſies*, and ſo *deceive* ſimple *people* that they may *erre* with them. 4 In regard of our owne *naturall blindneſſe*, whereby of our ſelves we become *uncapable* of *ſpirituall* things, as the *Apoſtle Paul* witneſſeth, and the *example* of *Nicodemus* ſufficiently *confirmeth*. 5 In regard that the *Scripture* is that *rule*, according to which all our *actions* are to be *ſquared*, which therefore is to be made *perſpicuous* and *plaine* nnto us, leſt *otherwiſe* we runne *headlong* unto our owne *deſtruction*, for which cauſe there were in the *Primitive Church*, ſuch as had the *gift* of *interpretation*; and for this cauſe our *Saviour Chriſt*, having read in the *Synagogue*, the 61 *of Iſaiah, and* 1 *verſe. He cloſed the booke, and gave it againe to the Miniſter, expounding the place unto his Auditors.*

3

4

1 Cor. 2. 14. Ioh. 3. 4.

5

1 Cor. 12. 30.

Luc. 4. 17.

This ſerveth *partly* for *Reprehenſion*, and *partly* for *Exhortation.*

Vſes of Reprehenſion,

For *Reprehenſion*, unto ſuch as either *complaine* and *ſtumble* at the *perſpicuity*: or *difficulty* of *Gods Word*, Sinning *either* on the *right* or the *left* hand, not remembring that in regard of the *perſpicuity* thereof, it may be compared to a *Foard*, over which a *Lambe* may *wade*, and in regard of its *difficultie*, to a *Sea* in which an *Elephant* may *ſwimme*. True it is, that *its* both *hard* and *plaine*, *difficult* and *perſpicuous*, but *differently*. Its *perſpicuous* and *plaine* to the *ſpirituall-man*, he *diſcerneth all things, unto him is given of God, the Spirit of Revelation. Hereby* the *eyes* of his *underſtanding* are *opened*, unto *him* the *profound* myſteries of the *Scriptures* are *unfolded*, he may *diſcerne* them to be *ſo*, though he cannot *fully* conceive how they ſhould be *ſo*, unto ſuch, the *Word is a light unto their feet, and a Lanthorne unto their pathes*, enlightning the eyes of their *underſtanding*, *as it giveth unto the ſimple ſharpeneſſe of wit, and to the child, knowledge and diſcretion.* By the *contrary*, its *hard* and *difficult* unto the *carnall and naturall man. Such holy things belong not unto*

Simil.

1 Cor. 2. 15. Eph. 1. 17.

Pſal. 119. 105.

Pro. 1. 4.

hogges,

hogs, or dogs, If it be hid it is hid to them who are lost, in whom the God of this world hath blinded their mindes. Its *hard,* but unto *them who being unlearned and unstable; wrest the Scriptures unto their owne destruction,* where by the *way,* we may *observe* the exceeding *policie,* and *subtilty* of the *Devill* about this *point.* Such as are *unlearned,* he withdraweth from the *study* of the *Scriptures,* making them *beleeve* that they are so *hard* and *difficult,* that it will be but *lost labour,* to employ any *time* in the *study* of *them,* which *lesson* too too *many,* have too well *learned.* Againe, such as are *learned* hee maketh to *contemne,* and *despise* them, because of their *perspicuity,* and *plainnesse.* They are not so *hard,* but that the *humble* and *obedient* heart may *conceive* them, neither so *plaine,* but that they have need of *Interpretation.*

2 Cor 4.3.

2 Pet.3.16.

A policie of the Devill.

Note.

For *Exhortation,* as well unto *us* all in *generall,* as unto both *Preachers* and *People* in *particular.*

Vses of Exhortation in generall.

Vnto us all in *generall.* 1 Let us reverence & esteem § *Word* of *God* laid down in the *Scriptures,* as needing *interpretation.* 2 Let us not *cursorily* or *carelesly* reade the *Scriptures,* but with great *diligence,* care and circumspection, remembring that *there is a certaine divine Majestie in the Word:* that *the shell must be broken, to the end we may eate the kernell,* that *if we would find, we must seeke as for gold, and search as for treasures.* 3 Let us be *carefull* and *diligent* in the *use* of the meanes, whereby we may *attaine* unto the *understanding,* and *knowledge* of the *Scriptures,* taking notice of the *fundamentall points* of *Christian Religion,* that no *sense* be made *contrary* unto *any* of them, observing the *scope* of the *place,* together with the *circumstances* going *before,* and comming *after,* comparing *one* place of *Scripture* with *another.* Those which are *hard,* with them which are more *plaine* and *perspicuous,* daily *praying* unto *God,* that we *may see the wonders of his Law.* 4 Let us learne to be *thankefull* unto *God,* for the *meanes* of *knowledge* afforded unto us in this *age* more plentifully than in *former* times, namely, the holy *Scriptures* in our *vulgar tongue,* with many *good* and profitable *bookes* expounding the *same.*

1

2

Prov. 2.4,5.

3

Psal.119.18.

4

In particular unto Preachers.

Vnto *Preachers*, to be *diligent* in the *private* reading of the *Scriptures*, using all the *helpes*, whereby in *publike* they may *interpret* the *same*, but especially *prayer*, whereby their *reading* may be *sanctified*, and they *assisted* by *Gods Spirit*.

Vnto people.

Vnto *People*, to *attend* upon this *ordinance* of *preaching*, to reverence and esteeme the *same*, to conceive the *necessity* of *Preachers*, praying unto *God*, both for *us*, and your *selves*. Thus of the *first*.

The *second* is this, that

No prophecie of the Scriptures is of any private interpretation. *D.* The Scripture is not of of any private interpretation.

The Scripture is not of any private Interpretation, that is, *such interpretation, as any by their naturall wit, or naturall gifts, shall give upon the Scriptures without the helpe of Gods Spirit.* The *Scripture* is not to be *interpreted*, or *expounded*, according to the *fancy*, or *liking* of every *particular person*, yea, we may account and esteeme every *interpretation*, which *is not* according to the *Word of God*, to be a *private motion* or *interpretation*: not but that *private particular persons*, may *rightly* expound the *Scriptures* being *illuminated* by the *Spirit* of *God*, which otherwise *none* are able to *conceive*.

Reasons.

1 Hereof amongst *many* others, there may be rendred a *twofold* reason. 1 Because *thus*, any *thing* might be made of the *Scriptures*, as a *nose* of *Waxe*, it might be *turned* every *way*. For by the *selfe-same* place of *Scripture* whereby *we* prove the *performance* of *Gods service*, *Atheists* and *carnall Libertines* would prove an *exemption* from the *same*. 2 Because as *men* were not the *Authors* of the *Scriptures*: So neither of *themselves* can they be the *Interpreters* of the *same*.

2

Vse. Hence it followeth.

That *in the Exposition of the Scripture, we must not rely upon our owne judgement, fancy, or conceit, much lesse wrest the Scriptures according to our owne minde, for confirmation of our erronious opinions.* How *many* having *skill* in *tongues*, likewise good *store* of *Logicke*, *Philosophy*, and *Rhetoricke*, thinke themselves *sufficient* for the *understanding* of the *Scrip-*

Scriptures? yea, how *many having* in a *manner* no *learning* at all, yet *dare* enter into the *Ministry*, meddle with the most *difficult* places of *Scripture*, through the *presumption* of their *heart*, preferring their own *opinion* before the *judgement* of those which are *endued* as *well* with *pietie*, as *learning?* How *many* also of the *vulgar*, expound the *Scripture* according to their owne *meaning* thereby to *continue* in their *errours?* How *many* also *rely* and *depend* upon the *interpretation* of *others*, without any *further* search? if *Hierom, Augustine, Ambrose, Bernard, this* or *that learned Father say it*, they doe *beleeve* it, though *we ought to admit no exposition or interpretation of any person*, (how famous so ever they seeme to be) *unlesse it be backt by the Word of God confirming the same*, yea, those *holy Fathers* requiring to *be no further beleeved, then they agree with the Scriptures*, agreeable unto which, is *that* of Saint *Paul. Though we, or an Angell from heaven, preach any other Gospel unto you, then that which wee have preached unto you, let him be accursed.* And hence it is, that *the Bereans daily searched the Scriptures, whether the things which Paul preached were agreeable to the same.* Thus of the *second.*

Gal.1.8.

Act.17.11.

The *third* is this, that

Man was not the Author of the Scriptures, it came not by the will of man. Though *holy men* were the *Pen-men*, yet were they not the *Authours* of the *same.* They *write* nothing but by the *inspiration* of the *holy Ghost.* They did not *write* or *say, Thus saith Moses, Samuel, David, Isaiah, &c.* But, *thus saith the Lord*, yea, the *false Prophets*, that they might gaine *credite* unto their *false prophecies*, did not avouch *themselves*, but the *Lord* to be the *Author* of their *vanities*, saying, thus *saith the Lord*, when the *Lord* bid them speake no such thing. Saint *Paul* doth directy confirme this *point*, but *I certifie you brethren, that the Gospel which was preached of me, is not after man: for I neither received it of man, neither was I taught it.*

For the Prophesie came not in Old time by the will of man.

D. Man was not the Author of the Scriptures.

Gal.1.11.

That *man* I say, was not the *Authour* of the *Scriptures*, may be confirmed both from the *nature* of the *Scriptures*,

Proofes.

the *matter* contained *therein*, and the *condition* of those which *wrote* the same.

1 Touching the *nature* of the *Scriptures*, they are *holy, pure, perfect, heavenly*, and therefore could not proceed from *sinfull man*; for *such as the cause is, such the effect must needs be*, and therefore, *if man had beene the Author of the same, they would have beene corrupt, impure, imperfect, superfluous in some places, defective in others*, which to lay of the *Scriptures*, were great *blasphemy*.

2 Touching the *matter* contained therein, it doth no lesse *confirme* the *same*, for *it* setteth out the *corruption* of *man* by *sinne*, the *fountaine* and *originall* thereof, the *punishment* of the *same*, both in this *life*, and the *life* to come. *It* setteth *forth*, and layeth *open* most *admirable* and *profound* things, farre aboue the *reach* of *humane reason*. It doth not *give way* unto any one *sinne*, but clearely *forbiddeth all*, yea, the *stile* and *phrase* thereof is *plaine* and *simple*, without *affectation*, and yet *full* of *grace* and *Majestie*.

3 Touching the *condition* of the *Pen-men* or *Writers* of the *Scriptures*, though *they* were *men* of *God*, having their *calling* from *God*, standing *manly* for *God*, *sanctified* of *God*, and *set a part to* this *holy calling* of *Prophecie* and *Apostleship*, *devout* and *holy persons*, as our *Apostle* termeth *them* here, yet were they but *men*, subject unto *humane* frailties, as were *others*, yea, most of them were *unlearned* and *plaine men*, *some* of them being *heardmen*, and *gatherers* of *Sycamore fruits*, as was *Amos*. Others of *them* being *Fishermen*, as were the *Apostles*, how then could they *invent* such *writings*, as the *Scriptures* are, by their owne *braine*? yea, even *many* of the chiefest *Prophets* did very unwillingly undergoe this *office*, as *Moses*, *Isaiah*, *Ieremiah*, with *others*.

Amos 7. 14. Mat. 4. 18.

Hence divers *conclusions* may be gathered.

Uses.

1 That *the authoritie of the Scriptures doth not depend upon man.*

2 That *no man can attaine unto the true knowledge of the Scriptures, of himselfe, without the illumination and inspiration of Gods Spirit.*

3 That

3 That *no man ought either to adde unto the Scriptures, or to take any thing from them*, both which are frequent in the *Popiſh Church*. 3

4 That *as ſalvation doth not come of our ſelves, ſo alſo the meane leading thereunto, which are the Scriptures.* 4

5 That *we ought not to receive the Word, as the Word of man*, reſpecting the *ſame*, according to the *perſon*, or *quality*, or *wiſedome* of *him* that doth *deliver* it, ſeeing it *came not by the will of man*. Thus of the *fift*. 5 But holy men of God ſpake as they were moved by the holy Ghoſt.

The *fourth* is this, that *D.* God is the certaine and undoubted author of the Scriptures.

God is the certaine and undoubted Author of the Scriptures, a *point* worth our *attention*, profitable for our *inſtruction*, a *truth* whereof none ought to be *ignorant*, a *thing* moſt *neceſſary* to be *knowne*, than which, there is no *point* of greater *conſequence* in *Divinitie*, which ſeemeth to be implyed in the words, *knowing this firſt*, that is, in the *firſt place*.

I prove it, by the *Teſtimony* of the *Prophets*; *for the mouth of the Lord hath ſpoken it. Say unto them, thus ſaith the Lord God*; of the *Apoſtles*; *Now we have received, not the Spirit of the world, but the Spirit which is of God, that wee might know the things which are freely given to us of God, which things alſo we ſpeake, not in the words which mans wiſedome teacheth, but which the holy Ghoſt teacheth, comparing Spirituall things, with ſpirituall.* And againe, *all Scripture is given by inſpiration of God*; of our *Saviour Chriſt*, *For David himſelfe ſaid by the holy Ghoſt. The Lord ſaid unto my Lord, ſit thou on my right hand, untill I make thine enemies, thy footſtoole.* Iſa. 58. 14. Ezek. 12. 28. 1 Cor. 2. 12, 13. 2 Tim. 3. 16. Mar. 12. 36.

This may be confirmed by *divers ſorts* of *reaſons*. *Reaſons.*

1 From the *abſurdities* wch would follow; if *God* were not *Author* of the *Scriptures*, *viz.* that *they* are *imperfect*: that *they* are *fabulous*: that *they* are not the *authenticke rule of faith*: that *we* have not *Gods will* revealed unto us: that *ſuch* faile which ſerve *God* according to his *will* revealed *therein*, which to thinke, were great *impietie*; to ſpeake *blaſphemie*. 1

2 From the *matter* of the *Scriptures*, laide downe in the 2

Law,

Law, and in the *Gospel*, savouring of *heavenly* and *celestiall* puritie. The *Penmen* and *Writers* thereof, not setting forth their *owne glory*, *nobilitie*, or *vertues*, but directly and plainly acknowledging their *owne errours* and *faults*: which *they* would not *have* done, unlesse *they* had been guided by *the holy Ghost*.

3 3 From the *Properties* of the *Scriptures*, being most *ancient*, as containing a continued *history* from *age* to *age*, for the space of 4000 yeares before *Christ*, even from the *beginning* of the *world*. Most *true*, as is *cleere* by the *consent* of *one* Scripture with *another*, and the *accomplishment* of *those things* in the *New*, which were *foretold* in the *Old Testament*. Most *perfect*, as being the *absolute rule* of *faith*, teaching both what to *beleeve* concerning *God*, and *how* to *behave our selves* according to the *will of God*. Most *powerfull*, commanding the *whole man*, *body* and *soule*, more affecting the *heart* of man, than all *humane writings* whatsoever.

4 4 From the *effects* which they *worke* in *men*, both *godly* and *wicked*. *Godly*, both in their *conversion*, and daily *consolation*. *Wicked*, both in their *confusion*, and in extorting from them a *confession* of this *truth*, as when the *Divell* confessed that *Christ was the Sonne of God*.

5 5 From the *Testimonies* confirming them, which are *twofold*, internall and externall; the *externall* being of no value
1 Ioh. 2. 27. without the *internall*. *Internall*, the *Testimony* of *Gods Spirit*, of which Saint *Iohn* speaketh. *But the Anointing which yee have received of him, abideth in you, and yee need not that any man teach you, but as the same Annointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, yee shall abide in him.* This is the *surest* and most *infallible Testimony*, and *this* we obtaine by being truely *obedient* unto the *Doctrine* taught, and daily *prayer* unto *God*, a *gift* whereof *none* partake but *such* as are *Gods children*. *Externall*, the *Testimony* of the *Church*; the *Testimony* of the *Iewes*; the *Testimony* of the *very enemies* of the *truth*; the *Testimony* of *holy Martyrs*; the *Testimony* of *Heathen Writers*;

Writers; the *ſame* being *alſo* confirmed by *Miracles*.

6 From the *providence* of *God* in the *preſervation* of the *Scriptures*, notwithſtanding of the *many* malicious *enemies* which *have* and *doe* endevour by all *meanes* poſſible to *ſuppreſſe* them, yea, wholly to *extinguiſh* the *ſame*. At the commandement of *Antiochus*, *they rent in pieces the bookes of the law, which they found, and burnt them with fire*. *Iehoiakim cut with a Pen-knife, the Rolle which Baruch wrote, at the mouth of Ieremiah the Prophet, conſuming the ſame in the fire that was on the Hearth*. In the dayes of *Queene Mary*, what *publike Proclamations* were there againſt the *having* or *reading* of the *Scriptures*? what *privie ſearches*? what *publike executions*? what *burning of Bibles*? yet did the *Lord* ſtill *preſerve* them, notwithſtanding of all their *malicious practiſes*. By *all which* it appeareth that *God is the certaine and undoubted Author of the Scriptures*.

6

1 Mac. 1. 56.

Ier. 36. 23.

This ſerveth *partly* for *Reprehenſion*, and *partly* for *Exhortation*.

For *Reprehenſion*, 1 Vnto ſuch, as neither *heare*, *reade*, *ſearch*, *beleeve*, *eſteeme*, or *obey* the *holy Scriptures*. 2 Vnto ſuch as *preferre* before *them*, the *writings* of *others*, *Fathers*, *Councels*, *Heathen Authors* and the *like*. 3 Vnto ſuch as would have the *Authority* of the *Scriptures* to *depend* upon the *Churches approbation*. 4 Vnto ſuch as alleadge that the *Scriptures are imperfect*, not *ſufficient* unto *ſalvation*. 5 Vnto ſuch as affirme that the *Pope hath power to diſpence with the Scriptures*. 6 Vnto ſuch as *hinder* people from *reading* the *Scriptures*. 7 Vnto ſuch as *call* in *queſtion* the truth of the *Scriptures*. 8 Vnto ſuch as *adde thereunto*, or *take from the ſame*.

Vſes of Reprehenſion.
1
2
3
4
5
6
7
8

For *Exhortation*, 1 Let us learne to *admire* the *wiſedome* and *goodneſſe* of *God* towards *us* in the *writing* of his *Word*, and *preſervation* of the *ſame*. For *hereby* we are the more *confirmed* in the undoubted *truth* of it, as all make account, *that things done in blacke and white are moſt ſure*. *Hereby* its the better *preſerved* from being *corrupted*. *Hereby* we have a *remedy* againſt our *naturall forgetfulneſſe*. *Hereby*

Vſes of Exhortation.
1

by we discerne *errours* and *heresies*. *Hereby* wee *take notice* of the *policie* and *subtilty* of the *Devill*, *transforming himselfe* often *into an Angell of light*. And *hereby* the *will* of *God* is made more *common*, for *bookes and writings may both easily be dispersed whether the voyce of the Teachers cannot come*; and also be *read* in *private* by *Christians*, when they are *apart* from their *Teachers*.

2 Let us observe the *difference* betweene the *Scriptures*, and all other *writings*.

The *Scriptures* alone are *free* from *errour*, all *other writings* are *subject* unto *errour*; yea, *many* are *full* of *errours*.

The *Scriptures* are to be *beleeved* on their *owne Word*, because we *know*, *God* speaketh with us in them: *others* againe, they have *credit* onely so *farre* as they *consent* with the *Scriptures*, and are *confirmed* by *them*.

The *Scriptures* onely are *perfect*, *whereunto* it is not *lawfull* to *adde*, from *which* its *wicked* to *detract*.

3 3 Let us be *diligent* in *hearing*, *reading*, *searching*, *meditating*, *beleeving*, *esteeming*, *obeying*, and *leading* our *lives* answerable unto the *Scriptures*, being *thankefull* unto *God* for them, assuring our selves of the undoubted *truth* of the *same*, and rejecting every *Doctrine* which is *repugnant* thereunto.

Great *comfort* might we finde in this *practise*, whether in *prosperitie* or in *adversitie*, the *Word being a rule unto us*, *in both*.

4 4 Let us *stand* for the *Scriptures*, neither rejecting *those* which are *admitted* into the *Canon*, neither *receiving* those which are *Apocryphall*, not *admitted* into the *same*; yea, though both the *writings* of the *ancient Fathers*, the *determination* of divers generall *Councels*, and the *practise* of many *learned* men, might *seeme* to induce us *thereunto*: for the *authoritie* of the *Scriptures*, doth not *depend* on the *approbation*, either of *Fathers* or *Councels*. This were a *reproach* unto *God*, as if the *Authoritie* of *men* were *greater* than his *owne*, or, as if we were to *beleeve* him for *mens* cause

cauſe, not for his *owne*: yea, the *Church* her ſelfe is ſaid to be *builded upon the foundation of the Prophets and Apoſtles*, even the *Doctrine* delivered by *them*. Eph. 2. 20.

5 Seeing *God* is the *Author* of the *Scriptures*, let us bee *earneſt* with *him* in *Prayer*, that *he* would bee pleaſed by his *Spirit*, to *reveale* unto *us* his *Will* contained therein. 5

* * *

CHAP. II.

OVr *Apoſtle* having in the *laſt part* of the *former Chapter*, confirmed the *truth* of his *Doctrine* by a *threefold Teſtimony*: Namely, by his *owne*, and the *Teſtimony of two other Apoſtles* which were *preſent* at the *transfiguration* of *Chriſt*, by the *Teſtimony of God the Father*, who in *a voyce from heaven* teſtified of *him*, ſaying, *This is my Beloved Sonne, in whom I am well pleaſed*; and by *the teſtimony of the former Prophets*, who *foretold*, and *confirmed* the *ſelfe-ſame things*, doth in this *Chapter*, yeeld a *reaſon* of his former *Doctrine*, ſhewing the *cauſe* why he did thus *ſtrengthen* and *confirme* them, in the *truth* and *certainty* of the *ſame*, even *becauſe he foreſaw, that they were to be aſſaulted by a number of falſe Teachers, who ſpringing up from time to time, would oppoſe the truth of his Doctrine, endevouring by all meanes, to withdraw them from the ſame.* This is apparent from the very *firſt* words of this *Chapter*. *But there were falſe Prophets alſo among the people, euen as there alſo ſhall be falſe Teachers among you*, as if he ſhould have ſaid, *as formerly under the law, whilſt the ſtate and policie of the Iewes was yet ſtanding, there were not onely true Prophets, teaching them the*

The coherence of this Chapter with the former.

the truth of God, whose Doctrine they were to receive; but also false Prophets, opposing themselves against the truth of God, whom they were not to beleeve; even so also there shall bee amongst you under the Gospel false Teachers, which privily will bring in false heresies, commanding and gaine-saying the truth which I have taught you, endevouring by all meanes to make you follow their pernicious wayes. Them, you must not receive, or beleeve. The Doctrine which I have taught you, is the truth of God, I have sufficiently confirmed it unto you; I have the more endevoured to settle and ground you therein, in regard of such profane and blasphemous seducers, such pernicious and hurtfull false Teachers, which will oppose it, and goe about to withdraw you from the same.

A threefold duty required of Preachers.

From this our *Apostles practise*, the *Preachers* of *Gods Word*, may *learne* a *threefold* duty.

1 *To take notice of false Teachers.*

2 To *give their people warning of them, when they perceive them.*

3 To *be so much the more carefull in strengthning and confirming their people in the truth of God, as in likelihood they are to be assaulted by false-Teachers*, as did *Elias* of the *Prophets of Baal, Micaiah*, of *Zedekiah, the sonne of Chenaanah, Peter*, of *Simon Magus*; and *Paul* of *Elimas*, the *Sorceror*, according to *that* of our *Saviour Christ, Beware of false Prophets.* That of Saint *Paul, I know this, that after my departing shall grievous Wolves enter in among you, not sparing the flocke, also of your owne selves, shall men arise, speaking perverse things, to draw away disciples after them, therfore watch.* And againe, *From such withdraw thy selfe.*

1 *D.* They must take notice of false teachers.

Mat. 7. 15.

Act. 20. 28.

1 Tim. 5. 6.

Reasons.

Whereof a *threefold Reason* may be rendred. 1 In regard of *themselves*; because *God* hath appointed them *watchmen, Seers*, of *whom* it is *required*, that by the *vigilent*; wherein if they *faile*, they *themselves* are in *danger* to bee *seduced.* 2 In regard of their *people*, whose *soules* are *committed* to their *charge*, who for the *most part* want the *gift* of *discretion*, the *true triall* of *spirits*, and so may *easily* be *deceived.* 3 In regard of *false Teachers*, who *privily creepe in*, watching for

2

1 Tim. 3. 2.

2

3

oppor-

opportunitie to *seduce* the *simple*, who for the *most* part are *most carefull*, when the *Preachers* of *Gods Word*, are most *careleſſe*.

Ob. The *Prophets* and *Apoſtles* had the *gift* of *Prophecy*, the *Spirit* of *Revelation*, *they* could *diſcerne* the *Spirits*, who were *true*, who were *falſe Teachers*, this we want, therefore it ſeemeth *impoſſible* for the *Preachers of Gods Word* to *diſcerne* them, or *take notice* of them. *Ob.*

Anſw. Although *Preachers* be not properly *Prophets*, and *God* doth not *reveale* himſelfe unto *them* in *viſions* and *dreames*, as he did unto *Prophets*, of old, and to the *Apoſtles* yet even they, may *diſcerne* of a *falſe Teacher*; that is, of *ſuch a one*, that *maintaineth an errour which overturneth true faith and Religion*, which is *a fundamentall errour*; who doth endevour *to withdraw men from the true faith and Religion, perſwading them both in private and publike to beleeve what hee teacheth*, ſuch *a one* I ſay, the *Preachers of Gods Word*, may *diſcerne* by theſe *markes* (for as our *Saviour* ſaith, *by their fruit they may be knowne*) 1 *He* is not *called* of *God*, but as *Iude affirmeth*, *creepeth into the Church*, like *thoſe* of whom *Ieremy* writeth, *I have not ſent them, neither did I cammand them, yet they prophecy in my Name.* 2 *He* delivereth and maintaineth *corrupt Doctrine*, contrary to the *Doctrine* of the *Holy Scriptures*, the *commandements* of the *Law*, and the *promiſes* of the *Goſpell*. 3 *He* doth in his *teaching* and *preaching*, aime at his *owne glory*, not *ſerving the Lord*, but his *owne belly*. By *theſe* tokens I ſay, not onely *Preachers*, but even *people* likewiſe (as they are bound) may take notice of *falſe Teachers*. 2 I ſay, *to give warning of falſe Teachers, when they doe perceive them*, according to the *practiſe* both of the *Prophets* and *Apoſtles*. *Solut.*

Marks whereby to diſcerne a falſe Teachers. Mat. 7. 16. 1 Iude 4. Ier. 14. 14. 2 3 Rom. 16. 18. *D.* They muſt give warning of falſe Teachers, when they doe perceive them.

Whereof theſe *Reaſons* may be rendred, 1 That they may make it *appeare*, that *they* are *faithfull ſhepheards*, for *he that is an hireling and not the ſhepheard, whoſe owne the ſheepe are not, ſeeth the Wolfe comming, and leaveth the ſheepe, and flyeth, and the Wolfe catcheth them, and ſcattereth the ſheepe.* *Reaſon.* 1 Iohn 10. 12.

2 That by this meanes *they may save* their *owne soules.*

Ezek. 3. 19.

3 That their *people* may the better *arme* and *prepare* themselves against *such*; lest they be *entangled* by *them.*

3 I say, *to be so much the more carefull in strengthening and confirming their people in the truth of God, as in likelihood they are to be assaulted by false Teachers, and Gods truth to be opposed by them.* This was Saint *Pauls practise. And remember* (saith he) *that by the space of three yeares, I ceased not to warne every one night and day with teares*, and therefore writeth to *Timothy: If thou put the Brethren in remembrance of these things*, (that is, *of seducing spirits, departure from the faith and the like*) *thou shalt be a good Minister of Iesus Christ, nourished up in the words of faith, and good Doctrine, whereunto thou hast attained.* This was our *Apostles practise* in this place, as also the *godlies* in the *dayes* of *Sauls persecution*, and the *practise* likewise of the *holy Martyrs* in the dayes of Queene *Mary.* A *duty* never *more needfull*, than *now*, in these *dangerous* and *perilous* times, in this *last age* of the *world*, the *Divell now having great wrath, as knowing that he hath but a short time*; Now chiefly being as a *roaring Lyon, going about, and seeking whom hee may devour*, now *Heretikes* and *Heresies* abounding *every* where.

D. Preachers must be so much the more carefull in strengthning and confirming their people, as in likelihood they are to be assaulted by false Teachers. Act. 20. 31. 1 Tim. 4. 6. Act. 8. 4.

Rev. 12, 12.

1 Pet. 5. 8.

Vse.

The *Lord in mercy open our eyes that wee may discerne them: guide our tongues that we may give warning of them*; *and stirre up our affections more and more towards our people that we may diligently and carefully confirme and strengthen them against the day of tryall.* Thus of the *coherence* of this *Chapter* with the *former.*

The argument of this Chapter.

In this Chapter, our Apostle foretelleth of false Teachers, shewing the impietie and punishment, both of them and of their followers, from which the godly shall be delivered: as Lot was out of Sodome, describing the manners of those prophane and blasphemous seducers, whereby they may be the better knowne and avoyded.

Three parts observed herein.

Herein these *three* particular *parts* are to be *considered*,

1 A *Prophecy* of those *false Teachers*, wherewith the *Church*

both

both *was* and *is* now *troubled*, together with *some notes*, whereby they might be *knowne*, as also the *certainty* of their *destruction*, from *verse* 1, to *verse* 10. 2 A *description* both of the *kindes* and *manners* of those *false Teachers*, from *verse* 10, to *verse* 28. 3 A *declaration* of the wofull *estate* and *condition* of such as are *seduced* by *them*, from *verse* 20 unto the *end* of the *Chapter*.

2

3

Verse 1 *But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

In *these* words *three* particulars are to be *considered*, 1 A *Prophecie* of those *false Teachers*, wherewith the *Church* of *God* was to be *tryed*; together with a *confirmation* of the *same*. *There shall be false Teachers among you, even as there were false-prophets amongst the people.* 2 The *study* whereabouts they would *employ* themselves, *who privily shall bring in damnable heresies, even denying the Lord that bought them.* 3 The *fruit* which they were to *reape* by those their *damnable heresies: bringing upon themselves swift destruction.*

Three particulars observed in these verses.

1

2

3

Concerniug the 1 *There were false Prophets also among the people, even as there shall be false Teachers amongst you.* As there were *false Prophets among the Iewes*, which did *oppose* themselves against the *true Prophets of God, affirming*, what they *denyed, denying* what they *affirmed*: so there shall be *false Teachers* among *you*, who will *oppose Gods faithfull Ministers*, contradicting the *truth* preached by *them*. Whence may be *observed*, that

But there were false prophets also among the people, even as there shall be false Teachers also among you.

The Church of God both under the Law and under the Gospell, before the birth of Christ, and since his Ascension from the beginning of the world unto the end thereof, hath beene, is, and shall be assaulted and troubled, with false Teachers: with such *as in matters of Religion, obstinately oppose themselves against,*

D The Church of God as it hath beene, so is, and shall be assaulted by false Teachers.

against the truth of God, revealed in his Word, and preached by his Servants. Yea, comparing the *time* of the *Gospell*, with the *time* of the *Law*, the *time* before *Christ* was borne, with the *time* since his *birth*, we may *finde* that *the Church hath been more troubled since his manifestation into the world, than before.* Before, (as *Philastrius* recordeth) there were but 28 *heresies*: within a *short time after*, there were 128 to which Saint *Augustine* addeth *some more.* Before the *comming* of *Christ*, there were, the *Divell* in *Paradise*, *Balaam* in the *dayes of Moses*; the *Priests of Baal*, in the dayes of *Elias*; the *Priests* of the *Groves* in the dayes of *Micaiah: Shemaiah*, in the dayes of *Nehemiah: Hananiah* in the dayes of *Ieremiah: Amaziah*, the *Priest* of *Bethel* in the dayes of *Amos*, with *others*, who were *false Teachers*; and preached *hereticall* and *erronious Doctrine.* But *after his Ascension*, they began to *encrease exceedingly*, their *number* becomming in a *manner innumerable*, even in the *very* dayes of the *Apostles*, they *began* to *spring* up.

False Teachers before the comming of Christ. Gen. 3. 4. Rev. 2. 14. 1 King. 18. 26. 1 King. 22. 7. Neh. 6. 10. Ier. 28. 1. Amos 7. 10.

In the *first Century* or *hundreth yeere*, were *Simon Magus*, *Menander*, *Ebion*, *Cerinthus*, and the *Nicolaitans.* In the *second*, there were *Saturninus*, *Basilides*, *Carpocrates*, *Valentinus*, *Marcus*, *Colorbassus*, *Heracleon*, *Gnostici*, *Cerdon*, *Martion*, *Tatianus*, *Encratitæ*, *Montanus.* In the *third*, there were *Artolyrita*, *Alogi*, *Adamiani*, *Theodatiani*, *Melchisedeciani*, *Bardesianistæ*, *valesij*, *Apostolici*, *Origeniani*, *Artemon*, *Helcesaitæ*; The *Novatians*, *Sabellians*, *Nepotians*, *Samosatenians*, *Manichees*, *Hieracite.* In the *fourth*, there were the *Meletians*, *Arrians*, *Anomians*, *Macedonians*, *Photinians*, with *others.* I might thus goe along throughout every *Centurie* succeeding *those*: yea, notwithstanding the *cleere* light of the *Gospel*, now *preached*, *Heretickes* and *heresies*, *false Teachers*, and *false Doctrines* doe *plentifully*, *abound*; *Papists*, *Familists*, *Anabaptists*, *Remonstrants*, with the *like seducing spirits*, cunningly *broaching* their *errours*, their *Doctrines* of *Devils.* And as this *hath* beene and *is*, so *shall* it be the *condition* of *Gods Church* untill the *comming* of *Christ.* *There shall arise* (saith our *Saviour*) *false*

False Teachers since his Ascension.

Mat. 24. 24.

false Christs, and *false Prophets, and shall shew great signes and wonders, in so much that if it were possible, they shall deceive the very Elect. Now the Spirit speaketh expresly* (saith Saint *Paul*) *that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils, speaking lyes in hypocrisie.* And againe, *that in the last dayes, perillous times shall come, &c. For of this sort are they which creepe into houses, and leade captive simple women laden with sinnes, and led with divers lusts*, which *places* as they might have been *applyed* to *times* before *ours*, so *they* may be *applyed* unto *ours*, and may bee *also* understood of *future times*. 1 Tim. 4. 1. 2 Tim. 3. 1. 6.

The *Reasons* hereof are *fourefold*. 1 In regard of *God*, that his *Love, Wisedome, Power*, and *Iustice*, may be *manifested* unto *us*, his *love*, in *exercising* us *thus*, lest *otherwise* we should *runne* on in *sinne*; his *Wisedome* in *confounding* the *pollicie* of the *adversaries*; his *Power* in *preserving* his *owne*, and *punishing* those *adversaries*; his *Iustice* in *giving* such over, to be *deluded* by *false Teachers*, which will not be *obedient*, and *conformable* unto the *truth*. How many even of *Gods children* have been at *strife* in the *time* of *peace*, who have in *dangerous times* banded themselves *together* against *false teachers*? A *manifestation* of *Gods love*, how many of *Gods* deare *children* have beene in *danger* to be *intrapped* through the *subtiltie* of their *adversaries* (as was *Latimer*) whom *God* so guided in their *answeres*, as that their *Adversaries* could not get *advantage* of *them*? A *manifestation* of his *wisedome*. How many of *Gods children* have beene in *danger* to be *seduced* by *false teachers*, whom *God* hath *preserved*? a *manifestation* of his *power*, as also in the *confusion* of divers *Heretikes* and *false teachers*, such as *Arius*, who *brast* in *sunder*, (as *Iudas* did) *his bowels gushing out*, as having *troubled* the *bowels* and *peace* of the *Church* of *God*; *Montanus* and his *two* madde *Prophetesses* which *hanged* themselves. *Manes*, who was *flayed*, and *burnt* by the *King* of *Persia*; *Paulus Samosatenus*, who was *stricken* with *leprosie*; *Amaziah* the *Priest* of *Bethel*, *Reasons.* 1

A mc. 7. 17. *who dyed in a polluted land,* whose *wife became an Harlot in the Citie,* and *his sonnes and daughters fell by the sword, and his Land was divided by line. Hananiah,* who *dyed* the *same yeere,* as having made the *people* trust in a *lie.* Finally, Saint *Paul* saith, *And for this cause, God shall send them strong delusions, that they should beleeve a lie, that they all might bee damned, who beleeved not the truth, but had pleasure in unrighteousnesse.*

Ier. 28. 17.

2 Thess. 2. 11, 12.

2 2 In regard of the *Devill,* whose *malice* and *tyranny* towards *mankinde* is so *great,* that as by *other meanes;* So in *speciall* by *this,* he *seeketh* to undoe *them*; yea, he doth more *privately* by *false teachers,* than he doth by open *persecution,* (as the *Ecclesiasticall History* witnesseth) through their *subtilty* catching the *ignorant*, the *inconstant*, the *negligent,* the *curious,* with *such* as are given to the *lusts* of their *flesh.*

3 3 In regard of *false teachers,* whose *pride, envy, vaineglory, conceit* of their owne *learning, wit, knowledge,* and the *like,* driveth them *forward* to this *course, puffeth* them up to *speake perverse things,* even to *draw away disciples after them.*

Act. 20. 30.

4 4 In regard of the *Church.* 1 That *sincere Christians* may be *discerned* from *Hypocrites. For there must also be heresies among you* (saith Saint *Paul*) *that they which are approved, may be made manifest among you. They went out* (saith Saint *Iohn*) *that they might be made manifest, that they were not all of us.* 2 That *Gods children* may be the more *carefull* in the *performance* of *Gods service,* preaching, praying, reading of the *Scriptures,* and the like, as also the more *withdrawen* from *sinne,* lest *God* in Iustice give them over unto *seducing spirits.* 3 That the *excellency* of *Gods truth,* may the better *appeare,* being *compared* with the *doctrine* of *false teachers.*

1 Cor. 11. 19.

1 Ioh. 2. 19.

Vses of Instruction.

The *uses* of this point are *threefold.*

1 For *Instruction,* seeing the *Church* of *God* hath *beene, is,* and *shall be* assaulted by *false teachers,* it followeth. 1 That *there is no small difference betweene the estate of Gods Church*

in

in this life, and her condition in the life to come. There *shall be* no *hypocrites*, or *wicked persons there*, no *Tares* amongst the *Wheat*, as *here*, no *danger* to be *seduced* by *false teachers*, *there*, no *feare* of *Heretiques* and *Heresies*, as *here*. 2 That *Gods truth is most excellent*; although through the *tyranny* of the *Devill* from time to time it *hath beene* nightily *opposed*, yet doth *it still* continue, as it *shall doe* unto the end. 3 That *the Churches chiefest enemies, are they which are hatched even in the bosome of the Church, unnaturall children, pearcing* the *bowels* of their *Mother, fit* and *ready* instruments to *accomplish* the *Divels* will (which is the *enemy of mankind*) unto the *destruction* both of *themselves* and *others*. 4 That we ought to be *watchfull* and *carefull* at *all times*, lest we be *seduced* and *entrapped* by *false teachers*.

2

3

4

For *Reprehension*. 1 Vnto such as *call* in *question* the *truth* of our *Religion*, in regard of the *opposition* which is made *against it*, not *considering* that even from the *beginning* of the *world*, it *hath* beene *opposed*, neither *remembring*, that from *hence* it would follow, that *there were no true Religion*, in as much, as *there is no religion, which is not opposed*, yea, in *some* points, by *some* of their *owne* Sect, as may bee seene amongst *Papists*, *Anabaptists*, and *others*.

Vses of Reprehension. 1

Now as their *disagreement* amongst *themselves* doth not prove *their Religion* to be *true*, so the *opposition* which is made *against* Ours, doth not prove *ours* to be *false*: Nay, by the *same*, we may be the more *confirmed* in the *truth* of *Ours*; thus resolving with our selves. *That must needs bee the true Religion, against which the Divell by false teachers, hath from time to time opposed himselfe, impugning the same.* But *our Religion hath beene thus oppugned, Therefore ours is the true Religion.* 2 Vnto *such* as *looke* for a *pure*, *unspotted Church* in this *world*, which was the *errour* of one *Staphilus*, who defineth the *Church* to be *a company of people, in which there are no diverse opinions, no sects, no schismes, from which the rigide opinions* of our *over-just Separatists* doe much *disagree*. 3 Vnto such as remaine *ignorant*, *careless*, and *negligent* in these dayes of *danger*, are there not now

2

3

many false teachers? are there now *every* where *seducing spirits, Antichrists* adherents? Is it then *time* to *sleepe? time* to want *knowledge?* how shall we *prevent* them? how shall we *free* our selves, from being *seduced*, if not by *carefull watchfulnesse*, by the *knowledge* of the *will* of *God?*

4 4 Vnto *such* as have beene the *Divels instruments* in troubling the *Church* of *God*, by *whom* he both *hath* and *doth* so much *prevaile*. Dost thou goe *beyond* many others in the *gifts* of *nature*, *learning*, and the *like?* thou ought'st to be so much the more *thankefull* unto *God* for them, employing the *same* for the *good* of his *Church*. Thine *Apostasie* is the *occasion* of the *fall* of *many*, of the *ruine* of *thousands*; for what say they? *Such a one who is a great man, learned, much respected, and the like, preacheth such and such Doctrine, which you gaine-say, may we not as well, (yea, rather) beleeve him than you? knoweth not he the truth as well as you? doth not he love his owne soule, as well as you doe yours? and the like.* So following their *blind guides* they *perish* with

5 them. 5 Vnto such as doe not *oppose* themselves against *false teachers*, notwithstanding their *opposition* unto the *truth* of *God*, *Moses* set himselfe against *Iannes* and *Iambres*; *Elias* set himselfe against *Baals Priests*; *Peter* against *Simon Magus*; *Paul* against *Elimas*; *Iohn* against *Ebion*; *Augustine* against the *Donatists*, and *Manachees*; no lesse cause have *we* to set our *selves* against *false teachers*, the *ene-*

6 *mies* of *Gods truth*. 6 Vnto such as being daily *warned*, and *willed* to *take heed* unto *themselves*, doe notwithstanding *suffer* themselves to be *seduced*, as daily *experience* sheweth.

Vses of Exhortation. For *Exhortation*. 1 Let us be truely *thankefull* unto *God*,

1 for his great *goodnesse* and *love*, manifested towards his *Church* in *preserving* her from time to time, notwithstanding of those her *subtile* and *dangerous enemies*. 2 Let us *at*

2 *all* times be *watchfull* and *carefull*, lest at *any* time wee bee

3 *seduced* by *false teachers*. 3 Let us labour for the *Spirit* of *discretion*, being daily *conversant* in the *reading* of *Gods*

4 *Word*, that we may *the better try the spirits*. 4 Let us labour

bour and endevour in time, both to *confirme* our *ſelves* and *others* in the *truth of God*, yea, to *reduce* thoſe, which are already *ſeduced*. 5 Let us be *carefull* and *watchfull*, leſt at *any* time the *Devill uſe* us, as his *Inſtruments* to teach *falſe Doctrine*, remembring, that *Heretickes are withdrawne from the way of truth, are enemies and blaſphemers of the truth, are ſhut out of the kingdome of heaven, are corrupted in their mindes, are in league with the Divell* For this *cauſe*, let us beware of *pride, vaine-glory, ſelfe-love, ſelfe-conceit* of *wit, learning, judgement, eloquence*, or the *like*, following the *good* counſell of the *Apoſtle Paul*, let *nothing be done through ſtrife or vaine-glory*, but *in lowlineſſe of mind, let each eſteeme other, better than themſelves*. 6 Let us *manfully, courageouſly*, and *valiantly* oppoſe our ſelves againſt *falſe Teachers, Magiſtrates, Miniſters*, and *people*, in their *ſeverall* places; that ſo we may not be *ſeduced* by them, may both *ſave* our *ſelves*, and *others*. Thus of the *firſt particular*, laide downe in theſe words: *But there were falſe Prophets alſo among the people, even as there ſhall be falſe Peachers among you.*

5

Phil. 2. 3.

6

Concerning the 2, The *ſtudy* whereabout thoſe *falſe teachers* were to employ themſelves: *who privily ſhall bring in damnable hereſies*, or, (according unto the *Originall*) *deadly hereſies, even denying the Lord that hath bought them.* In which *words*, we may both *perceive* the *properties* of *falſe teachers*, and the *Nature* of their *Doctrine*. Their *properties* being 1 *diligence*, and 2 *ſubtilty* in *broaching* their *errours*; *diligence* in that *they bring them in*, even *into the Church of God, to which formerly they were unknowne*; *ſubtilty* in that *they doe privily bring them in*. The *nature* of their *Doctrine*; being both *dangerous*: as being a *damnable* or *deadly doctrine*, an *hereticall doctrine*, a *doctrine* contrary to the *will* of *God, revealed* in his *Word, impious*, the *Authors* thereof *denying the Lord that bought them, Chriſt Ieſus, by whom they were redeemed*; which *words* are not to be underſtood *abſolutely*, as if they *had been indeed redeemed by Chriſt, or Chriſt had effectually dyed for them*, for then *one* of theſe *two* abſurdities would follow, that, *either the Elect*

Who privily ſhall bring in damnable or deadly hereſies, even denying the Lord that bought them.

may

may totally and finally fall away, or, that *Christ dyed for Reprobates*, both which are *false*, but *they* are to be *understood*, either *according to the judgement of those false teachers*, who *no doubt* thought and affirmed that *they* were *redeemed by Christ*, or, according *to that opinion which others had* of *them*, thinking that they were the *children of God*, or *according to the rule of Charity*, which should be in *every one* of us, even to *esteeme every particular person to be redeemed by Christ, which imbraceth and professeth the Christian faith, in whom we doe not see absolute signes, and evident markes, that hee hath sinned that sinne which is to death*; because although for the *present* they may walke *otherwise* than *becommeth* the *Gospell*: yet we *know* not how *soone God*, which *hath the hearts of all men in his hand*, will *turne* their *hearts*: the *condition* of *Gods children before* their *conversion* being the *same* with the *wicked*, all of *us*, being by *nature*, *the children of wrath*, or *finally* in regard that in a *large sense*, all to *whom* the *Gospell* commeth, may be said to be *bought by him*; yea, all *men*, because the *price* by him *payed*, is *sufficient* to *ransome* all; neither is it by *any default therein*, that *any* perish, but through their *owne wickednesse* and *unbeliefe*.

From *this* particular, *foure observations* may bee gathered.

The *first* is this, that

Erroneous and Hereticall Doctrine, is not the doctrine of the true Church, but *intruded and brought in by false teachers*.

D. Erronious and hereticall Doctrine is not the Doctrine of the true Church but intruded and brought in by fake teachers. Proofes. 1

This may be *diversly* confirmed.

1 From the *nature* of the *Churches Doctrine*, together with the *foundation* of the *same*. The *Doctrine* of the *Church* is a *sound Doctrine*, according to that of Saint *Paul*, *Hold fast the forme of sound words which thou hast heard of me*. And againe, *Speake thou the things which become sound Doctrine*. And againe, *In Doctrine shewing uncorruptnesse, gravity, sincerity, sound speech, that cannot be condemned*. The *foundation* thereof, is, *Christ Iesus*, for *other foundation can no man lay, than that is laid, which is Iesus Christ*. If then the

2 Tim. 1. 13. Tit. 2. 1, 7. 1 Cor. 3. 11.

the *Doctrine* of the *Church be ſound* and *wholeſome*, and if *Chriſt* be the *foundation* of the *ſame*, how can *hereſie* proceed from the *ſame? doth a fountaine ſend forth at the ſame place ſweet water and bitter?* can *the figge tree beare Olive berries, either a Vine figges?* can the *Church* be both of *God*, and not of *God? Every ſpirit* (ſaith Saint *Iohn*) *that confeſſeth that Ieſus Chriſt is come in the fleſh, is of God, and every ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God.* If the *Church* be of *God*, (as its moſt *certaine*) then is it not the *Author* of *Hereſies*. Iam. 3. 11. 1 Iohn 4. 2.

2 By *comparing* the *Doctrine* of the *Church*, with the *doctrine* of *Heretiques*. Its the *Doctrine* of the *Church*, *That Ieſus Chriſt is the perfect Mediator both of Interceſſion, and ſatisfaction.* Its the *Doctrine* of the *Church*, that *the Bread and Wine are not transſubſtantiated into the Body and Blood of Chriſt.* Its the *Doctrine* of the *Church*, that *there are onely two Sacraments, ordained and inſtituted by Chriſt*; that *marriage is honourable amongſt all men*: that *the Elect cannot fall away totally and finally*: that *Chriſtians ought to bee ſubject to Magiſtrates, Rulers, and ſuch as God hath ſet over them*: that our *Saviour Chriſt is both God and man in one perſon*, all which are *oppoſed* by *Heretickes*, ſome *oppoſing one*, ſome *another*. Therefore is *not their doctrine, the Doctrine of the Church*; yea, how is it *poſſible* that *it* ſhould be, and yet *continue*: our *Saviour* himſelfe affirming, *that if a Kingdome be divided againſt it ſelfe, that kingdome cannot ſtand; and if a houſe be divided againſt it ſelfe, that houſe cannot ſtand.* 2. Mar 3. 24.

3 By a *particular Induction* of all thoſe *hereſies* which have beene from the *beginning*, I will *inſtance* but in a *few*. The *worſhipping of Images*, had its *originall* from *Simon Magus*, the *firſt Heretique* after the *Aſcenſion* of *Chriſt*. The *hereſie of the plurality of Gods*, had its *originall* from *Valentinus*. *Cerdon* and *Marcion*, were *Authors* of the *opinion of two Gods*, denying the *truth* of *Chriſts humane nature*, and of *his ſuffering*. The *Ebionites* and *Arians* denyed, the *Divinity of Chriſt*. *Tatianus* was the *Author* of the *ſect Encratita*. So cal- 3.

called, *because they abstained from Wine,* and *eating of flesh,* and *creatures quickned* with a *sensitive life*, condemning *marriage,* and *blaspheming* the *Epistles* of *Paul.* The like may be said of *other heresies, such* and *such* were *Authors* of *them,* from *whom* their *followers* were *denominated, Arians, Manicheans, Novatians, Pelagians,* and the *like*. Therefore, *the Church was not Author of the same.*

4 From that very *title* which Saint *Paul* giveth unto the *Church,* stiling *her, the pillar and ground of truth.* If shee be the *pillar* and *ground* of *truth,* then can she not be the *pillar* and *ground* of *errours;* it is *intruded* and *brought in* by *false teachers,*

4
1 Tim. 3. 15.

Hence it followeth.

Vse.

1 That *we ought to esteeme of false teachers, as intruders,* as of such as *bring in false Doctrine* into the *Church.*

1

2 That *we ought not to admit the Doctrine of false teachers,* as being *repugnant* and *contrary* unto the *Doctrine* of the *Church.*

2

3 That the *Doctrine of the Church* (which is the *onely truth* of *God*) is *of greater antiquity,* of *longest continuance* and *standing. Heretickes* commonly *boast* of the *Antiquity* of their *Doctrine,* yea, *alleadge* that their *Doctrine* is the *truth* of *God,* the *Doctrine* of the *Catholicke Church*, but comparing the *one* and the *other,* together we may easily *find,* that *false teachers* are *intruders*, their *Doctrine privily brought into the Church.* Thus of the *first.*

3

D. False teachers are both diligent and subtile in broaching their errours.

The *second* is this, that

False teachers, are both diligent and subtle, in broaching their errours diligent, subtile, which *privily shall bring in damnable heresies.*

Diligent.

1 I say, they *are diligent in broaching their errours*, diligent in *word,* diligent in *action:* Sparing neither *charges,* nor *paines* to *bring in* their *errours;* as the *Scribes and Pharisees, they compasse Sea and Land to make one Proselite, and when he is made, they make him twofold more the child of Hell, than themselves.* This may be *confirmed* from the *practise* of *ancient Heretickes, Simon Magus, Arius, Manes, Pelagius,*

Mat. 23. 15.

Pelagius; and by the *practiſe* of *falſe teachers* in *theſe* dayes, *Ieſuites*, *Seminary Prieſts*, *Anabaptiſts*, with *others*. As there *are*, ſo there *hath been* at all times, a *number* of *faithfull watchmen* in the *houſe* of *God*. As *now*, ſo likewiſe in *every* preceding *age*, there *hath been* made great *oppoſition* againſt *hereſies*, and *heretiques*. Not without great *danger*, and much *difficulty* have *hereſies* beene *intruded* and publikely *profeſſed*; yea, a *number* of *falſe teachers* have beene by *godly Magiſtrates* condemned to the *death*, *executed* for their *errours*: yet notwithſtanding doe they *yet continue* (as formerly) *diligent* and *induſtrious* in *broaching* their *errours* *ſowing* their *Cockle* and *Tares* in *Gods field*.

Neither is it any *wonder*, *ſeeing* they are the *choyce plants of the Divels Orchard*, the moſt *perfect and learnedſt Schollers of his Schoole*, *the chiefeſt agents in his ſervice*: yea, in *ſome meaſure*, *the onely proppes which uphold his kingdome*, neither could they *gaine* any *credit* unto their *Maſter*, if they were not *diligent* both by *word* and *deed*. *Reaſon.*

2 *They are ſubtile in broaching their errours*, and therefore are here ſaid, *privily to bring in their damnable hereſies*. This our *Saviour* teſtifieth: *Beware of falſe prophets which come to you in ſheepes cloathing*, *but inwardly they are ravening Wolves*. And againe, *but while men ſlept*, *his enemy came*, *and ſowed Tares among the Wheat*, *and went his way*. And againe, *there ſhall ariſe falſe Chriſts and prophets*, *and ſhall ſhew great ſignes & wonders*, *inſomuch*, (*that if it were poſſible*) *they ſhall deceive the very Elect*. This S. *Paul* confirmeth, *and that becauſe of falſe brethren*, *unawares brought in*, *who came in privily to ſpy out our liberty*. And againe, *for of this ſort are they which creepe into houſes*, *and leade captive ſilly women laden with ſinnes*. This alſo the *Apoſtle Iude* witneſſeth, *For there are certaine men crept in unawares*. So, they are *ſubtile* in regard of their *entry*; in regard of *their Doctrine*, *both* are done *privily*. They *enter not in by the doore into the ſheepefold*, *but climbe up ſome other way*; an evident *ſigne* that they are *theeves* and *robbers*. This I may *confirme* alſo from the very *practiſe* of *falſe teachers* in *theſe our dayes*, *Ieſuites*, *Anabaptiſts*, Subtile. Mat. 7. 15. Mat. 13. 25. Mat. 24. 24. Gal. 2. 4. 2 Tim. 3. 6. Iude 4. Ioh 10. 1.

nabaptists, Familists, and *others.* They are most *subtile* in *broaching* their *errours,* having *learned* the *Doctrine* of *equivocation,* and being *expert* therein: *whereby* they may the more *easily* deceive, & being *seduced* thēselves *seduce* others.

Reasons.

Hereof may be rendred a *sixefold reason.*

1 In regard of the *nature* of their *doctrine*, it is *evill*; yea, I take, that even their *consciences,* untill they be *seared* as with an *hot yron*, *informed* them of the *same.* Now our *Saviour* telleth us, that *every one that doth evill, hateth the light, neither commeth to the light, lest his deeds should be reproved or discovered.*

1

Iohn 3.20.

2 In regard of the *opposition* which *they know* will bee *made against them,* and their *doctrine* by the *Preachers* of *Gods Word.*

2

3 In regard of the *danger* which happily may *take holde* on them at the first *publication* of their *Doctrine,* whereby their *Doctrine* not onely may bee quite *extinguished,* and *crushed* in the very *shell,* but their *persons* likewise indangered.

3

4 In regard of such *faithfull watchmen* as are in the Church which are *carefull* to *prie* into every *corner* to *discover* them.

4

5 In regard, that the *longer* they continue *undiscovered,* they may pervert the *more,* gathering in the meane time a *faction,* by *which* they may bee *able* to *resist such* as doe *oppose* them.

5

6 In regard that whilst *they* are *undiscovered, they* may *discover* whatsoever *standeth* in their *way,* and take *notice* of *such* as are *chiefest* on the *contrary part*, observing their *nature, judgement, learning, friends* and the *like,* all which may *stand them,* in *great steed* afterward.

6

Use.

Hence we are taught,

1 That *false teachers are exceeding dangerous,* they want neither *will* nor *meanes* to *bring* their *purposes* to *passe*, they are *unwearied* in their *evill wayes*, they are *industrious* and *diligent* in *broaching* their *errours*, *subtile* and *crafty* in *concealing* the *same.* They are *skilfull hunters,* knowing how to

1

cover

cover their *pits*, *expert Fowlers*, knowing *where* to *set* and how to *hide* their *nets*; *wary Fishers*, knowing how to *trimme* their *hookes*. An *open enemie is not halfe so dangerous, as an unknowne enemy*, a *forraigne enemy* not halfe so *dangerous*, as a *domestique foe*, from *whom* we *expect no* such *matter*. Never was *David* in so great *danger*, as when *Absolom* and *Achitophel* conspired against *him*, the *former* his *Sonne*, the *latter* his *supposed friend*: neither hath the *Church* been at any *time* more *endangered*, than by *such* as have *pretended* greatest *love* unto the *welfare* thereof.

2 That *every one of us ought to be diligent and industrious in the performance of good duties*, seeing *false teachers* are so *diligent*, in *doing* that which is *evill*, their *diligence* may incite *ours*: yea, considering their *diligence* and *subtiltie*, it stands us in hand to be *watchfull*, *wary*, and *circumspect*, *wise as Serpents*, *carefull*, lest at any time we be *seduced*. For this cause also *we must not familiarly converse with false Teachers*, observing that *counsell* of Saint *Iohn*; *If there come any unto you*, *and bring not this Doctrine*, *receive him not to house*, *neither bid him God speed*.

2

2 Iohn 10.

3 That *the precise time when errours crept into the Church*, *cannot absolutely be determined*. Thus of the *second*.

3

The *third* is this, that

Heresies which false Teachers intrude and bring into the Church, *are damnable and deadly*, *which privily bring in damnable and deadly heresies*. Hence are *they* called *doctrines of Devils*, *lies spoken in hypocrisie*. This Saint *Paul* sheweth clearely, *And their word will eat as doth a Canker*: (or Gangrene) *of whom is Hymenæus and Philetus*.

D. Heresies intruded and brought into the Church, are damnable and deadly. 1 Tim. 4. 1. 2 Tim. 2. 17.

They are *damnable* and *deadly* in *divers* respects. 1 Because they are *odious* and *hatefull* in the *sight of God*. 2 Because they *withdraw* men and women from *God*. 3 Because they proceed from the *Devill*, the *enemy* of *mankinde*, the *broachers* of the *same*, being *men of corrupt minds*, *reprobate concerning the faith*, *having their conscience seared with an hot iron*. 4 Because they are *contrary* to the *truth* of *God*, *revealed* in his *Word*, *contrary* to *sound* and *wholesome Doctrine*.

Reasons.
1
2
3
1 Tim. 4. 2.
2 Tim. 3. 8.
4

5 *Etrine.* 5 Because they bring *death* and *damnation* as well on the *seducers*, as the persons *seduced*.

Vse. Hence we are taught,

How to esteeme of errours and heresies which are crept into the Church, even as of damnable and deadly doctrines. Such as are *condemned* by *Gods Word*, such as bring *inevitable* and *undoubted destruction* upon the *followers* of the *same*. Be not *deceived* in your *judgments*, admit not that for *wholsome* which is *poysonable food*, how *pleasing* soever *heresies* seeme, yet are they *dangerous* and *deadly*, shun *them*, avoyd *them*, *death is in the pot*, if thou dost meddle with *them*, thou shalt find by *experience*, that *they* will be as the *poyson of aspes*, *byte as a Cockatrice*, *wound as a two edged sword*. Thus of the *third*.

D. False Teachers by bringing in such damnable and deadly heresies, deny the Lord that bought them. Iude 4.

The *fourth* is this, that

False Teachers by bringing in such damnable and deadly heresies, deny the Lord that bought them, even Christ Iesus the Sonne of God.

This is witnessed also by the *Apostle Iude*, *Vngodly men they are, turning the grace of God into wantonnesse, and denying the onely Lord God, and our Lord Iesus Christ.*

For the *opening* up of this *Doctrine*, three *things* are to be considered, 1 the *severall wayes* whereby *Christ is denyed*. 2 After what *manner* those *seducers deny him*. 3 In what *particulars* they *performe* the *same*.

Christ is denyed two manner of wayes.

Touching the 1, *Christ is denyed two manner of wayes*, inwardly, and outwardly, *Inwardly, when men and women doe in their hearts scoffe the Religion of Christ, having their hearts farre from him, when as in the meane time, they doe outwardly professe themselves to be his Disciples*, of such the *Lord* speaketh by his *Prophet*, our *Saviour* observing the *same* of *those* in his *dayes*. *This people draweth nigh unto me with their mouth, and honoureth me with their lippes, but their heart is farr from me.* So also when *men vainely trust in worldly things, not trusting and reposing all confidence in Christ, they deny Christ*, as *Iob* cleerely sheweth: yea, all those *inwardly deny Christ*, which *remaine impenitent, which from their very hearts doe not beleeve in him*: of which *sort*

Mat. 15. 8.

Iob 31. 24, 25, 26, 27, 28.

Ieremiah

Ieremiah complaineth in *his time. They have denyed the Lord, and said it is not he, neither shall the plague come upon us, neither shall we see sword or famine. Outwardly, Christ is denyed two manner of wayes,* by *word* and by *deed.* In *word* and *profession,* and that both of *Pagans, Iewes,* and *Christians. Pagans,* who are not so much as *within* the *skirts* of his *Church, outward members* of the *same,* who (with *Pharaoh*) say in the *pride* of their *hearts, who is the Lord, that we should know him? Iewes,* who *deny* him to be the true *Messiah,* the *Saviour* of the *world. Christians,* and that *either* of *frailty* and *infirmitie, or* of *presumption* and *knowledge,* of *frailty* and *infirmitie,* as many *fearefull Professors,* when *they* are among the *Pagans* or *Papists, cruell enemies* unto the *Gospel of Christ,* through *feare,* either of the *one* or the *other,* deny their *Religion;* of *knowledge* and *presumption,* and that either about his *Deity,* as *Cerinthus, Arius, Sabellius;* his *humanitie,* as *Marcion* and *Cerdon;* the *union* and *proprietie* of his *two natures,* as *Eutyches,* and *Nestorius;* his *properties,* when *he is not accounted our onely Redeemer,* when *his glory is given unto stockes and stones,* as by the *Papists;* his *Word, when it is not acknowledged, when it is untruely taught, when it is blasphemed, when some things are added unto it, some things taken from the same.* In *deed* and *action Christ* is *denyed* by *hypocrites,* by *superstitious worshippers* by *prophane and licentious livers,* by *backesliders and Apostates,* by *such as turne the grace of God into wantonnesse,* by *temporizers,* such *as in the time of persecution, flye when the Wolfe commeth, holding their peace, when they should boldly confesse Christ, couragiously preach his Gospell.*

Ier. 5. 12.

Exod. 5. 2.

Touching the 2, *those seducers deny Christ,* not *openly* or *publikely,* as the *Turkes* and *Iewes doe,* but *fraudulently* and *privately, professing* themselves in the *meane* time to be *sincere Christians,* who *although they professe that they know God, yet in their workes they deny him, being abominable and disobedient, and unto every good worke reprobate.* Their *denyed* is *reall,* their *profession hypocriticall.*

After what manner seducers deny Christ.

Tit. 1. 16.

Touching the 3, *false Teachers doe in divers particulars*

In what particulars false teachers deny Christ.

manifest this their denyall of Christ. 1 By *broaching* abroad *doctrines contrary* to the *Doctrine* of *Christ.* 2 By *withstanding* the *meanes* of that *power* of *Christ*, whereby he would *sanctifie* their *hearts* unto *obedience*. The *merit* of his *Redemption* is *welcome* to them, but they will not have to doe with its *efficacie*, which *sanctifieth* and *renueth* the *inward* man, *subdueth* sinne, and *quickneth* the life of *God* in them. 3 By *denying him obedience*, which as to a *Lord* is *due* unto *him*: they are the *enemies* which will not *that he should raigne over them, who shall be brought and slaine before him.* 4. By their *impenitencie, waxing worse and worse, deceiving, and being deceived.*

1

2

3

Luc. 19. 27.

4

2 Tim. 3. 13.

Vse.

Hence are we informed.

1

1 Of *the miserable estate of false Teachers*; they are *denyers of Christ*: now our *Saviour* saith, *He that denyeth mee before men, I will also deny him before my Father which is in heaven.* Herewith did *Peter* upbraid the *Iewes*, to draw them unto *repentance, whom yee denyed*, (saith he) *in the presence of Pilat, when he was determined to let him goe, but ye denyed the holy one, and the just, and desired a murtherer to be granted unto you.* Such are *lyers* and *Antichrists*, *who is a lyar*, (saith Saint *Iohn*) *but he that denyeth that Iesus is the Christ, he is Antichrist that denyeth the Father and the Sonne. Its the commendation of the Church of Philadelphia* (whereof *false Teachers* are no *members*) *that she did not deny Christ. Thou hast kept my Word, and hast not denyed my Name.*

Mat. 10. 33.

Act. 3. 13.

1 Ioh. 2. 22.

Rev. 3. 8.

2

2 How *carefull* we should be, left *either* through *Satans subtilty*, and the *corruption* of our *owne nature*, being *seducers*, or *seduced*, we become *denyers* of *Christ Iesus*, and so *bring* upon our *selves* both *temporall, spirituall*, and *eternall judgements*. Oh let us not *deny him* in *profession*, for *if we deny him, he also will deny us.* Let us not *deny him*, by *denying* any *article* of *Christian Religion*, or any *part* of *heavenly* and *wholesome doctrine*, for *thus* shall we be *punished* as *enemies* of *the truth*. Let us not *deny him* in *conversation*, bearing the *world* in *hand* that we *know God*, But *by our workes denying him*, making a *shew of godlinesse*, but in *our lives denying* the

2 Tim. 2. 12.

Tit. 1. 16.

2 Tim. 3. 5.

the power thereof. For *of all others*, the *Lord* cannot away with *hypocrites.* Let us not *deny him* by *trusting* in any *thing* besides *him*, whether *strength, riches, wisedome, honour*, and the *like*, for he *endureth* when all *those* shall *vanish* away. Let us not *deny him* by *revolting*, *backesliding*, and *falling away* from the *profession* of his *glorious Gospel*, into any *other Religion*, whether *Popery, Iudaisme, Paganisme*, or the *like*, for *thus* shall we *crucifie unto our selves againe, the Sonne of God, and make a mocke of him*, it being *impossible, that we can be restored againe through repentance. He* is a *Lord*, let us not with *false Teachers, deny him obedience. He* is a *perfect Mediator* betweene *God* and *Man*, Let us not with *false Teachers*, aleribe unto *any* other meanes, as to *Angels, Saints, merits*, and the *like*. This *glorious worke*, that *honour* which is his *due*; *he* is both *God* and *Man* in one *person*, let us not with *false Teachers* gaine-say the *same*; he is the *object* of our *faith*, let us not *deny him* by *continuing* in *infidelitie*; what though others *deny him*, as too too *many* doe; *we* must not *follow* their *example*. Oh let us not *deny him* any *manner* of way as we have *already* done too too *many times*. Hast thou made a *shew* of *pietie* and *goodnesse*, but in *hypocrisie*? Hast thou lived *scandalously*, notwithstanding of all thy *profession* to the *contrary*? Dost thou not yeeld *obedience* unto the *will* of *God*? dost thou not *daily* grow in *grace*? thou art a *denyer of Christ*, repent therefore, be the *servant* of *Christ*, not *of custome*, but of *conscience*, *deny* not *him*, lest *he deny you*; *deny not him* who hath beene so *kinde* unto you, who hath *redeemed* you by his *owne precious blood*: oh *bewaile* and *lament* the generall *apostasie* and *backe-sliding* in these our *dayes*, that now when the *Gospell* shineth so *cleerely*, *Christ* should be so much *denyed*, so many *seducers*, so *many seduced*, so many *living* in *Atheisme* and *Epicurisme*, even as if there were no *Christ*. Though others *deny him*, yet let us *acknowledge* him, resolving in these *dangerous dayes* (as the *holy Martyrs* did in the *time* of *persecution*) to *stand* for the *defence* of *Gods truth*, not *shrinking* from *Christ*, though for the *same* we were to *lay downe* our *lives*. Thus of the

Heb.6.6.

Heb.10.29.

fourth, and so of the *second particular*, laide downe in these words, *Who privily shall bring in damnable heresies, denying even the Lord that bought them.*

And bring upon themselves swift destruction.

Concerning the 3, the *fruit* which they reape by *these* their *damnable heresies*, they *bring upon themselves, swift destruction.* They *hasten God*, as it were to inflict his *judgements* upon them, yea, and *speedily* are they *inflicted*, even before *false Teachers* are aware; *Gods* judgements doe upon the *sudden* seaze upon *them.*

The *observations* arising from hence are *two.*

The *first* is this, that

D. The reward of heretiques is swift destruction.

The reward of Heretiques is swift destruction. Gods judgements are of *two sorts*, such as are inflicted in *this life*, such as shall be inflicted in the *life to come*; both which may bee *understood* here. The *judgements* which are *inflicted* upon them *here* in this *life*, are *divers*, some *ordinary*, some *extraordinary*; *Ordinary*, as when *they are deprived of their goods, lose their credite and reputation, are imprisoned, condemned, and are by the course of Law executed for their errours. Extraordinary*, when *they are given over unto all manner of wickednesse*, when *judgement upon judgement doth take hold on them*, when *their consciences torment them, Hell gapeth for them, Death seazeth upon them at unawares. Arius* brast asunder, his *bowels* gushing out. *Montanus, Paulus Samosatenus, Manes, Mahomet*, divers of the *Popes* of *Rome*, have *unnaturally* ended their *dayes.* So *also* they are not *free* from *judgements*, upon *body, soule, name, estate, posteritie.* The *Judgements* of *God* in the *life to come*, are most *fearefull*, for if the *wicked shall be tormented according to their workes*, then *false Teachers*, being *wicked* in the very *highest degree*, must endure the *very extremitie* of *torments. This is the portion of their cup*; this *is the fruit of their labours*; this *is the reward of their errours.*

Hence it followeth,

Use. 1 That *God will not suffer heretickes to goe unpunished. He is a just God*, who as *he* brought *judgements* on *Pharaoh, Saul, Adonizedek, Achan, Agag*, for their horrible *impieties*,

ties, even when they *feared* no such *matter*, so will hee in his owne time bring *swift destruction* on *false Teachers*. They may *flourish* for a *time*, but in the end *destruction* shall seaze upon *them*. As the *remarkeable* examples of *Steven Gardiner*, *Doctor Story*, with *divers others*, mentioned in the *Booke* of the *Martyres*, doe sufficiently *confirme*.

2 That therefore *we must be carefull to shunne the company of false Teachers*, (as the *Israelites* were to *depart from the Tents of Corah*) lest being partakers with them in their heresies, wee also pertake with *them* in their *destruction*. Thus of the *first*. 2 Num. 16. 27.

The *second* is this, that

False Teachers bring upon themselves this swift destruction. They themselves are the *Authours* of their *owne miseries*, their *owne workes* condemne *themselves*. The *further* they doe *runne* in their *heresies*, the *nigher* doe they draw *Gods judgements* upon *themselves*. By the *same* meanes, *whereby* they thinke to gaine *most*, they lose *most*, as *Spiders* they are taken in the *same webbe* which they *weave*. They are *accessaries*, and shall be *punished* as *accessaries* unto their owne *death*, unto their owne *destruction*. *D.* False Teachers bring upon themselves swift destruction.

Hence we are taught. *Vse.*

1 To admire *Gods* Iustice in the *execution* of his *Iustice* on such *cunning Merchants*, *deceitfull workemen*, *false teachers*. 1

2 To ascribe unto *false teachers*, themselves the *cause* of their owne *destruction*. 2

3 To beware of the *Doctrine* of *false teachers*, as proceeding from *such*, which are their *owne* greatest *enemies*, which *bring upon themselves destruction*, destruction both of *body* and *soule*. Thus of the *second*, and so of the *third particular*, laid downe in this *verse*. 3

Vers. 2. *And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evill spoken of.*

3 *And through covetousnesse shall they with fained words,*

words, make merchandise of you, whose judgement now of a long time lingreth not, and their damnation slumbreth not.

Two particulars observed in these verses. False Teachers described. From the number of their followers. The effect of their doctrine.

Followeth in these *verses*, a *further* description of *false Teachers*, together with a *repetition* of the *punishment*, which shall *seaze on them*. They are *described*, 1 from the *number* of their *followers*, and *many shall follow their pernicious or lascivious wayes*.

2 From the *effect* which their *Doctrine* worketh, either in *themselves*, their *followers*, or in *others*, by *them*, or *by reason of them the way of truth is evill spoken of*; that is, *either they and their followers*, or *carnall unregenerate persons*, *by reason of them and of their followers*, *shall curse*, *revile*, *reproach*, *scoffe and mocke Christ Iesus*, *who is the Way the Truth*, *and the Life*, *or the Doctrine of the Gospell*, *which is the way of truth*, *whereby we are directed towards the attaining of Christ*.

The ground of the same.

3 From the *ground* and *cause* of their *hereticall doctrine*, of their *diligence* and *subtiltie* in broaching the same, *Covetousnesse*.

The madnesse of their seducing. Their end and ayme in seducing. Their punishment reiterated.

4 From the *manner* of their *seducing*, it is, *through fained words*.

5 From their *end* and *aime* in *broaching* their *errours*, that *they may make merchandize of those whom they doe seduce*. Their *punishment*, its againe *reiterated-whose judgement now of a long time lingereth not*, *and their damnation slumbreth not*. These *judgements* which *God* hath of *old ordained* and *prepared* for *them*, shall *undoubtedly* (how prosperous soever their *estate* seeme to be) be *inflicted* upon *them*, they *shall be condemned* and *tormented* with the *Devill* and his *Angels* world without *end*.

Touching the *former*, which containeth a *discription* of *false Teachers*, it consisteth (as yee have heard) of *five* particulars, of which I entend now at the *pleasure* of *God* to speake in *order*.

Many shall follow their pernicious

Concerning the 1 *many shall follow their pernicious*, or (as its

its read in *some copies*) *lascivious wayes*, that is, *many shall be seduced by them: many shall embrace their doctrine tending to destruction and wantonnesse*. Their *doctrine* shall not be *fruitlesse*, but *exceeding fruitfull*: through their *diligence* and *subtilty*, *they* shall *pervert a multitude*; their *schoole* shall be throughly *furnished* with *Schollers*. *They* shall not want *such* as will *heare*, *beleeve*, *maintaine*, *countenance*, and *assist* them in the *broaching* of their *errours*. One would thinke that the very *nature* of their *doctrine* should *drive* men from *them*, as being *damnable*, *hurtfull*, *pernicious*, and *deadly*, but by the *contrary*, even *hereby* they *draw* disciples unto *them*, *many following their pernicious wayes*; Was not the *doctrine* of *Arius damnable*, who denied the *Dietie of Christ*? yet a *number*, both of *Courtiers*, *Bishops*, and *others*, embraced the *same*, for *which* within these few *yeares*, even in this same *Land* one was *burnt*; neither yet is *his heresie dead*. Was not the *doctrine* of the *Nicolaitans damnable*, which was that *Wives might be common to every man, as well as to their Husbands*? yet *even* in the *Church* of *Pergamus*, *there were a number which held this doctrine*; was not the *doctrine* of *Balaam* (who *taught Balak to cast a stumbling blocke before the children of Israel, to eate things sacrificed to Idols, and to commit fornication*) *damnable*? yet even *there*, also there were *such* as *held* the *same*; was not the *doctrine* of *Sabellius pernicious*, denying *that there three were distinct persons in the Godhead*? yet *wanted* not *he* a *number* of *followers*. The *like* may be *affirmed* of *Pelagius*, *Manes*, *Appollinaus*, *Donatus*, with *others*. But leaving *former* times, we our *selves* in *these* dayes, see the *accomplishment* of this *Prophecie*, what a *number* of *followers* hath *Antichrist* the *Pope* of *Rome*? are there not even *whole kingdomes*, which *weare* the *marke* of the *Beast*? which *bow* their *knee* unto this *Idolatrous Baal*? what a *multitude* of *followers* have *Iesuites* and *Seminary Priests*, his *Agents* in every *Countrey*? Yea, what a *number* of *Recusants* are here, *even* amongst *our selves*, which dayly *partake* of their *Popish trumpery*? I could *instance* further the great *number* of *Anabaptists*, *Familists*, *Arminians*,

nicicus or lascivious wayes.

D. The Doctrine of false teachers exceeding fruitfull.

Rev. 2 15.

R v. 2, 14.

minians, with *others*, by all which it would appeare, that *many follow the pernicious wayes of false teachers*, but that the *former* are *sufficient*.

Reasons.

The *Reasons* hereof are *partly* in regard of the *Teachers*, *partly* in regard of *those* whom they *teach*, and *partly* in regard of the *doctrine* which they doe *teach*.

In regard of the Teachers.

Touching the *Teachers*, they are (as ye *heard* in the *former verse*) both *diligent* and *subtile* in *broaching* their *errours*. They sow their *Tares*, whilst the *housholder* sleepeth. They *creepe* into *houses* before *men* be *aware*, as *Theeves* & *robbers* they *spie* their *opportunity*. They can *insinuat* themselves by *glosing* and *tickling* words; They can *accommodate* themselves unto every *mans vaine*, *swearing* with the *Swearer*, *swaggering* with the *Swaggerer*, *drinking* with the *Drunkard*, and the *like*. They can *outwardly* pretend great *zeale*, *contrition*, *humilitie*, which *things have indeed a shew of holinesse*, yea, *they* will not *spare* to *compell* some, *threaten* others, by *gifts*, *corrupting*, and *flattery alluring* a great *many*, what *wonder* then, though they *draw* after them *many Disciples*? yea, no more *wonder*, then for a *skilfull fisher* to catch *many fishes*, a skilfull *Fowler* to catch many *birds*.

In regard of the seduced being either.

Touching the *persons seduced*, they are for the *most part ignorant*, *negligent*, *inconstant*, *curious*, *lascivious*, *contemners of Gods Word*, *respecters of mens persons*, all which may be *easily* seduced.

Ignorant.

1 I say, the *ignorant*, they may be easily *seduced*, because *they* want *judgement*, and so *may* be *made* to *beleeve* any *thing*, not knowing either *what* they *do*, or *what* to *do*, not being *able* to *discerne* the *right* from the *wrong*, yea, with *Paul* before his *conversion*, out of a *preposterous* & *blind zeale*, persecuting the *truth* of *God*.

Act. 22. 3.

Negligent.

Iudg. 18. 27.

2 Such as are *careless*, *secure*, and *negligent*, they may also be *seduced*, as *secure Laish* was *unawares destroyed* by the *tribe of Dan*: because they *prepare* not *defensive weapons* to make *resistance*. Its no more *wonder* that such are *seduced*, then that an *unprepared house be rob'd*, an *unwalled City taken*.

Curious.

2 Tim. 4. 3.

3 Such as are *curious*, they *likewise* may be *seduced*, of *they*

whom S. *Paul* warning *Timothy*. *The time will come, when they will not indure sound Doctrine, but after their owne lusts shall they heape to themselves teachers, having itching eares.* *Evaes curiously* did undoe her. *Davids curiositie* was the *occasion* of his *committing adultery* with *Bethsheba*. The *curious* are *delighted* with *novelty, hearing* of any *strange doctrine*, they are by and by *desirous* to *heare* the *teachers* themselves, to *reade* their *bookes*, and the *like*. By which *meanes*, many of *all sorts*, who will *needs reade Popish bookes*, see the *Masse*, conferre with *Popish Priests*, are daily *seduced*.

Gen.3.21.

2 Sam.11.3.

4 Such as are *inconstant*, they may be easily *seduced*, like the *multitude* which on the *one* day cryed *Hosanna*, on the *other, crucifie him*. *They are as clouds carried about of winds*, ready to *entertaine* every *gheſt* ý *wooeth* thē, *Arian, Anabaptist, Fameliſt, Papiſt*, allowing all *Religions*, abiding in *none*.

Inconstant. Mat.21.9. Mat.27.22.

Iude 12.

5 Such as are *lascivious, wanton, fleshly minded*, they may be also *seduced*, because they like them *best*, which *promise* them most *liberty*.

Lascivious.

6 The *contemners of Gods Word*, they may be also *seduced*, it being *just* with *God*, to *give such over unto themselves*, who *turne away their eares from the truth, to turne them unto fables*.

Contemners of Gods Word. 2 Tim.4.4.

7 Such as are *respecters of mens persons*, they are also *lyable* unto this *danger*; For *false teachers* pretend more *purity, zeale, learning* and *humility*, than *others* doe. Now, the *multitude* consisting, for the most part of *ignorant, negligent, curious, inconstant, lascivious person, contemners* of *Gods Word, respecters of mens persons*, such also being the *common object* of *false teachers*. Its no *wonder* that *many follow their pernitious wayes*,

Respecters of mens persons.

Touching the *doctrine* which they *teach*, it tendeth unto *fleshly* and *carnall liberty*, its a *lascivious* and *wanton doctrine*. They *allure through the lusts of the flesh, through much wantonnesse, promising liberty unto such as follow them*, which *doctrine* of all *others*, is most *pleasing* unto the *corrupt mind of man*, which cannot *abide* the *sound Doctrine of Gods Word* as *contradicting* their *pleasures*: no *wonder* then though that *many follow their pernicious or lascivious wayes*. Hence

In regard of the doctrine, which they teach.

Hence may we behold.

Use. 1 The *great corruption of mans nature*, how *prone and bent it is unto that which is naught*. Though the *Word* of *God* be *pure* and *wholesome*, though it be the *ordinary meanes* of our *conversion*, though the *Preachers thereof*, have their *warrant* from *God*; yea, a *commandement* from *God* to *preach* the *same*; yet how *few* are there, which *yeeld obedience* thereunto? How *few* are there in every *Parish*, of whom the *Ministers of Gods Word* may say, they *doe conscionably walke in the wayes of God?* whereas by the *contrary*, although *false doctrine* be *pernicious* and *hurtfull*: although *false teachers* have not their *warrant* from *God*, but are *intruders*, yet *many follow their pernicious wayes*.

Mat. 28. 19.

2 The *truth* of *that* our *Saviours* speech, *Wide is the gate and broad is the way that leadeth to destruction, and many there be which goe in thereat.*

Mat. 7. 13.

3 That *we ought not to regard or respect Religion, according as the multitude doth*, for *thus*, we should *follow a multitude in evill*. If *Lot*, if *Noah*, if *Eliah* had *followed* the *multitude*, they could not have *pleased God:* yea, if wee should now *follow* the *multitude*, we should be of no *Religion*, the *most part* being meere *Atheists*, vain and fooliſh are they, wch *judge* of *Religion* according to the *multitude*, as if the *multitude* did *make* the *Church:* for we may find *as well* by § *Scriptures, as other writings*, that the *best* were *alwayes* the *fewest number*. Whilst our *Saviour Christ* was upon *earth*, there were but a *few* which *followed* him; *few*, I say, in comparison of *such*, as *were* with the *Scribes* and *Pharisees*. Whilst *Paul* was at *Ephesus*, almost the *whole Citie* was *set* against him by *meanes* of *Demetrius* a *Silver-smith*. At *Pauls first answer*, *No man stood with him, but all men forsooke him*, yea, *experience* sheweth, that *such things as are most precious, are most scarce*.

Act. 19. 29.

2 Tim. 4. 16.

4 How *carefull all* of us should be, especially *Magistrates* and *Ministers* in *opposing* themselves against *false teachers*, *confuting* and *condemning* their *errours*, lest being wink't at, *many be seduced by them*. A *scabbed sheepe*, may in time *infect*

Simil.

infect the *whole flocke*: a *few weeds unregarded*, may in time *over-runne* a *whole garden*: a little *Ivie* suffered to *grow*, may in *time spoyle* the *growth* of the *tree*: a *yong Serpent*, may in *time* be a *dreadfull Dragon*. So, if *Heretickes* and *false Teachers* be not *curbed* in time, they may *doe* a *world* of *mischiefe*. Thus of the *first*.

Concerning the 2, the *effect* which the *Doctrine* of *false Teachers* worketh in *themselves*, in their *followers*, and in *other carnall* and *unregenerate persons*: by *them*, or by *reason of them the way of truth is evill spoken of*. The *words* may be *fitly* understood either *way*.

By (whom or) whom the way of truth shall be evill spoken of.

1 Thus, that

False Teachers speake evill, or blaspheme the way of truth, Christ, and *his holy Gospell*. Thus did *Hymenaus and Alexander*, whom *Paul delivered* unto *Sathan*, that *they might learne not to blaspheme*. The *like* Saint *John* witnesseth of the *Beast*, ℣ *he opened his mouth in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwelt in heaven*. And againe, *he saith, I saw a woman sit upon a Scarlet coloured beast, full of names of blasphemy*. Did not *Ebion* speake *evill* of *Christ* and his *Gospell*, when he *denyed the Deitie of* CHRIST, affirming *that hee was onely man begotten betweene Ioseph and Mary*, and *that the observation of Moses Law, was necessary to eternall life*, and that *no part of the New Testament was Canonicall Scripture, except Saint Matthewes Gospell?* Were not *Cerdon* and *Martion blasphemers* of *Christ*, by denying the *verity of his humane nature*, and the *truth of his sufferings?* Did not *Tatianus*, by *condemning* the *Epistles* of *Paul?* and according to Saint *Johns* former *prophecie*, doth not *Antechrist* the *Pope* of *Rome*, *blaspheme Christ* and his *glorious Gospel?* doe not his *Agents blaspheme* the *same*, by *detracting* from *Christ*, and ascribing *intercession* to *Angels, Saints*, and the *like*.

D. Falsetea chers blaspheme the way of truth Christ and his holy Gospell. 1 Tim. 1. 28. Rev. 13. 6.

Rev. 17. 3.

Hereof may be *rendred* a *threefold reason*, 1 Because *they* are *Antichrists*, opposite and contrary unto *Christ*, so *repugnant*, that there can be no *communion betweene them*, so long as they *maintaine* such *positions*. 2 Because they are not *able* to

Reasons. 1

2

Rev. 16. 9. to *confute* this his *doctrine*, this *way* of *truth*, *like* unto those *men*, which when *they were scorched with great heat*, *blasphemed the Name of God*, *and repented not to give him glory*. This is *often* laid downe in the *booke* of the *Martyrs*, that *when the Persecuters were not able to confute their answears*, they *then raged*, *railed at them*, *scoffed and mocked their Religion*. 3 Because *hereby* they would (as often it commeth to passe) *withdraw* such from *Christ*, and *true Religion* which professe, and have a liking to the *same*, by working in *them* an *hatred* of *Christ* and his *Doctrine*.

3

Hence we may perceive.

Use. 1 How *pernicious*, *impious*, and *damnable false teachers* are, it cannot content *them* to be *wicked*, unlesse they *exceed* in the *same*, unlesse *they* doe *directly* oppose *themselves* against *Christ* himselfe, and the *truth* of *God*, *revealed* in his *word*, were't not a *sawcy part* for *a poore mean subject* to *speak* against the *King*, much more to *curse* him, scoffe at him, make a *jest* at his *laudable Lawes?* much more is it to be *admired*, that *poore creatures* should *rise up* against their *Creator*, silly *wormes*, against *Christ*, the *Sonne* of *God*.

1

2 How *Magistrates* ought to *deale* with *false teachers*, even as with *blasphemers* of *Christ*, and *true Religion*; yet *herein* there is great *wisedome* required, for some *blasphemе* of *ignorance* and *infirmitie*, others of *knowledge* and *presumption*, some being *admonished* and *perswaded* to *leave* their *errours*, *relent*, others will not *take* with any *admonition*, daily *waxding worse and worse*, by all *meanes* endevouring to *seduce*, *infect* others. The *former* are *gently* to be *entreated*, the *latter rigorously* to be handled, yea, to be *taken* away by *death*, if they *continue* in their *heresie*. This *may* seeme somewhat *harsh* and *cruell*, therefore I will endevour *to prove* it, both by the *Testimony of Scripture*, by *examples* both out of the *Scriptures* and *Ecclesiasticall histories*, and by *reasons* grounded both upon the *Law* of *God* and *Nature*. The *Testimonies* of *Scripture* are these *two*, the *former*, but *thou shalt surely kill him*, *thine hand shall be first upon him to put him to death*, *and afterward the hand of all the people*, *and thou*

2

It's lawfull to inflict death upon Heretiques, persisting in their heresies.

Scriptures confirming it. Deut. 13. 9.

thou shalt stone him with stones, that he die, because hee hath sought to thrust thee away from the Lord. The *latter*, and *he that blasphemeth the Name of the Lord, he shall surely be put to death, & all the congregation shall certainly stone him. Scripture examples* are *these, Iehu* destroyed the *Priests* of *Baal. Iosiah slew all the Priests of the high-places* that were *there* upon the *Altars*: yea, *Nebuchadnezzar*, an *Heathenish King*, made this *Decree*, that *every people, Nation and language which speake any thing amisse, against the God of Shadrach, Mesach, and Abednego, shall be cut in pieces, and their houses shall be made a Iakes.*

Lev. 24. 16.

Scripture examples.
2 King. 10. 25.
2 King. 23. 20
Dan. 3. 29.

The *examples* of the *Ecclesiasticall Historie*, are of *Constantine* the *Great*, who did so *set himselfe* against the *Arrians* and *Idolaters*, that he *spared* not euen the *Rulers* of *Provinces*. Of *Martian* and *Iustinian*, who in their *Lawes* ordained no *lesse punishment* for *false teachers*. Of *Valentinian, Gratian*, and *Theodosius*, who were *severe* in this *kinde*; yea, and in the dayes of *Queene Elizabeth* of famous memory, were there not *severe statutes* inacted against *Popish Priests*, which were accordingly *put* in *execution*? Neither is *this* without great *reason*, if either we consider the *dishonour* which they doe unto *God*, the *wrong* which *they* doe unto *themselves*, or the *hurt* which they may *may doe* unto *others*. Further, in the *inflicting* of *punishment*: for *offences* committed, there ought to be some *correspondency*, betweene the *fault* and the *punishment* now *what fault* can be *greater*, than *obstinate heresies*, and therefore how *can it be* otherwise *punished*, but by *death*. If any *sheepe* of the *flocke* be *infected*, must *it* not be *removed* from the *flocke*? if any *member* of the *body* be *infected* with the *gangrene*, must *it* not be *cut off* before it *endanger* the *whole*? The like *reason* may be rendred of this *punishment* to be *inflicted* on *false teachers*. Whence it appeareth both how *commendable* such *Magistrates* are which *handle* them *roughly*, and how much *such* are to bee *discommended*, which *connive* and *wink* at *them*. If *we* were in *their* hands, as *they often* fall into *ours*, we should not *so* escape as they *do*; witnesse that great *persecution* in § dayes of *Queene*

Evamples out of the Ecclesiasticall histories.

Reasons.

Queene Mary, witnesse the great *danger* wherein many times *Protestants* are which *travaile* beyond the *seas*. Their *practise* towards *us contrary* to *Law*, sheweth *us* what *wee* should doe unto *them* according to the *Law*. Oh that *they* were more strictly *look't* unto! shall such as *blaspheme* the *King* be *punished* with *death*, as its *just* and *equall*? and *shall those* which *blaspheme* the *King of Kings*, escape *scot-free*? yea, scarce be *reproved*, nay, *upholden*, *countenanced*, *commended*, *entertained*, *resorted* unto, *God* forbid. The *people* of *Ephesus* had had just *cause* to have *risen* up against *Paul*, (as their *Towne-Clarkes* speech implyeth) if he had *blasphemed* their *Goddesse*. And have not we *cause* to *oppose* our *selves* against the *blasphemers* of the *God* of *heaven*?

3 That *false Teachers are not the men which they pretend themselves to be*; though they make a *shew* of *zeale*, a *profession* of *Christianity*, yet are *they* indeed *blasphemers* of *Christ*, and of his *glorious Gospell*.

D. Such as are the followers of false teachers speake evill of Christ and of his Gospell,

2 *Thus*, that *such as are the followers of false Teachers, speake evill of Christ and of his Gospell.* They are apt *schollers*, They *quickely imitate* both the *speeches* and *actions* of their *Teachers*, being made *Prosylites* by *false Teachers*, they are *made twofold more the children of Hell than themselves.* The *Proverbe is verified* in *them*, like *Pastor*, like *People*, like *Master*, like *Scholler*; as the *seducers*, so also the *seduced* speake evill of *Christ*, and of his *Gospell*. *Menander* the *Scholler* was no *lesse*, yea, more *blasphemous*, than *Simon Magus* his *Master*. *Marcus*, no lesse *blasphemous* than his *Master Valentinus*. *Sabellius* no *lesse blasphemous* than his *Master Noetus*. Hereby as by a most evident *token* wee may *discerne* such as are *seduced*, even by their *following* the *manners* of *those* by *whom* they, are *seduced*, as the *Scribes* and *Pharisees* renounced *Christ*, cryed, *crucifie him*, did *revile* and *mocke* him, so did their *followers*. Commonly *children* resemble their *parents* in *countenance* and *conditions*, imitating them in *swearing*, *lying*, *stealing*, and the *like*; so doe the *seduced* resemble their *seducing fathers*? saying, and *doing* as they are *directed* by them, *following* them in *evill*, as *Saphira* did her *husband* in *dissimulation*. Hereof

Act. 5. 9.

Hereof may be rendred a *fourefold* reaſon. 1 Leſt they ſhould be *upbraided* with *Apoſtaſie*, and *inconſtancy* in *Religion*, 2 leſt there ſhould be *given* any *occaſion* unto *others* to *hope* that yet *they* may *returne* from their *vomit*, and give *eare* unto *good counſell*, 3 leſt they ſhould ſeeme to be *bad ſchollers*, in the *divels ſchoole*, or ſtill to *retaine* any *correſpondency* with *Chriſt* and true *Religion*. 4 That *hereby* they may gaine *credite* and *reputation* with their *Teachers*, and *fellow diſciples*, as being no *leſſe* the *children of the Divill*, the enemies of *Chriſt* then *themſelves*. Hence we are taught.

Reaſons.
1
2
3
4

Vſe.

To be exceeding *watchfull* and *carefull*, leſt we be *ſeduced* by *falſe teachers*, and ſo become *blaſphemers* of *Chriſt*, and his *Goſpell*. There is no *ſinne* which doth *ſo much* offend *God*, as this *ſinne* of *blaſphemy*: none ſo *beloved* of the *Father*, as is this *Sonne* of his *love*; he will not then leave this *ſinne* unpuniſhed. *What* is there in *Chriſt* or his *Goſpell*, *worthy* of *reprehenſion*? *nothing* his very *enemies* acknowledged, that *they found no fault in him*, that *never man ſpake as he did*, and the *Apoſtle* witneſſeth of the *Goſpel*, ỳ it is *the power of God unto ſalvation to every one that beleeveth*. Should not we then be *circumſpect* to *avoyd* the *traps* & *baits* of *falſe teachers*, leſt *we* become *blaſphemers* of *Chriſt*, and his *glorious Goſpell*.

Mat.27.24. Ioh.7.46. Rom.1.16.

3 *Thus* that *By reaſon of the bad life and converſation of falſe Teachers, the Apoſtaſie and backe-ſliding of their followers.* Other *carnall and unregenerate perſons doe ſpeake evill of Chriſt*, and of his *holy Goſpell*. *Hereby* an *occaſion* is *offered* unto *them* to *ſtumble* at the *doctrine* of *Chriſt Ieſus*, to *reject* and *deſpiſe* the *way of truth*. This may be *confirmed* by the *practiſe* of the *Spaniſh Prieſts* and their *followers* in the *Weſt Indies* for theſe *many yeeres, as their owne hiſtorians*, report. Through their *bad life* and *converſation*, their *whoredome, cruelty, oppreſſion, theft, drunkenneſſe, perjury*, and the *like*, the *Infidell Indians* continued in *their irreligius religion, abhorring, curſing, blaſpheming Chriſtinity and Chriſtians*.

D. By reaſon of the bad life and converſation of falſe teachers, the Apoſtaſie of their followers other unregenerate perſons take occaſion to ſpeake evill of Chriſt and his holy Goſpel.

But, conſidering ỳ thoſe *falſe teachers* are *hypocrites*, make a *faire* & *goodly ſhow* of *an outward profeſſion*, we may for our better *edification*, conceive the *doctrine* more *generally*, thus that

Through

D. Through the Apostasie, backesliding and evill life of Professors unregenerate and carnall persons, speake evill of Christ, and his holy Gospel.
2 Sam. 12. 14.
Ezek. 36. 20.
Rom. 36. 20.
1 Tim. 9. 1.
Tit. 2. 5.

Through the Apostasie, backesliding, and evill life of Professors, unregenerate and carnall persons, speake evill of Christ and his holy Gospell. By *this deed* (said *Nathan* unto *David*) *thou hast given great occasion unto the enemies of the Lord to blaspheme. And when they entred into the heathen, whether they went* (saith *Ezekiel*) *they prophaned my holy Name, for the Name of God is blasphemed among the Gentiles through you* saith *Saint Paul.* Hence he *writeth* unto *Timothy, Let as many servants as are under the yoke, count their owne Masters worthy of all honour, that the Name of God and his Doctrine be not blasphemed.* So unto *Titus, that they may teach the yong women to be discreet, chaste, keepers at home, good, obedient to their owne husbands, that the Word of God be not blasphemed.* Thus, when *such*, as *professe* themselves *Christians*, enemies unto *wickednesse*, doe *those* things *which* are *against* their *profession*, as *follow drunkennesse, whoredome*, or *the* like *naughtinesse*, they *give occasion* unto unto *others* to *speake* against their *profession*: for what may they say. Such *a one maketh a great shew, he or she, or they pretend great purity, and sincerity, yet there's none more proud, vaineglorious, covetous, malicious, lascivious, and the like.* Such as are *thus*, doe they not *give* occasion unto the *enemies* of *God* to *blaspheme?*

Hence we are taught.

Use. *So to carry our selves, as that justly no exception may be taken against us,* let not our *profession* and *practise* disagree, make not a *show* of *that* which is not *within* thee. Thou which *teachest another, teach* also thy *selfe*; *Thou that preachest a man should not steale, doe not thou steale*; *Thou that sayest a man should not commit ndultery, doe not thou commit adultery*; *Thou that abhorrest idoles, doe not commit sacriledge*; *Thou that makest thy boast of the Law, doe not by breaking thereof, dishonour God.*

Rom. 2. 21.

Oh my beloved, I beseech you to walke circumspectly towards them which are without, we have *many eyes* beholding us, ready to *prie* (if they could) into the *very secrets* of our *hearts.* Doe *nothing* therefore, but *that whereof* you have a

Col. 4. 5.

warrant

warrant, from *Gods Word*, *walke so*, as that you *need* not *care* who *behold* and *observe* your *actions*. Be not either *blasphemers of Christ*, or an *occasion* unto *others* to *blaspheme*. There is not (I suppose) *any* of you, but if *yee* were demaunded, whether *yee beleeve* in *God*, *whether* yee are *redemed* by *Christ*, *whether yee* doe *abhorre sinne*, whether *yee are* the true *servants* of *God*, but would *answer*; yea, then I say unto *every one* of you in particular: (and let *every one* of you, take *it* unto your *selves*) why doe yee not *live* accordingly? why doe yee not *abstaine* from *swearing*, *theeving*, *whoreing*, *profaning* of *Gods Sabbath*, *drunkennesse*, *usury*, *malice*, *covetousnesse*, and your *other* manifold *sinnes*? Is it a *small* thing in your *eyes*, that the *great*, *glorious*, and *fearefull Name of God*, should be by *reason* of *you*, evill *spoken* of? It *fareth* with *us*, as with many *simple beasts*, which being *pursued* by *Hunters*, hide their *heads*, thinking that then they cannot be *spied*. So doe we often *sinne*, thinking indeed that *its* not *perceived*, even as of the *Divell*, who is the *inciter* of *men* and *women* unto *sin*, had not his *spies* in every *corner* to *bewray* it, ỳ *professiõ* may be *scandalized* therby. Thus of 2. *Simil.*

Concerning the 3, the *ground* and *cause* of their *heresies*, of their *diligence* and *subtiltie* in *broaching* the *same*, *Covetousnesse*, and *through covetousnesse*, *shall they with fained words*, *make Merchandise of you*. The *word* in the *originall* signifieth *sometimes* an *insatiable desire of having more*; *sometime* an *affectation of that which is chiefest in any thing*, whether *honours*, *riches*, or the *like*. *Sometimes*, *deceiving*, or rather that *which is made to circumvent* or *deceive*, or that *wherein one is deceived*, as S. *Paul* useth it, *Lest Sathan should get advantage of us*, or *circumvent us*: where *Sathan metaphorically*, is compared unto *covetous Misers*. In this *place* it may be *fitly* taken in *them all*; for, *false teachers* in *broaching* abroad their *heretical doctrine*, *insatiable desire* to *enrich* themselves, *ambitiously affect honours* and *estimation* of *men*, *fraudulently circumvent* poore *soules*, *turning them* from the *truth* of *God* to *beleeve lies*. But retaining the *usuall* signification of the *word*, as its here *rendred*, I say that Through Covetousnesse. 2 Cor. 2, 11.

D. Covetousnesse is the ground and cause of all those errours which are broached abroad by false Teachers.

Covetousnesse (even the *desire of having more, or the inordinate love of money*) *is the ground and cause of all those errours which are broached abroad by false Teachers.* I doe not *deny*, but that there may be also *many* other *causes*, in *some* more *predominant* than *this:* such as *pride*, *envy*, *impaciency*, *selfe-conceit*, *vaine-glory*, or the *like*; and in *others*, Concurring with *this*, yet in the *most*, *this*, even *covetousnesse*, is the *chiefe*. They doe *it* through *covetousnesse*. *Covetousnesse worketh* this *effect* in *them*, Saint *Paul* affirmeth it, *The love of money is the root of all evill, which while some coveted after, they have erred from the faith.* And againe, *whose mouthes must be stopped, which subvert whole houses, teaching things which they ought not, for filthy lucre sake.* And againe, *Their god is their belly, they minde earthly things.* Of such Saint *Iude* writeth, *Woe unto them for they haue gone in the way of Caine, and ruune greedily after the errour of Balaam, for reward.* And againe, *Having mens persons in admiration, because of advantage.* Why did *Balaam* teach *Balak to cast a stumbling blocke before the children of Israel, to eat things sacrificed to Idoles, and to commit fornication,* was it not (as ye heard *Iude* 11.) for *reward? he* did *it* through *covetousnesse*. If his *heart* had not beene *covetous*, he would neither have *undertaken* such a long *journey*, nor given *pernicious counsell* against the people of *God*. For this *cause Shemaiah* did *prophecie* false things unto *Nehemiah*, thereby to *put him in feare*, even because *Tobiah* and *Sanballat* had *hired him*. Hereof are we informed by the *Prophet Micah*. *The heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets* thereof *divine for money*. Of *whom* also the *Prophet Isaiah* speaketh, They are *greedy dogges which can never have enough, and they are Shepheards that cannot understand:* they *all looke to their owne way, every one for his owne gaine, from his quarter.* Thus were the *Pharisees*, and therefore *derided* our *Saviour Christ* speaking against *covetousnesse*. Thus also were the *Priests*, who through *covetousnesse* suffered them that *sold* & *bought* in the *Temple*, the *tables* of *money-changers*, and the *seats* of them

1 Tim. 6. 10. Tit. 1. 11.

Phil. 3. 19. Iude 11. 16.

Rev. 2. 14.

Neh. 6. 10.

Mic. 3. 11.

Isa 56. 11.

Luc 16. 14.

Mat. 21. 12, 13

that sold *Doves*, thus *making the house of prayer, a denne of theeves.* Thus finally doth *Antichrist* the *Pope* of *Rome*, doe *Iesuites*, *Seminary Priests*, and other his *Popish agents*, through *couetousnesse* they teach such *pernicious*, *blasphemous* and *heretical doctrine*, as they *doe*. This maketh the *Land* to swarme with such a *multitude* of *those Locusts*. This *maketh them compasse both Sea and Land.* This maketh them *aspire* to *Bishoprickes*, *Cardinalship*; yea, to the very *Chaire* of *Antichrist*, the *Popedome*. What moved *Sampson a Monke of S. Francis of Millaine*, (who had gathered so *many thousands of gold* in divers *Countries*, by his *Popish trumperies*, as all the *world* greatly *wondered* at that *monster*) to *prefer* above the summe *of* 120000 *Duckats* in one day to *buy* the *Popedome? ambitious couetousnesse*. What moved *Cardinall Wolsey*, so earnestly and importunately to *affect* the *Popedome?* (in so much that *he threatned to worke the Emperour great woe, because he had it not*) *ambitious couetousnesse*. This is the ground and cause of most *errours* in *Popery*; yea, if it were not for *this*, *Antichrists Kingdome* would quickely fall; it being the very *pillar* which *upholdeth* and *maintaineth* the same. This is the *originall* of their *Purgatory*; *Auricular Confession*; *Prayer* for the *dead*; of their *Popes Supremacy* and *Prerogatives*; of their *Pardons* and *Indulgences*; of their *Sacraments of Orders*, and *Penance*; of their *Sacrifice of the Masse*; of their *Reliques and Canonization of Saints*, and the *like*; whereby both *now* and in *former ages*, they have *heaped* up innumerable *riches*. Acts and Monuments.

This may be *further* confirmed by these *three Reasons*. *Reasons.*

1 Because the *most* part of the *errours* which they *teach*, tend to the *enriching* of *themselves*, as I have *already* instanced in *Popery*. 1

2 Because where there is no *hope of gaine*, they are even *slow*, and *unwilling* to *trouble* themselves, witnesse the *condition* and *estate* of such as are *perverted* by *false teachers*, they are for the *most part*, such as are *wealthy*, and have *good estate*. 2

3 Because *false teachers* (though *learned*) are *destitute* of *spirituall understanding*, *dull* in *heavenly things*, an evident and direct token, that they are *covetous*. 3

Isa 56.11,12.

Therefore the *Prophet Isaiah* saith of those *dumbe and greedy dogges, that they could not understand*, rendring thereof this *reason, for they looke all their owne way, every one for his gaine from his quarter*, for his owne *advantage*, for his owne *profit*.

Quest. *Ans.* 1 Tim. 6.10.

Q. But may *some* say, why is *Covetousnesse* rather the *cause* and *ground* of *heresies*, than *other vices*? *A.* Because as Saint *Paul* sheweth, *It is the root of all evill.* One *sinne* may be the *cause* of *another*, as *envy* of *murder*, *drunkennesse* of *whoredome*, and the *like*, but *covetousnesse it is the roote of all evill.* And if of *all*, than much more of *false doctrine*, as *this* was the *ground* of *Labans unkindnesse* to *Iacob*; of *Achans* taking the *execrable* thing; of *Dalilaes* betraying of *Samson*; of the *sonnes* of *Samuel* perverting of *judgement*; of *Nabals* churlishnesse towards *David*; of *Ahabs* taking *possession* of *Naboths* Vineyard; of *Gehezis* receiving of *gifts* from *Naaman* the *Syrian*, contrary to his *Masters will*; of the *rich mans forsaking* of *Christ*; of *Iudas* his *betraying of him*; of *Ananias* and *Saphiraes dissimulation*; of *Demetrius* his *uproare* against *Paul*, of *Demas*, his *forsaking of him*; of *Felix*, his *detaining* of *him* in *prison*, and *sending* often for him, and *thousands* the *like*; so also its the *originall* of *false Doctrine.*

Gen. 31 2. Ioth. 7-21. Iudg. 16.18. 1 Sam. 8.3. 1 Sam 25 11. 1 King. 21.16 2 King. 5.20. Mat 19.22. Mat 26.15. Act 5.1. Act 19.25. 2 Tim. 4.10. Act 24.26.

Vse. 1

Hence it *followeth*,

1 That *false Teachers doe not of conscience or desire they have to advance Gods glory, teach such damnable doctrine, take such paines by Sea and Land to broach the same*; but of *covetousnesse*. Their *covetous hearts* incite them to *use* such *wayes* and *meanes*, whereby *deceiving others*, they may most *inrich themselves*. This made the *Monkes* of *Boxely* to *frame* such an *artificiall Image*, which *smiled* at the *liberall*, *frowned* at such as *offered sparingly*. This *maintained* that *goodly shrine* of *Thomas Becket*, the *Arch-traitor* at *Canterbury*. This was the *ground* of those *supposed miracles*, done by *Roods* & *Images* in this *Land* in the *dayes* of *Popery*, & poore *simple* people travailing thither (as often in *penance* they were *enjoyned*) their *purses* might *pay tribute* for their *journy*.

Lamberts Perambulation of Kent.

This

This is apparent by this *one practise* of *theirs, men* well *gifted*, without *money* shall not have any *spirituall* promotion: *Boyes*, yea, *ignorant* persons having *it*, doe *easily* obtaine the *same*: is there any *conscience* here? any *desire* to glorifie *God*?

2 That *the estate and condition of false Teachers is exceeding wofull and miserable*. They *thinke* themselves the *onely happy* men of the *world*, yet who more *miserable* then *they? miserable* in regard of their *soules*, of their *bodyes*, of their *posterity* of their *goods*, in regard of this *life*, and in regard of the *life to come*; and all through *covetousnesse*. They are *enemies* to their *soules*, hindring the *operation* of *Gods Spirit* therein, exposing *them* unto all manner of *temptation*, unto all *manner* of *sins*, *piercing them thorow with many sorrowes*. They are *enemies* unto their *bodies*, *defrauding* them of those good *blessings* which they might *enjoy*; yea, oftentimes *provoking God* to shorten their *lives*, as witnesseth *Esay for their covetousnesse*, *I was angry and smot*. They are enemies unto *both*, depriving *both* of the *Kingdome* of *heaven*. They hurt their *posterity*, as did *Gehezi*. He *that is greedy of gaine, being troublesome to his owne house*; And if *God* hate *covetousnesse* in every *man*, much more in the *teachers* of others, which *being in them* occasioneth the *fall of many*.

2

1 Tim. 6. 9, 10

Isa 57. 17.

1 Cor. 6. 10.

Prov. 15. 27.

3 That *every one of us should by all meanes possible avoyd and shun covetousnesse*, it being the *ground* of every *error* and *heresie*. To *prevent* this, *meditate* we on *Gods Commandements*, on his *promises*, on the *unworthinesse* of things *coveted*, in regard of their *incertainty*, & *insufficiency*, on the *shortnes* of our *life*, praying alwayes with *David*, that our *hearts may not be set upon covetousnesse*. Thus of the *third*.

3

How we may avoyde covetousnesse.

Psal. 119. 36.

Concerning the 4, the *manner* how *false Teachers* doe *insnare* and *seduce* their *followers*, it is through *fained words*, reasons which in *appearance* seeme to be *good* and *substantiall*, but *indeed* are *not*, nothing *lesse* then *true*, nothing *else* but *deceiveble*. This the *Apostle Paul* sheweth. *For they that are such, serve not our Lord Iesus Christ, but their owne belly, and by good words, and faire speeches, deceive the hearts of the simple, and writing unto the Thessalonians*, hee saith,

Through fained words. Rom. 16. 18.

1 Thess. 2. 5. *for neither at any time used we flattering words, as yee know, nor a cloake of Covetousnesse. God* is *witnesse, false teachers* in *perverting* their *followers*, imitate *Absaloms practise* in *seducing* the *people*. They would not *seeme* to be, that which *indeed* they are. As the *Crokadile* by *weeping*, and the *Hyena* by *imitating* a *humane voyce*, *kill* those which *otherwise* would *shunne them*, So *false teachers* with *fained words* pervert *men* and *women*, as the *whore* in the *Proverbs*, they *use* faire *speeches* to bring their *pernicious purposes* to passe.

2 Sam. 15. 3. *Simil.*

Prov. 7. 5.

Ioh. 7. 48. Thus would the *Scribes* and *Pharisees* have *withdrawne* the *officers* from *Christ*, *are there any* (said they) *of the Pharisees which beleeve on him?* Thus in our *dayes* are *thousands seduced* unto *Popery*, and other *Sects*. *False teachers* use the same *reason* which *Abimelech* unto the *Sichemites*, to make him *King*, *whether is better for you, that all the sonnes of Ierubbaal, which are seventy persons raigne over you, either that one raigne over you? Is it not safer for you* (say they) *to pray unto Saints, to beleeve as the Church beleeveth, to follow your pleasures, and not to trouble your selves about the Scriptures. Its enough for you to heare Masse, to say over your breviary, and the like*, by which *meanes* multitudes are daily *turned* from the *truth* unto *fables*. *Fained words makes them so faine*, that *thereby* they become *wandring* and lost *sheepe*.

Iudg. 9. 2.

Why false teachers use fained words.

Quest. But why doe they use *fained words?*

Answ. Because *hereby* unperceived, they may *deceive* the more. If they did *plainely* declare their *opinions*, they are so *monstrous* that *few* would *embrace* them. Therefore doe they *sweeten* their *bitter pills*, with such *fained faire* words. For this cause even a *number* of their *followers*, are in *most things ignorant* of their *opinions*. If the *hooke* were not *baited*, the *net* were not *hid*, the *pit* were not *covered*, they could not catch such *store* of *fishes* and *fowles*, *seduce* so many *simple soules*, as they *doe*; yea, and the *nature* of *people* is such, that they are most *easily* withdrawne from the *truth* by this *meanes*, which *false Teachers* perceiving, doe speedily take the *advantage*, devising such words, as may best *fit* their humours. Hence it followeth.

1 That

1 That *false teachers are meere hypocrites.* 2 That *smooth words are not alwayes the most sound and wholesome.* 3 That *we ought to suspect those doctrines most, which are most gilded and painted*; truth it selfe *needing no colours to set it out*: all is not *gold* that *glistereth*, all is not *truth* that is *delivered* for *truth*. We must *trie* before *we trust: discerne the spirits whether they are of God or not.* Thus of the *fourth.*

Use.
1
2
3

Concerning the 5, the *end* and *ayme* of *false teachers* in *broaching abroad* their *errours*, that *they may make merchandise of their followers* of *such* as are *seduced* by *them.* As *Merchants* in *merchandizing*, aime at *gaine*, at the *enriching of themselves.* So *false teachers* aime at *gaine*, in the *seducing* of *others.* They make *Merchandise of them.* They *pill* and *poll* them as *nigh* as *possibly* they *can. And through covetousnesse shall they with fained words make merchandise of you*, as if he should have said, *Through their insatiable and inordinate desire of money shall they*, (unlesse yee be *aware*) *make their best advantage of you, by fraudulent and fained words, inriching themselves to your impoverishing and detriment.* They shall with a little *paines*, with a few *sweet* and *sugred* words, *gaine you* to be their *owne*, and being *theirs*, you you shall *hardly* be *rid* of them so *long* as you *have* any *goods* remaining.

Shal they make merchandise of you.

This is most apparent in *Poperie*, not any *Sect* in the *world* hath more *cunning merchants*: or to *whom* this *description* of *false teachers*, doth more *properly* belong; our *Apostle* seeming *especially* to ayme at *them.* The most *labourious* and *subtile Merchant* may *learne* of *them* both *diligence* and *subtiltie.* They know *what wares* are in *greatest requeest*, *who* are most *desirous* of *them*, what time is best to *sell* them, *how* to *come* by *more* when *they* have *put away* those which they *had.* Other *merchants* occupie themselves about some *certaine* kinde of *merchandise*, *woolle*, *silke*, *cloath*, *stuffe*, &c. but *they* deale in *every* thing. They have their *gaines* from the *baptizing* and *ringing* of *Bells*; from their *dispensations* to *marry*, in *times* prohibited by *them*, in *degrees forbidden*, by *Gods Law*; from the *Iewes*, whose *Synagogues* they *tol-*

The Popish Clergy of all others the most cunning Merchants, Instanced in divers particulars.

lerate; from *Shewes* publikely *allowed*; from the *Reliques* of *dead* men, for the *most part counterfeit*, and such *like*. Other *Merchants* sell those *things* wch they have *first bought*, or *obtained* through their *Industry*, but they either *sell those* things which are not their *owne*, or which are not *at all*. Other *Merchants* sell *reall* commodities unto their *customers*, permitting them the *free use* of the same, but *they* often *sell* the very aspect of a thing, scarce permitting their *followers* to *behold* the *same*. Other *Merchants* doe commonly *sell one* thing to *one* man, but they *sell* one *Masse* to *many* men, yea, *many* times they have so *multiplied* the *Reliques* of *Saints*, as that they have made *Monsters* of *them*, with divers *hands*, *feet*, and the *like*, thereby to *encrease* their *gaines*. Other *Merchants* do *sometimes rest* and *cease* from their *businesse*, but they *rest* not at *all*, being most *busie* at those *times*, wherein through their *meanes* others are most *idle*. Other *Merchants* have certaine *places*, where they *yeerely* keepe their *Mart*, conveying their *wares* thither, not without great *charges*, but *they*, *whereseever* it seemeth *good* unto them, *hang* forth their *wares*, making *any* place famous, by their *counterfeite Reliques*, and *forged miracles*. Other *Merchants* doe *expose* their *wares* to *sell*, without *compelling* any to *buy them*, but they *compell men* and *women* to *buy* theirs, under *paine* of *Excommunication*, and *finall condemnation*. Finally, whereas in most *places*, any *man* may *buy* and *sell*, and so *play* the *Merchant*, its not so amongst *them*. *Vnction* and *shaving* must *precede*, which without *money* cannot be *obtained*, and are *they* not then *cunning Merchants*? Doe they not make *merchandize* of their *followers*? Are they not more *ready* to *receive*, than to *give*? At *Rome* which should be the *place* of *holinesse*, the *seate* of *him* which affirmeth *himselfe* to be the *Successor of* Saint *Peter*, (but is indeed the *successor* of *Simon Magus*) what is there else but *Merchandising* people for their *money* (if they have *any*) shall there have *Agnus Dei*, *Crucifixes*, *Holy Water*, and the *like trash*. What else I say is *Rome*, but the *place* wherein *Temples*, *Priests*, *Altars*, *holy things*, *fire*, *frankincense*, *prayers*, *Heaven*, yea, *God himselfe* murderer,

Such as are desirous to be further informed of Popish Wares, may reade *Masculus* in his Common Places, pag. 216.

Tit. nundina Romani Pontificis.
--- Venalia vobis Templum, Sacerdotes, altaria, sacra, corona, ignes, thura, preces, cœlum est Venale, * *Deusque, Mantuan, Calamitat. l. 3.*

are *ſaleable?* There, the *Drunkard*, the *Whoremonger*, the *murtherer*, for *money* may be *abſolved*; *yea*, which is more) *chaſte* and *continent Prieſts* are *compelled* to pay *tribute* for *Concubines*, which being *payed*, they may *abſtaine* or not *abſtaine*, as they thinke *good*. Doe not they make *merchandize* of their *followers*, when they deviſe ſuch *Lawes*, whereby themſelves are *inriched*, their *followers impoveriſhed?* wch is moſt evident in *Popery*. How *many* have through their *perſwaſion*, endowed their *Popiſh Church*, with *faire lands*, thereby *diſinheriting* their *children*, *depriving* them of their *due patrimony?* How *many* have through their *meanes*, through their *fained* alluring and entiſing *ſpeeches*, beſtowed their *meanes* for the upholding of *Popery*, themſelves becomming *profeſſed Monkes?* How many *rich Gentlewomen* have beene *allured* by them to become *Nunnes*, whereby they have *got* into their *hands*, all their *ſubſtance?* Acts and Monument.

In former *ages*, even in this ſame *land*, how did they *rob* the *ſimple people* of their *money*, by their *Maſſes*, *Pilgrimages*, *Offerings*, *Dirges*, and the *like?* Had they not then in their *poſſeſſion*, even the moſt *pleaſant*, *beſt*, and *fatteſt places* of the *whole land*, wch are *now* employed unto *better* uſs?

Hence we are taught, *Vſe.*

1 That *falſe teachers are not the true ſervants of God*; doe altogether differ from the *practiſe* of the *Holy Apoſtles*, if they were the *ſervants* of *Chriſt*, they would more endevour to *gaine* men unto *Chriſt*, than to *gaine* of *them*, by *withdrawing* them from *Chriſt*. The *Apoſtles* abſtained from being *chargeable*, even in *thoſe things* wherein they might have beene *chargeable*. *I have coveted no mans Silver, or Gold, or Apparell*, (ſaith Saint *Paul*) *yea, you your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me.* And againe, *For ye remember brethren our labour and travaile; for labouring night and day, becauſe wee would not be chargeable unto any of you, we preached unto you the Goſpel of God.* And againe, *Neither did we eate any mans bread for nought; but wrought with labour and travaile night and day, that we might not be chargeable unto any of you.* 1 Act. 20. 33. 1 Theſſ. 2. 9. 2 Theſſ. 3. 8.

The

Num. 16. 26.

1 Sam. 12. 3.

The *like* doe we reade of the holy *Prophets*, *Moses* saith, *I have not taken so much as an Asse from them. Samuel* saith, *Behold, here am I: beare record of me before the Lord, and before his anointed: Whose Oxe have I taken? or whose Asse have I taken? or of whose hand have I received any bribe, to blinde mine eyes therewith, and I will restore it you?*

2

2 That *we ought to be exceeding carefull, lest false teachers doe intrap us, and so we become their merchandise.* They are too *cunning* for us; they *can buy cheape*, and *sell deare*: it is best for *us* to have no *dealing* with *them*, lest by *bargaining* with them, we *impoverish* our *selves*, and become slaves unto the *Divell*: Let us I say, have no *dealing* with them; let *us* neither *buy* nor *sell* with them; for if we *doe*, *they* will undoubtedly *circumvent us*: If they *buy* of us, it is our *soules*, which they *infect* by pernicious *doctrine*, than which, what *losse* can be *greater*? it being our *Saviours* speech, *What is a man profited, if he shall gaine the whole world, and lose his owne soule? or what shall a man give in exchange for his soule?* If we *buy* of *them*, its nothing else but *superstitious vanities*, for which wee must *pay* full *deare*. And therefore I say againe, it's *best* for *us* not to have any *dealing* with *them*. Thus of the *first*, and so of the former *description* of *false Teachers*.

Mat. 16. 26.

Their punishment whose iudgement now of a long time lingreth not, and their damnation slumbreth not. Why our Apostle mentioneth the same.

1

2

Touching the *latter*; their *punishment*, its laide downe in these words, *Whose judgement now of a long time lingreth not, and their damnation slumbreth not*, that is, *those judgements which God hath of old, ordained and prepared for them, shall undoubtedly be inflicted upon them*; which our *Apostle* declareth, *partly* lest the *godly minded* should be *offended* at the *outward prosperity* of *false teachers*, beholding their *riches*, their *greatnesse*, the *estimation* wherein they are with the *great ones* of this *world*, *partly* that every *one* of us, may be *aware* of *false teachers*; lest being *partakers* with them in their *sinne*, we also *partake* with *them* in their *punishment*, both which may be *learned* by *this* their *punishment*. Though they *feed* delicately, and *goe* deliciously, and *flow* in wealth excee-

exceedingly, being *assisted* and *countenanced* by the *men* of of this *world*, yet notwithstanding *Gods judgements*, shall *seaze* upon *them*, and *who* duely *considering* the *same*, would be *offended* at their *prosperity?* and seeing their *judgement lingreth not*, their *damnation slumbreth not*, have not wee just *cause* to *remove* and *withdraw* our *selves* in time, from the *Tents* of *those wicked men*. This *counsell* gave *Moses* unto the *people*; *Depart, I pray you, from the Tents of these wicked men, and touch nothing of theirs, lest ye perish in all their sinnes.* Num.16.25.

This *counsell* gave *Lot* unto his *sonnes* in *Law*, *Arise, get you out of this place, for the Lord will destroy this Citie.* Gen.19.14.

This *counsell* is given by *Angell* from *heaven*; *Come out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues.* Rev.18.4.

The *observation* arising *both* out of the words themselves, & from the *repetition* of them, they being *already* mentioned in the *first verse*, is this, that

Gods judgements shall undoubtedly, and most certainly seaze upon false teachers, impenitently going on in their evill courses, judgements, temporall, spirituall, upon *soule*, upon *body*, in this *life*, in the *life* to come.

D. Gods judgements shall undoubtedly and most certainly seaze upon false teachers.

Touching the *judgement* here mentioned, called also *damnation*, I take it chiefely meant of their finall *estate*, of those terrible *torments*, which they shall suffer in *hell*, although its cleere enough, that even *Gods judgements* take *hold* on them in *this* present *life*: as the *examples* of *Arius*, *Samosatenus*, *Manes*, with *others*, doe sufficiently *prove*; yea, even in *this life* shall *Rome* be *ruinated*. *Her plagues shall come in one day, death and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord, who judgeth her; and the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewaile her, and lament for her, when they shall see the smoake of her burning, standing afarre off, for the feare of her torment,* saying, *Alas, alas, that great Citie Babylon, that mighty Citie: for in one houre is thy judgement come.* Rev.18.8,9, 10.

Antichrist that *false teachers* shall

the

2 Thess. 2. 8. *the Lord consume with the Spirit of the mouth, and shall destroy with the brightnesse of his comming.* Zach. 11. 17. *Woe* (saith *Zechariah*) *unto the idle Shepheard, that leaveth the flocke, the sword shall be upon his arme, and upon his right eye; his arme shall be cleane dryed up, and his right eye shall be utterly darkened* 2 Tim. 3. 9. God will not *still* let them alone, *they shall proceed no further, their folly shall be manifest unto all men, as theirs also was.*

Reason. The *Reason* of the *certainty* of this their *punishment* may be taken from the *decree of God*; whereof Saint *Iude* maketh mention, when he saith, Iude ver. 4. *that they were ordained of old, to this condemnation*, of old, even *before all worlds*; whose *condemnation*, albeit it be of *God foreseene* and *ordained*, yet are they *condemned*, not because *God* hath *foreseene* it, but because *themselves* in their *time, use* meanes, whereby they *deserve* just condemnation: and so by their wickednesse *bring* to passe the *eternall* counsell of *God*, touching their *destruction*. Now the *decree of God* is most *certaine, firme, constant*, and *stable*; and therefore *false Teachers shall undoubtedly be punished*.

Hence we may perceive,

Use.

1 That *God doth take notice of the sinnes of false teachers*, though they *sleepe* and *slumber* in *sinne*, yet their *judgement lingreth not, their damnation slumbreth not.*

2 The *miserable estate of false teachers*, notwithstanding of all those pleasures which they enjoy, their *houre-glasse runneth*, their *judgement lingreth not*, their *damnation slumbreth not.*

3 How much, *false teachers are enemies unto themselves*, by *continuing* in their *impenitency*, they *draw* upon *themselves* heavy and *fearefull judgements.*

4 The *equity* of *God* in the *execution* of his *judgements* on *false Teachers*, as they *hasten* the *damnation* of *others*. So *God hasteneth theirs*: their *judgement lingreth not*, their *damnation slumbreth not.*

5 That *judgements* both *here* and *hereafter*, doe not seaze on *false teachers* at *unawares*, by *chance*, and *fortune*, but are *effects*

effects of *Gods decree*, inflicted on them by the *Providence* of *God*, for as *God* hath before all *worlds* decreed the *electing* of ſome to *ſalvation*: ſo he hath *decreed* the refuſall and rejecting of *others* to *condemnation*) among whom *falſe Teachers* are the chiefe) as *divers Scriptures* doe *teſtifie*.

Verſe 4. *For if God ſpared not the Angels that ſinned, but caſt them downe to Hell, and delivered them into chaines of darkeneſſe, to be reſerved unto judgement, &c.*

Our *Apoſtle* having in the *latter part* of the *preceding verſe*, reiterated the *puniſhment* which ſhall be inflicted on *falſe teachers*, doth in *this* and the enſuing *verſes*, unto the *tenth*, confirme the *ſame* by a *threefold example*. 1 Of the *Angels* which *ſinned*, *verſe* 4. 2 Of the *firſt world*, *verſe* 5. 3 Of the *Sodomites*, which *vexed juſt Lot, with their filthy converſation*, *verſe* 6, 7, 8. From thence *concluding*, that *as God will undoubtedly preſerve his owne children*, both from *deſtruction*, and from being *ſeduced* by *falſe Teachers*. So he will *undoubtedly inflict his judgements upon the ungodly*, whether *ſeducers* or *ſeduced*; in the meane time *reſerving* them unto the *day* of *judgement* to be *puniſhed*, *verſe* 9.

The certainty of thoſe judgements which ſhall be inflicted on falſe teachers confirmed by a threefold example.

1

2

3

In *this* verſe our *Apoſtle* proveth by an *example* taken from the *Angels which ſinned*, that *Gods judgements* ſhall *certainly* and *undoubtedly* be *inflicted* on *falſe Teachers*. *For* (ſaith he) *if God ſpared not the Angels that ſinned, but caſt them downe to Hell, and delivered them unto chaines of darkeneſſe, to be reſerved unto judgment, he knoweth how to reſerve the unjuſt unto the day of judgement, to be puniſhed.* The *reaſon* may be thus *framed*, *If God ſpared not the Angels that ſinned, but caſt them downe to Hell, and delivered them into chaines of darkeneſſe, to be reſerued unto judgement, then will not he ſpare falſe Teachers, which privily bring in their damnable hereſies.* But *he ſpared not the Angels that ſinned. Therefore will he not ſpare falſe Teachers.*

The first example taken from Angels that ſinned. The fitneſſe of the example.

The *Reaſon* followeth, the *conſequence* is *undeniable*. 1 Becauſe the *Angels* were more *glorious* and *excellent* creature

creatures, then *man*, *mans* condition being *inferiour* unto *theirs*, according to that of the *Psalmist*, *O Lord what is man that thou art so mindfull of him, thou hast made him little inferiour to the Angels.* 2 Because *God* is *just* and *equall* in the *execution* of his *judgements*, who cannot abide *sinne* in *any*; whence it followeth, that, *as he manifested his Justice, in the inflicting of his judgements on the Angels which sinned. So* (*he* being alwayes just) *will manifest his justice in the punishment of false teachers.*

Psal. 8. 5.

2

Object. *Ob.* But may *some* say, by this *reason* it seemeth to follow, that *none* are exempted from *Gods judgments*; for *if he spared not the Angels that sinned, he will not spare others which sinne against him.* And therefore that even the *godly* themselves in as much as they doe *sinne* against *God*, shall have *judgements* inflicted upon *them?*

Solut. *Answ.* 1 That although *God* punisheth his *owne children*, *chastising* them for their *sinnes*; yea, and *sometime* to *outward appearance* dealeth more *hardly* with *them*, than with the very *wicked*, yet is there great *difference* betweene their *punishments*, both in regard of the *time*, *kinde*, *manner*, and *end* of the same. *Time*, the *godlies* afflictions are in this *life*: the *wickeds* (though here also they be afflicted) in the *life* to come. *Kindes*, the *godlies ordinary*, *temporall*, and sometimes also *spirituall*: the *ungodlies*, *extraordinary*, *everlasting*. *Manner*, the *godly* are punished in *mercy*: the *ungodly* in *justice*. *End*, the *godly* are punished for their *amendment*, to drive them unto *repentance*: the *ungodly* for their further *confusion*.

1 Differences betweene Gods punishing of the godly, and the ungodly, in regard of the time. the kinde. the manner. the end.

2 That *Gods judgements* would undoubtedly seaze upon *all*, so that no *flesh could be saved*, if it were not for *Christ Iesus*, through whom wee are *reconciled* unto *God*, *accepted* of *him*.

2

3 That our *Apostle* doth speake *here* of *impenitent* persons, such as the *Angels* which *sinned* were, and *most* false *Teachers* are, not of the *penitent*, who *sinning* against *God*, *humble* themselves before *God*, *mourning* for the *same*, by their *humiliation*, *avoyding* and *preventing* those *judgements* which seaze on *impenitent* persons.

3

Thus

Thus by this *Reaſon* it follow eth not that *Gods judgements ſhall undoubtedly ſeaze on his owne children*, becauſe they ſeazed on the *Angels* which *ſinned*: but this followeth, that as *God ſpared not the Angels which ſinned, ſo he will not ſpare falſe teachers continuing in their ungodlineſſe.* This is the very *drift* and *ſcope* of our *Apoſtle* in this *place*, from *which* (as alſo by the other two *following* examples) *we may certainly perſwade our ſelves of the undoubted deſtruction of falſe teachers.* Though their *followers* are *many*, their *eſtimation great*, their *hereſies applauded*, *themſelves countenanced*, and the *like:* Yet let us not be diſmayed, *if God ſpared not the Angels which ſinned, neither will he ſpare thoſe baſe, ignominious, vile wretches.* He is the ſame *God, equall, juſt* and *righteous.* He is no *reſpecter of perſons.*

D. Falſe teachers ſhall certainly be deſtroyed.

Oh that both *ſeducers*, and ſuch as are *ſeduced*, would but in time ſet this *example* before their *eyes!* Oh, if that every one of us, would duely meditate and weigh the *ſame*, that ſo we might neither *ſtumble* at the *outward proſperity* of *falſe Teachers*, or *multitude* of their *followers*, neither yet become *ſeduced* by them! yea, would to *God* that every one of us did *ſet* the ſame before our *eyes*, to withdraw us from our particular *ſinnes*! Oh that the *adulterer*, the *drunkard*, the *covetous* perſon, the *envious*, the *ſwearer*, and the *like*, would but conſider the *ſame*, thus reaſoning with themſelves, *If God ſpared not the Angels which ſinned, neither will he ſpare me impenitently going on in ſinne, covetouſneſſe, drunkenneſſe, malice, or the like.* By this meanes we ſhould be (as with a *bridle*) *reſtrained* and *withdrawne* from *ſinne.* Their *pride* ſhould teach us to be *humble*; their *rebellious contumacy*, to be *obedient:* their *apoſtaſie*, to *perſevere* in the *truth* of *God.*

Uſe.

Thus of the *coherence* of theſe words with the *former*, as being a *proofe* or *confirmation* of the *former.*

In this *example* of the *Angels which ſinned*, *three* things are to be *conſidered.* 1 The *perſons* which *ſinned* and were *puniſhed*, the *Angels.* 2 The *ſinne* or *fall* of the *Angels*, implied in the word *ſinned.* 3 Their puniſhment, *they were caſt downe*

Three particulars conſidered in this example.

downe to hell, delivered unto chaines of darkenesse, to be reserved unto jndgement.

For if God spared not the Angels that sinned.

Concerning the 1, the *persons which sinned*, were the *Angels*, whose *office* was to be the *messengers of God*, to *stand round about him* as *attendants*, ready to be *sent* forth at his *pleasure* for the *execution* of his *will* in all *parts* of the *world*. This was their *office* in the *creation*; hereunto they were *fitted* and

1 Tim. 5. 21. *deputed*, which the *Elect Angels* (as Saint *Paul* stileth them) doe now wholly *performe*. *They are invisible substances, having being, life, sense, and understanding*, and *are not meere qualities, motions, evill affections*, or bad *cogitations*, as the *Saduces* affirmed. Those *evill spirits* may even *yet* fitly be termed *Angels*, that is, *messengers*: For *such* also *God* sends us *messengers* to *doe* his *will*, for *probation* of the *godly*, and for *plaguing* the *ungodly*, so *oft* as he *pleaseth*. As touching their *nature* and *substance*, they are of *God*, by *whom* of *nothing*, *they* were *created good*, *glorious* and *excellent*. Those I say, even those *glorious* and excellent *creatures*, were the *persons* which *sinned*, were the *persons* which *first* for *sinne* were *punished*, which *were cast downe to hell*, *which were delivered into chaines of darkenesse, to be reserued unto judgment*.

D. None can persevere in goodnesse, whom God doth not uphold by his holy and heavenly Spirit.

The *observations* arising from hence, are *three*.

The *first* is this, that

None can persevere in goodnesse, whom God doth not uphold by his holy and heavenly spirit. The *Angels* that *sinned* were created *good*, without *any sinne* at all, yet being *left* unto *themselves*, they *kept not their first estate, they left their owne habitation*, they *sinned* against *God* their *Maker*. This may be *further* confirmed, by the *examples* of *Adam* and *Euah* in the *state* of *innocency*, of *Lot*, *David*, and *Peter*, who being *left* unto *themselves* for a *time*, did *fearefully* fall.

The Reason.

The *Reason* is plaine and *evident*, even because *Gods Spirit* is the *ground* and *cause* of our *perseverance*.

Use. 1

Hence it followeth,

1 That *the estate and condition of wicked persons is exceeding wiserable*, in as much as they are not *upholden* by the

Spirit

Spirit of *God*, and so doe daily *fall away*, from *God*, from their *profession*, from their *Religion*, from the outward *performance* of *good workes*; Notwithstanding all their *faire shewes*, yet can they not *persevere*, as wanting the *assistance* of *Gods Spirit*, though *relying* upon their owne *strength*, they *boast* with *Peter*, that *though all others would forsake Christ*, yet *they will not*, but still *cleave* unto *him*, *adhere* unto *Christian Religion*, yet shall they *fall away*, as did *proud Pendleton* (for all his *bragges*) unto *Idolatry* and *superstition*. Neither in the meane time is *God* to be *blamed* in that hee doth not bestow his *Spirit* on *wicked men*, because he is an *absolute Lord*, not *bound* to doe any *more*, than he himselfe *willeth*.

Mat. 26. 33.

Acts and Monuments.

2 That *the estate of Gods children is exceeding happy and blessed, as having Gods Spirit* bestowed upon them, wherewith they are *upholden*, so that they cannot *finally* and *totally fall* away.

2

Ob. If the *Angels* in their *innocency* and *excellency* fell *wholly* and *utterly* from *God*, much more may *sinfull* men (though *beleevers*) wholly *fall* from *God*, and *utterly* cut themselves by *sinne* from *Christ*?

Ob.

Answ. There's not the same *reason* of the *grace* of *creation*, as of the *grace* of *regeneration*, for *that* commeth *farre* short of *this*: by the *former* the *creature* had a *power*, either to *stand* or *fall*, to *abide* with *God*, or *depart* from *him*, this *power* being in *it* selfe; but by this *latter*, such *feare* of *God* is put into the *hearts* of the *regenerate*, that they shall not *depart* from *God*, and this *power* of not *falling* is in *them* indeed, but not *from themselves*.

Solut.

3 That *we must therefore daily pray unto God that hee would bestow his holy Spirit upon us*, continuing him with us, that we may *persevere* unto the end. Thus of the *first*.

3

The *second* is, that

D. None ought to be puffed up with any gift either of body or minde, wherein they excell others.

None ought to be puffed up with any gift, either of body or minde, wherein they excell others. The *Angels* at their *creation* were excellent and glorious *creatures*, whose *glory* & *excellency* is often *expressed* in *Scripture*, whose *attendance*

upon *God*, is a *part* of their *glory*, as *it* shall be of *ours*, when *after the resurrection we shall be like unto them:* yet notwithstanding *they fell away*, by their owne *freewill*, through their *owne default*, averting themselves from *God*, and *revolting* from his *love*, and from *obedience* due to him. None, I say, *ought to be puffed up with any gift either of body or minde, wherein they excell others*; Because if *God* doe but *withdraw* his *presence*, even *those* will *turne* unto their *owners ruine*. *Goliahs* strength; *Achitophels* wisedome; *Absaloms* beauty; *Nabals* riches, *confirme* the *same*.

Use. Be we *carefull* therefore lest those *gifts* whereby wee may and should most *glorifie God*, turne unto the *dishonour* of his *Name, knowledge, wisedome, learning, beauty, strength*, and the *like*. Did the *Angels* fall, notwithstanding of their *excellency*, feare we, lest *we* also *fall*. Let their *sinne* teach *us* to be *carefull*, lest *we* also *sinne*: let us *suspect* our owne *weakenesse, acknowledge* our *imperfection*, even in our *best gifts*; Thus *working out our salvation in feare and trembling*. Thus of the *second*.

D. No beauty, glory or excellency of the creature, can exempt it from the punishment of sinne falling thereunto.

The *third* is this, that

No beauty, glory, or excellency of the creature, can exempt it from the punishment of sinne, falling thereunto. What *creature* more *excellent* and *glorious* than were those *Angels*, yet notwithstanding they *sinning*, *God* inflicteth his *judgements* on *them*. *Pharaoh* and *Nebuchadnezzar*, great *Kings*. *Hophni* and *Phineas*, the *Lords Priests*, had *experience* hereof. yea, *God* doth more *severely* inflict his *judgements* upon *such*, than he *doth* upon *others*, *as the Cedars of Lebanon* are *more subject unto the fierce windes, than the low shrubs of the Valley*; and *high Castles and Towers more endangered by Tempests, than the low Cottages*.

Reason. Hereof may be *rendred* a *threefold Reason*. 1 Because *God* is not a *respecter of persons*, will not *beare* with *sinne* in *any*.

1

2 Because *God* is *just* in the *execution* of his *judgments*, those which are *indued* with greatest *gifts*, being bound unto greatest *thankefulnesse*, and to *leade* their *lives* most *carefully* and *conscionably*.

2

3 Because else there would be given *liberty*

3

and

and *freedome* to *sinne*. Let us be *carefull* therefore not to *pretend* any *prerogative* or *privilege*, in respect of our *gifts*, thereby to *continue* in *sinne*, but to *employ* them to the *glory* of *God*, assuring our *selves* that if we doe *sinne* against *God*, they shall not be able to exempt us from *punishment*. Thus of the *third observation*, and so of the *first particular*. *Vse.*

Concerning the 2, the *fall* and *sinne* of the *Angels*, the *ground* and *cause* of those *judgements* which were *inflicted* upon *them*, *implyed* in the word *sinned*, *God spared not the Angels that sinned*. That sinned.

Touching this *fall* or *sinne* of the *Angels*, the *Scripture* speaketh *sparingly*, and that not without *reason*, because *they* cannot *repent*, *they* cannot *turne*, there is *no* hope of *salvation* for any of *them* which *fell*, as there was for *man*, whose *fall* and *remedie*, whose *misery*, and *deliverance* from the *same* are so *amply* recorded. Its the *policie* of the *Divell* to withdraw men from the *meditation* of points *usefull*, and to *stirre* them up to a *curious* search after *those* things which neither we *ought*, nor *can* know, whereof there is no *use*, such as, *what day the Angels fell*, what *number of them fell*, what *was their sinne*, and the *like*. Wherein wee are *conducted* by *Scripture*, therein we may safely *meditate*, of such things freely *search* and *enquire*. This *fall* or *sinne* of the *Angels*, though it be *no where* expressly set downe in *Scripture*, yet is it in *many places* glanced at: such as these, *Behold he put no trust in his servants, and his Angels he charged with folly.* Iob 4. 18. *Yee are of your father the Divell, and the lusts of your father yee will doe, he was a murtherer from the beginning, and abode not in the truth, because there is no truth in him.* Ioh. 8. 44. *Not a novice, lest being lifted up with pride, he fall into the condemnation of the Divell.* 1 Tim. 3. 6. *The Angels which kept not their first estate, but left their owne habitation, hee hath reserved in everlasting chaines, under darkenesse, unto the judgement of the great day.* Iude 6. From which *places* it appeareth that the *sin* whereby they did offend *God*, was especially *pride*, through which *they fell from their first estate, and left their owne*

Why the Scripture speaketh so sparingly of the sinne of the Angels.

A policy of the Divell.

Isa. 14. 11. Ezek. 28. 12. Iob 41. 25. Luc. 10. 18. 1 Tim. 3. 6.

habitation, voluntarily departing from their *originall* condition, neither *standing* in that *Image* of *God*, wherein they were *created*, themselves being the *occasion* of their owne *fall*. Its *probable* that they *aspired* to be *like* unto *God*, in *power* and *authority* over *all* the *creatures*, whereunto some *light* is given in these *marginall quotations* Further we cannot *determine*, unlesse we should say, that as *man* by his *fall* broke *all* the *ten commandements*, so, that *divers sinnes* did *concurre* in this their *fall*; that even in *one* instant of their *declining*, they fell into *all* manner *impietie* and *ungodlinesse*, into all *wilfull rebellion* against *God* their onely *Maker*.

Why God permitted the Angels to fall.

Whatsoever their *sinne* was, its evident enough both by *Scripture* and *experience*, that they *sinned* and are *fallen*, and that of *themselves*.

This *God* permitted, not onely thereby to shew his *wrath* against sinne, in their *everlasting paines*, but also to *punish* by *them* in this *life*, the *ungodly*; yea, and also to *try* or *exercise* the *godly* by *temptations*. *God* I say, doth by *them* not onely *exercise* his *owne children* in *humility* and *patience* for their *benefit*, as he did *Iob*, *Paul*, and *others*, but also doth by *them*, punish the *ungodly*, as hee did the *Ægyptians*, and *Saul*.

Psal. 78. 49. 1 Sam. 18. 18.

Use.

Hence we are taught,

1 That *pride is exceeding dangerous*, as being by all likelihood, the *sinne* of the *Angels*: the *ground* of their *not standing* in the *truth*.

2 That as of the *Angels* there were some that *fell*, so there are others stiled the *Elect Angels*, which *stood* in their *first estate*, *left not their owne habitation*; by whom even *Gods children* now are *instructed* in *Gods will*, and *directed* in his *wayes*, are *comforted* and *encouraged* in their *feare* and *perplexitie*, are *guarded*, *defended*, and *protected* in *affliction*, *distresse*, and *misery*.

1 Tim. 5. 21.

3 That those *evill spirits* being through their *fall* become *enemies* unto *God*, will endevour by all *meanes* to *set themselves* against the *children* of *God*, which therefore should *rowse* us up from *security* and *carelesnesse*, stirre us up unto *vigilancy* and

and *watchfulneſſe*, leſt *unawares* we become a *prey* unto them. To this *end* we muſt *prepare* ſpirituall *weapons*, as well *defenſive* as *offenſive*, whereby *reſiſting* them, *they* may *flie* from *us*. Great is their *agilitie*, their *ſubtiltie*, their *power*, their *malice*, ſo much the *more* had *we* need to *be watchfull*.

4 To bewaile thoſe *ſinnes* in our ſelves, which *occaſioned*, the *Angels* ruine, *pride, envy, rebellion: Apoſtaſie*, or the *like*. The *Angels* ſinned; *Let him that ſtandeth take heed leſt hee fall*. Thus of the *ſecond particular*.

4

1 Cor. 10, 12.

Concerning the 3, their *puniſhment*, *God caſt them downe to Hell, delivered them unto chaines of darkeneſſe to be reſerved unto judgement*. This *puniſhment* is *twofold*: that which concerneth *this life*, and that which concerneth the *life to come*. Touching their *puniſhment* in this *life*, it is *twofold*, 1 They are *deprived* of *Heaven*. 2 They are *caſt downe* into *Hell*. This *laſt is* amplified by their *entertainment* there, and by the *end* why they were put *there*; their *entertainment* is *chaines of darkeneſſe*, by *chaines* we may underſtand either that *mighty power of God, whereby they are bridled*, as in *theſe* words of the *Apocalypſe*, *The old Dragon was bound for a thouſand yeeares*, or the *guiltineſſe of the Angels, which by the tenour of Gods judgements, bindeth them over to deſtruction*, and by *darkneſſe* we are to underſtand the *wrath* and *anger* of *God, the want of his bleſſed favour*, or the *extreame miſery*, whereunto the *evill ſpirits*, and *backe-ſliding Angels are ſubject*. The *end* why they were put *there*, to be *reſerved in durance, unto the judgement of the great day*. Touching their *puniſhment* in the *life to come*; They *ſhall be judged*, the *fulneſſe* and *extremity* of *torment* ſhall *ſeize* upon *them*, even *finall* and *eternall condemnation*.

But caſt them downe to Hell and delivered them to chains of darkeneſſe, to be reſerved unto judgement.
The puniſhment of evill Angels twofold.
Rev. 20.

Their *condition* is moſt *miſerable* and *terrible*. The *ſpeech* is *metaphoricall*, borrowed from *condemend Malefactors*, as *they lie faſt, tied in bands and coards, in a loathſome dungeon or ſtinking priſon, till they be thence drawne out to execution; ſo are the Angels which ſinned delivered unto chaines of darkneſſe, to be reſerved unto judgement; even the judgment of the great day, when Gods wrath ſhall fall on them to the full,*

whereunto that *speech* of the *uncleane spirits* in the *Gospell*, seemeth to have *relation*, *Art thou come to torment me afore the time?*

Mat. 8. 29.

Ob. It seemeth the *Divels* are not *reserved in Hell*, seeing both *Scripture* and *experience*, shew the *contrary*. The *Divell accused Iob*; was a *lying spirit in the mouth of Ahabs Prophets*; *tempted Christ*; *is Prince of the ayre*; *as a roaring Lion, going about, seeking whom he may devour*; yea, *one man* was *possessed* with a *Legion*.

Ob.
Iob 1. 11.
1 King. 22. 22.
Mat. 4. 1.
Eph. 2. 2.
1 Pet. 5. 8.
Marc. 5. 9.

Answ. It seemeth at the *first* they *are cast into Hell*, from which at *certaine times*, and upon *certaine occasions*, *God permitteth* them to *come* out for the *execution* of his *will*; as *Rev.* 9. 1. and 20. 1.

Solut.

From whence note we,

Vse.

1 *The woefull and miserable estate of wicked spirits*, they are *reserved unto the judgement of the great day.*

1

2 *The end why hell was ordained*; to be that *place* of *horrour* and *terrour*, wherein *wicked spirits*, and *ungodly persons* shall be *tormented*, world *without* all end.

2

3 That *there shall be a day of judgement*; *wherein wicked spirits, and ungodly livers shall be judged*; though *it* be not *yet* come, yet *it* shall *come*, whereof wee may *undoubtedly* perswade our selves; and therefore should *so* live *here*, that on the *day* of *judgement*, our *condition* may bee *happy*, free from those *torments* which shall *seaze* on those *wicked* spirits. Thus of the *third particular*, and so of the *first example*.

3

Vers. 5. *And spared not the old world, but saved Noah the eighth person, a Preacher of righteousnesse, bringing in the floods upon the world of the ungodly.*

The second example taken from the old world.

These *words* containe the *second example*, whereby our *Apostle* proveth his *former position*, *viz.* that *Gods judgements shall certainly and undoubtedly be inflicted upon false teachers, and such as are seduced by them.* It is taken from that *generall deluge* which *God* in the *dayes* of *Noah* brought

brought upon the *old world*; wherein all *mankind* was *drowned*, excepting *Noah* himselfe and his *wife*, his *three sonnes* and *their wives*. It may be thus framed. *If God spared not the old world, but brought in the flood upon the world of the ungodly, then will he not spare false teachers, and such as follow their pernicious wayes.* But *hee spared not the old world, but brought in the flood upon the world of the ungodly. Therefore will he not spare false teachers, or their followers.* The *Reason* followeth. 1 Because *false teachers*, and their *followers*, walke according to the *manners* and *fashions* of the *old world*, *delighting* and *defiling* themselves *in* and *with* the selfe-same *sinnes*, whereunto the *people* of the *old world* were given. 2 Because if *God* did not spare the *old world*, and yet did *now* spare *false teachers*, walking in the selfe-same *sinnes*, it would follow, that he were *unjust*, a *respecter of persons*, not such an *enemy* unto *sinne* now, as he *was* formerly, or that *men* and *women* now, had a *greater* liberty to *sinne*, might more *boldly* commit the *same now*, than *formerly*, which to affirme were *monstrous* impiety, and *horrible* blasphemy.

The firmesse of the example. 1

2

From the *example* (as ye *heard* from the *former*) wee may undoubtedly perswade our selves, that *Gods judgements shall be inflicted upon false teachers, and their followers*; he is the same *God, with whom there is no shadow of changing*, he *was*, he *is*, and for ever *will* manifest himselfe to be an *enemy* unto *sinne*, and *sinfull* persons.

This *example* consisteth of *two parts*. The *former* concerneth the *destruction* of the *old world*, in these words, and *spared not the old world, but brought in the floods upon the world of the ungodly*. The *latter*, the *preservation of Noah*, and his *family*, in these words, *But saved Noah, the eighth person, a Preacher of righteousnesse.*

Two particulars considered in this example. 1

Concerning the 1, *three* things are to bee *considered*. 1 The *persons* punished, the *old world*. 2 The *ground* or *cause* of their *punishment*, implyed in the word, *ungodly*. 3 The *punishment* it selfe, *God brought in the flood upon them*

The persons punished, are the old world.

For the 1, the *persons punished* were the *old world*, so called, not because *God* made a *new world*, but because the *world* seemed *new*, so *few* being *preserved*, and so *many destroyed* Stiled also the *world of the ungodly*, in regard of their *generall apostasie* from *God*, their *disobedience* and *contempt* of his *word* preached by *Noah*, those I say, even the *people* which lived in the dayes of *Noah*, were the *persons* upon whom *God* inflicted this *fearefull* judgement. In *other* places of *Scripture* we have *examples* of the *severity* of *Gods justice*. sometimes upon *one* particular *person*, as upon *Nabal*. Sometime *both* upon *husband* and *wife*, as upon *Ananias* and *Saphira*; Somtime *both* upon *husband*, *wife* and *children*, as upon *Corah*, *Dathan*, *Abiram*, *Achan*; sometime upon a whole *Citie*, as upon *Sodome*; Sometime upon an *whole Nation*, as upon the *Egyptians*, upon the *Amalekites*; yea, upon the *Iewes* themselves, when they were *vanquished* by the *Romanes*. But *here* we find a generall *deluge*, over-spreading the *whole earth*, all mankind *drowned* therewith, *God* sparing neither *old* nor *yong*, *rich*, nor *poore*, a terrible and fearefull *example* of *Gods justice*. Whence may be gathered that,

1 Sam. 25. 28. Act. 5. 5. 10. Num. 16. 27. Ioth. 7. 24. Gen. 19. 24.

D. Even a multitude of sinners, partaking together in sinne are not exempted from Gods iudgements.

Even a multitude of sinners partaking together in sinne, are not exempted from Gods judgements: he spared not the old world, wherein no doubt there were *many millions of people* of every *age*, *state* and *condition*. As *they* banded themselves together against *God*; So *God* did set himselfe against *them*, as amongst *themselves* there was an *uniformitie* in *sinning* against *God*, so they had an *uniformity* in *punishment* from *God*, their *multitude* was neyther *shelter* nor *safegard* unto them. This may be *confirmed* by divers other *examples*. The

Exod. 12, 37.

Israelites when they *departed* out of *Egypt* were about 600000. that were *men*, besides *children*, of them *all*, not above *two* entred into the *land of Canaan*, even *Caleb the sonne Iephunneh*, and *Ioshua the sonne of Nun*: Of the *men* of *Bethshemesh* that *looked* into the *Arke* of the *Lord*, there were

Num. 14. 26.

1 Sam. 6. 19.

50000. *and* 70. *men*, *whom the Lord smote*, that they *dyed*. Of the *Assyrians* which *besieged Ierusalem*, *blaspheming* the

2 King. 19. 35.

Lord God of *heaven*, an *Angel of the Lord went out and*

smote

smote in their campe, 185000. The *Syrians* which *blasphemed* the *God* of *Israel*, saying, *their Gods are Gods of the hills, therefore were they stronger then we, but let us fight against them in the plaine, and surely wee shall be stronger then they*, even those I say, notwithstanding *they filled the whole country*, were *slaine* of the *children* of *Israel* (*pitching* before *them* like *two little flockes* of *Kids*) to the *number of* 10000 *footmen in one day*. *Woe* (saith *Isaiah*) to *the multitude of many people, which make a noyse, like the noyse of the Seas, and to the rushing of Nations, that make a rushing like the rushing of mighty waters, God shall rebuke them, &c.* Though the *Sodomites*, though the *Ephesians* were *many* in number, though the *Prophets* of *Baal filled* the *house* of *Baal* from the *one end* to the *other*, yet did *Gods* judgements *seize* upon *them*. So *here*, although of the *old world*, the *number*, no doubt, was exceeding *great*, yet their *multitude* was no *sufficient shelter* to *free* them from *Gods* judgements.

1 King. 20.23, 29.

Isay 17.12.

The *Reasons* hereof are these. 1 Because when a multitude of *sinners* doe partake together in *sinne*, *God* is most *dishonoured*, his *Sabbathes* most *prophaned*, his *Gospel* most *scandalized*, his *threatnings* lesse *respected*, his *judgements* lesse *noted*, his *Word* and *servants* most *contemned*. 2 Because there is left *little* or *no* hope of any *future* amendment, there being amongst a *multitude*, so many *provocations* unto *sinne*: one *infecting* another, *drawing* them on unto the committing of the *same*. 3 Because, though all the *world* did combine themselves together against *God*, yet are they not *able* to *withstand* his *judgements*; yea, though they were all *destroyed*, *God is able of the very stones to raise up children unto Abraham*. Oftentimes *Kings* are glad to *passe* by, and *winke* at many *enormities* of their *rebellious subjects*, partly, not being of *sufficient strength* and *power* to punish so *many*, partly being unwilling, so much by their *overthrow* to *weaken* themselves, but it is otherwise with *God*, hee hath both *abilitie* to *punish* the *transgressors* of the *Law*, neither needeth hee to feare the *want* of them, hee being *able* to raise up *others* (more profitable *Instruments* for

Reasons.
1,
2
Pro.1.11.
3
Mat.3.9.

4 for the *advancement* of his *glory*) in their *places*. 4 Becauſe *commonly*, where there's a *multitude*, there is alſo *ſecurity* and *careleſneſſe*, an evident *ſigne* of ſome *eminent* judgement. As the *people* of *Lachis* being *ſecure* and *careleſſe* were upon
Iudg. 18.27. the *ſudden* deſtroyed by the *Tribe* of *Dan*: ſo when *ſinners* become *careleſſe* and *ſecure*, (as where there's a *multitude*, they doe) then doe *Gods* judgements ſeaze upon them. This
Ezek. 22.29. the *Prophet Ezekiel* witneſſeth. *The people of the Land have uſed oppreſſion*, and *exerciſed robbery*, *and have vexed the poore and needy*, yea, *they have oppreſſed the ſtranger wrongfully, and I ſought for a man amongſt them that ſhould make up the hedge, and ſtand in the gap before me, for the land, that I ſhould not deſtroy it; but I found none. Therefore have I powred out mine indignation upon them, I have conſumed them with the fire of my wrath, their owne way have I recom-*
5 *penced upon their owne heads, ſaith the Lord God.* 5 Becauſe it were *injuſtice* in *God* to puniſh *ſinne* in ſome *few*, in the meane time *paſſing* by and *winking* at the *ſinnes* of the *multitude*.

Vſe. Hence it followeth,

1 1 That *ſuch as faſhion themſelves according to the multitude, judging things lawfull or unlawfull, according as the multitude doth, beleeving as it beleeveth, leane unto a ſandy and brittle foundation, which will deceive them, when they have moſt need.* And yet alas, of this ſort are the greateſt *number* of *men* and *women* in theſe our dayes, *children learning* of their *Parents*, *Servants* of their *Maſters*; one of *another*, all manner of *impiety*, *ſwearing*, *whoring*, *drunkenneſſe*, and the *like*. Seldome ſhall we finde *one* alone in a *Countrey*, *Pariſh*, or *Familie*, given over unto *ungodlineſſe*, who hath not *others* to *countenance* him in the *ſame*, which will *ſweare* to what he *affirmeth* or *denyeth*; yea, ſo *diveliſh* are we, that if any *one* will out of the *pit* of *Hell*, bring *new* faſhions, deviſe *new* oathes, and the *like*, he ſhall not want ſuch as will endevour to *outſtrip* him in his owne *invention*: well, yet notwithſtanding thus *following* the *multitude* in evill, wee muſt come to *judgement*. Let *multitudes* band them-

themselves together, let them take *counsell against the Lord, and against his Christ. Gebal and Ammon, and Amalek, Gog and Magog, Turke* and *Pope*, with *other* the *Churches* enemies: *God* doth but *laugh* them to *scorne*, and will in his owne *time* inflict his *judgements* upon *them.*

2 That *the example of the multitude is an insufficient argument, either thereby to excuse our owne sinnes*, or to *draw others into sinne*, and yet is not a little used to *either* end. Some *excuse* their *sinnes* by the *example* of the *multitude*; for, say they, *such and such doe thus live, and why may not I? have not they a soule to save as well as I?* but this is all one, as if a *thiefe* should *excuse* his *theft* by telling that *there were divers other theeves besides himselfe*; I suppose such an *excuse* would not *serve* his *turne*. Is there any so *mad*, as would willingly, be *imprisoned, banished*, or *executed*, because *such* things have befallen *others*? neither should *we* so much *hate* our selves, be enemies unto our owne *salvation*, as to thrust our selves into *Hell* with the *multitude*. Others alledge the *example* and *practise* of the *multitude* to draw men and women into *sinne*, as the *bloody Persecuters* in the dayes of *Queene Marie, Gardner, Bonner*, with *others*, they used *this* as their *maine* argument, *Are not all the world of our Religion, doe not the King, the Queene, the Nobilitie, the whole Parliament, with an uniforme consent embrace the same?* 2

3 That *we ought not to fashion our selves like unto the world, or conforme our selves according to the custome of the multitude.* *My Sonne* (saith *Solomon*) *if sinners doe entise thee, consent thou not*, Let us not, I say, follow the *multitude* in *evill.* The *times* wherein we doe now *live* are *evill*, we have plentifull *store* of such as *offend* in every *kinde* of *sinne, drunkennesse, malice, whoredome, covetousnesse, swearing*, and the *like.* Be we therefore so much the more *wary, walking circumspectly, because the dayes are evill*; assuring our selves, that if *God* doth not *spare* even the *multitude*, neither will he *spare particular persons sinning* against him: have we *sinned* with the *multitude*, let us in time *repent*, lest wee be partakers together in *punishment*, let us in time forsake *sinne*, 3 Rom.12.2. Prov.1.10. Eph.5.15.

sinne, lest by the *same* we doe both *destroy* our *selves*, and *those* which are most *deare* unto *us*. Thus of the *persons* punished, the *old world*.

The ground of their punishment implyed in the word ungodly.

For the 2, the *ground* or *cause* of their *punishment*, it's implyed in the word *ungodly*, even their *many and great sinnes, whereby they did offend the Majesty of God*. They did *sinne* against *God*, and therefore *he* inflicted his *judgements* on *them*. Their *sinnes* are mentioned in *divers* places of *Scripture*, and *God saw* (saith *Moses*) *that the wickednesse of man was great in the earth, and that every imagination of the thoughts of his heart was onely evill continually*. And againe, *The earth also was corrupt before God, and the earth was filled with violence. For as in the dayes that were before the flood* (saith our *Saviour*) *they were eating and drinking, marrying, and giving in marriage, untill the day, that Noah entered into the Arke, and knew not untill the flood came, and tooke them all away, so shall also the comming of the Sonne of man be. Which sometime* (saith Saint *Peter*) *were disobedient, when once the long-suffering of God, waited in the dayes of Noah, while the Arke was a preparing, wherein few, that is, eight soules were saved by water*, from which *places*, it appeareth, that the *sinnes* of the *old world*, were *especially* a *generall perversnesse and corruption of Nature*, an *inordinate love of pleasures, carnall security* and *careleſnesse, disobedience* and *contempt* of the *Word* of *God preached* by *Noah*, all which were the *ground* and *cause* of this fearefull *deluge*.

Gen. 6. 5.

Ibid. vers. 11.

Mat. 24. 38.

1 Pet. 3. 20.

Whence *two* things may be noted.

D. Sinne is the cause of those judgements which God inflicteth on men and women.

The *first* is this, that,

Sinne is the cause of those judgements, which God inflicteth upon men and women. It was the *ground* and *cause* of the *deluge* which *God* brought upon the *old world*. If it were not for *this*, *God* would not inflict judgements, where *this* is, and remaineth *unrepented* for, *judgements* will come.

Wherefore, as *we desire a freedome from punishment, let us free our selves from sinne*, not being *slaves* thereunto, assuring and perswading our selves, that if we doe sinne against *God*, he will inflict his *judgements* upon *us*. *God* hath spared us

long,

long, he will not ſpare us *alwayes*. Let us not with the *old world* abuſe *Gods* patience and long-ſuffering, for if we doe, we ſhall at the *length* ſmart for it. If *God* did not winke at the *ſinnes* of the *old world*, neither will *he* at *ours*, if we remaine *impenitent*: yea, being *afflicted* any manner of *way*, we muſt not *murmure* or *grudge*, our *own* ſinnes being the *ground* and *cauſe* of the *ſame*. Thus of the *firſt*.

The *ſecond* is this, that

We ought to abſtaine (as from *ſinne* in *generall*, ſo) *in particular from thoſe ſinnes, which brought Gods judgements upon the old world.* This *example* is recorded for *our admonition and inſtruction, upon whom the ends of the world are come*, even that we may take warning in *time*, leſt otherwiſe imitating the *old world* in their *ſinnes*, we draw upon our ſelves *Gods* judgements.

D. We muſt abſtaine from the ſinnes of the old world. 1 Cor. 10. 11.

1 I ſay, we muſt *beware* of the *generall perverſneſſe*, and *corruption* of our *nature*, being alwayes *carefull* to bring our *wils* in *ſubjection* unto *Gods* will, not ſuffering our *cogitations*, and *imaginations* to runne at *randome*, but endevouring alwayes to have our *hearts* ſanctified, cleanſed, and purified, from our *originall* inbred *wickednesſe*.

Perverſneſſe and corruption of Nature.

2 We muſt *beware* of the *inordinate love of pleaſures*. It is *lawfull* both to *eate*, *drinke*, *marry*, and *give in marriage*, but *thoſe* things being *abuſed*, they become *unlawfull*. Therefore we muſt ſo *uſe* them, that we *abuſe* them not, we muſt *eate* to *live*, not *live* to *eate*, we muſt not *ſo* pamper our *bellies*, *as* that we become *gluttons*, or *belly-gods*. Wee muſt *drinke* to *quench* our *thirſt*, and to become more *fit* for our *calling*, not *drinke* unto *drunkenneſſe*. Such as are *unmarried*, may *marry*, but *they muſt not take it in hand*, *unadviſedly*, *lightly*, *or wantonly to ſatisfie their carnall luſts*, *and appetite*, *like bruit beaſts that have no undeſtanding*, *but reverently*, *diſcreetly*, *adviſedly*, *ſoberly*, *and in the feare of God*, great *circumſpection* is required, about this *uſe* of *pleaſures*, *when*, *where*, and after *what manner* to uſe the ſame.

Inordinate love of pleaſures.

3 *We muſt be carefull at all times to avoyd carnall ſecurity and careleſneſſe, we muſt not bleſſe our ſelves, in our evill courſes,*

Carnall ſecuritie and careleſneſſe.

courses, we must not put farre from us the evill day; we must not so *live*, as if there were to be no *reckoning* for *bad livers*, but must alwayes *stand in awe* of the *great* and *terrible God*, of those many and great *judgements*, which he hath *prepared* for the *workers* of *iniquitie*.

Disobedience and contempt of Gods Word.

4 We *must not be disobedient, or contemners of Gods Word*, but both *beleeve* it, and *obey* the same. Doth *God* bid us *repent* us of our *sinnes, abstaine* from *wickednesse*, *walke* in his *wayes*, and the *like*? we must give *obedience* unto the *same*.

Use.

But alas, although those sinnes brought *Gods* judgements on the *old world*, yet doe *we* goe on in the *same*. The *Imaginations of our heart are onely evill continually*, as were *theirs*; our *hearts* are as *bad* and *wicked* as *theirs* were; out of *ours* doe proceed, *adulteries*, *murthers*, and the *like*, as out of *theirs*: looke into thine owne *conscience*; *it* telleth thee no *lesse* than I doe, we are given unto an *inordinate love of pleasures*, as *they* were: there is now *eating* and *drinking*, *marrying*, and *giving in marriage*. I meane, that both *meate* and *drinke*, and *marriage* are *abused*, how many *eate*, but not to satisfie *nature*, *overcharging* the *same*? How many *eate*, but without either craving a *blessing* before they *begin*, or returning *thankesgiving* when they are *full*? how many are so *dainty* in their *feeding*, that they *loath* many of *Gods* good *creatures*? how many *consume* so much *time* in *eating*, as if they were *borne* for nothing *else*? are there not a *number*, which likewise *sinne* in *drinking*, so filling themselves *therewith*, that they can neither *speake* nor *worke*, nor *walke*, reeling *to* and *fro*, wallowing in the *Kennels* of the *streets*, behaving themselves rather like filthy *hogges*, than reasonable *creatures*? yea, and now also, even *marriage* is *abused*, which *God* himselfe *instituted* in *Paradise*, and *is honourable amongst all men*, seeing by the *most* it is *enterprised*, and *taken* in hand, *unadvisedly*, *lightly*, and *wantonly*, to *satisfie* their carnall *lusts* and *appetites*, yea, and *some* to *cover* their *filthy whoredomes*. Are we not also *secure* and *careless*? who seeth it *not*? at least who may not cleerely perceive it? we have *experience* of *Gods* hand vpon *others*, *Gods* judgements

ments doe alſo *hang* over our owne *heads*, we have potent *enemies* abroad, domeſticke *Foes* at home, yet are we *ſecure* and *careleſſe*, even as if *GOD* were more bound unto *us*, than unto our *betters*, as if our *number*, *power*, *valour*, could *equall* our *adverſaries*; as if our *ſhips* were *invincible*, our *Bulwarkes* and *Caſtles impregnable*. Finally, unto all our other *ſinnes* we have added our *diſobedience* unto *Gods* ordinances, our *contempt* of his *word*. Wee have *had*, we *have* the *Word* of *God* plentifully *preached* amongſt us, but who *amendeth*? who *repenteth* him of his ſinnes? who becommeth *conformable* unto the *will* of *God*? Doth the *Drunkard* forſake his *drunkenneſſe*? doth the *Adulterer* forſake his *whoredome*? doth the *covetous* perſon forſake his *Covetouſneſſe*? doth the *Thiefe ſteale no more*? the *Lyer lie no more*? the *Vſurer oppreſſe no more*? the *Swearer ſweare no more*? what doth your *conſcience* anſwere? Doe not *lie*, deceive not thine owne *ſoule*, *I doe yet continue in my drunkenneſſe, whoredome, ſwearing, theft, lying, oppreſſion.* Is it ſo? is there not then a great *contempt* of the *Word* of *God*? Oh take notice of thoſe your *ſinnes*: be grieved intime for *them*, leſt your *impenitency* provoke *Gods* wrath and indignation. Thus of the *ground* or *cauſe* of their *puniſhment*.

For the 3, Their *puniſhment*, *God* brought in the *flood* upon *them*, *Noah* preached unto *them* for the *ſpace* of an *hundred* and *twenty* yeares. *God* waited all this *time* for their *converſion* and *amendment*, they did not *repent*, when this *time* was expired, *God* brought in the *flood* upon *them*. This *hiſtory* is largely *recorded* in the *ſeventh Chapter of Geneſis*, *verſ.*11,12,17,18,19,20,21,22,23,24. *All the fountaines of the great deepe were broken up, and the windowes of heaven were opened*, whereby all *fleſh* periſhed, ſaving *Noah*, and *they* which were with *him* in the *Arke*.

Their puniſhment brought in the flood upon them.

From this *circumſtance* divers things may be noted, namely, the *Author*; the *matter*; the *time*; and the *equitie* of this *puniſhment*. The *Author* was *God*, whence note, that

The Authour of it God.

Iudgements cannot ſeize upon mankinde, untill that God ſend them, hee brought in this *flood* upon the *old world*,

D. Iudgements cannot ſeize

Whence

upon mankinde, untill that God send them.

Vse.

Rom. 8. 28.

The matter, the flood.

D God hath variety of iudgements to inflict on the workers of iniquitie.

Gen. 19. 20.
1 Sam. 7. 10.
Exod. 14. 27.
numb. 26. 32.

Vse.

D God in the execution of his iudgements doth not deale alike with every sinner.

2 Sam. 7. 14.

Vse.

The time after the space of 120 yeares.

D. God will not alwayes

Whence as the *wicked* may be *terrified*, so the *godly* may *receive* much *comfort*, that *troubles* cannot take *hold* on *them*, till *God* will, which when hee *willeth*, shall *turne* to our great *good*, *all things working together for the best to such as love God.*

The *matter* was a *flood of water*, Whence note,

1 *That God hath varietie of judgements to inflict on the workers of iniquitie*, even *judgements* both *many* and *great*, he is *the Lord of Lords*, the *God of Armies*, all *creatures* are at his *command*, ready to execute his *will*, *fire* to destroy the *Sodomites*, *Hailestones* to beat downe the *Philistims*, the *Sea* to overflow the *Egyptians*, the *Earth* to swallow *Corah*, *Dathan*, and *Abiram*, a *flood* here to drowne *the world of the ungodly.*

Stand we therefore in awe of this *God*, let us *humble our selves under his mighty hand*; even in this *Land* wee have had within these *few* yeares *experience* of *divers* heavy *judgments*, *plague*, *famine*, *inundation of waters*, and the *like*. Let those stirre us up to *repentance*, let us *sinne no more*, *lest a worse thing light on us.*

2 That *God in the execution of his judgments doth not deale alike with every sinner*; Some he handleth more *hardly*, than *others*: *some* hee doth *longer* exercise under *troubles*, than *others*, and there are not a *few*, whom by his *judgements* he doth *utterly* destroy, as this present *example* sheweth: he dealt otherwise with *Saul*, than with *Solomon*, he *tooke* his *mercy* from *Saul*, in *mercie* as a loving *Father* chastising *Solomon.*

Whence we may learne even to beseech *God*, through *Christ Iesus*, that if he hath *purposed* to lay his *rod* upon us (as he hath already laid it upon others) he would be pleased to *chastise us with the rod of men*, as he did *Solomon*, even out of a fatherly *pitty* and *compassion*, not *utterly* to *destroy* us, as he did the *old world.*

The *time* was after the space of 120 yeres. Whence note that,

Though God beare with sinners for a long time, yet at the length (they remaining *impenitent*) *his judgements shall bee inflicted*

inflicted upon them: as manifold *examples* in Scripture (such as that of the *Sodomites*, that of the *Israelites* in the *Wildernesse*, that of the *Iewes* before their *destruction* by the *Romans*) doe confirme.

D. God will not alwayes beare with impenitent sinners.

Whence we may *learne* not to *presume* upon *Gods* patience, and long suffering, concluding from *hence*, that because *God* hath borne with us for a *long* time, he will therefore *still* beare with us, notwithstanding of our great *sinnes*. The *contrary* rather followeth, that because he hath spared us so *long*, and we have notwithstanding *continued* in sinne, he will therefore assuredly *enter into judgement against us*; as being *jealous of his owne glory*, and who cannot *abide impenitent sinners*.

Vse.

The equity of it.

The *equity* of his *punishments*; it's likewise apparent, as their *soules* were *drowned* in the *pleasures* of *sinne*, so now were their *bodies* by a *flood* of *water*. Oh the *equity* of *God! He is just in all his wayes, and holy in all his workes*, the examples of *Pharaoh, Saul, Adonizedek, Agag*, with others doe evidently confirme this *Point*. *Deale not with us, O Lord, according to the rigour of thy justice*. Thus of their *punishment*, and so of the *first part*.

Gods iudgements are iust and equall.

Vse.

The preservation of Noah and his family.

Concerning the 2, The *preservation* of *Noah* and his *Family*, in these words, but *saved Noah the eighth person, a Preacher of righteousnesse*; in which words, *three* things are to be considered. 1 The *persons* preserved. 2 The *danger* from which they were saved. 3 The *meanes* which *God* used in their *preservation*.

The persons preserved, eight.

For the 1, the *persons* preserved, were *Noah* and his *Wife*, his *three sonnes*, and their *three Wives*, *eight* persons in all, of which *eight Noah himselfe* was a *Preacher of Righteousnesse*, (as having for the space of 120 *yeares* sincerely *preached Gods Word*, unto that *disobedient world*, calling upon *them* to abstaine from *sinne*, and returne unto *God* by repentance) and *Cam* a wicked *person*.

Hence may be noted,

D. God in the execution of

1 *That God in the execution of his judgements upon the wicked, is carefull of his owne children*, as here of *Noah* and his

his judgments upon the wicked, is carefull of his owne children.

his *Family* in this generall *Deluge*.

2 *That the children of God being compared with the multitude of wicked persons, are but few in number:* as here but *eight persons*, (yea, of those *one* a *Reprobate*) professing *Gods* truth, there being beside a *world of ungodly*.

D. The number of the godly few.

3 *That the holy life, and godly conversation of Gods children shall not be buried in oblivion, but even after their death recorded to their everlasting praise and commendation*; as both that of *Mary Magdalens* powring *oyntment* on *Christ*, and *this* of *Noah* being after so many *thousand* yeares declared to have beene a *Preacher of righteousnesse*, doe confirme.

D. The holinesse of the godly shall not be buried in oblivion. Mat. 26. 13.

4 *That wicked persons fare the better for the company of Gods children*, as *Cam* being with his *father* and *brethren* in the *Arke*, and as the *Sodomites* did whilst *Lot* was amongst them.

D. The wicked fare the better for the company of Gods children.

5 *That in most Societies and Companies, the wicked are mingled with Gods children*, *Cain* in the house of *Adam*; *Ismael* in the *house* of *Abraham*; *Esau* in the *house of Isaac*; *Judas* amongst the *Disciples* of *Christ*, *Cam* here in the *Arke* with his *father*.

D In most societies, the wicked are mingled with the godly.

For the 2, the *danger* from which they were saved, They were saved from *that generall deluge*, wherein all others perished.

The danger from which they were saved, the deluge.

Whence may be gathered, that

God in the midst of danger, can preserve whomsoever hee pleaseth from the same. Here was an horrible great and fearefull *judgement*, whereby all *flesh* perished, those *eight* onely excepted.

D. God in the midst of danger can preserve whosoever he pleaseth from the same.

The examples of *Iacob*, *Ioseph*, *David*, Saint *Peter*, Saint *Paul*, with others whom *God* preserved in the very midst of imminent *dangers*, confirme this point.

This serveth *partly* for *consolation*, and *partly* for *exhortation*.

Vse of Consolation.

For *Consolation* unto all *Gods* children, whom the *Devill*, the *World*, and their owne *Lusts*, doe daily *persecute*. Be not dismayed or discouraged, the same *God* who preserved *Noah* from *drowning*, is able to *preserve* thee in the midst of *dangers*.

For

For *Exhortation* unto every one of us, Let us endevour to be the *children* of *God*. Being *Gods children*, let us *shelter* our selves under his *protection*, assuring our *selves*, that if *he be on our side, nothing shall prevaile against us.* Vse of Exhortation.

For the 3, the *meanes* whereby *Noah* and his *Familie* were preserved, they were either *outward* or *inward*; *outward*, by the *Arke*, *inward*, by *Faith*. *God* commanded *Noah* to make an *Arke*, he *beleeving Gods promise*, and *obeying* his *commandement*, was *preserved* therein. The meanes wherby Noah was preserved, in the Arke. Heb. 11. 6.

Sometime the *Lord* preserveth *without meanes*, yea, *contrary* to meanes, Sometimes againe by very *small and weake meanes*, as here, whosoever were out of the *Arke*, perished, all that were *therein* were saved. Also in what manner God preserveth.

We must not tye *God* unto *meanes*, but how *small* or *weake* soever the *meanes* be, relye upon the *promise* of *God*, performing *what* he *commandeth*, so assuring our selves of the *accomplishment* of whatsoever he *promiseth*. *Vse.*

This *Arke* may be a fit *Type* of the *Church*, *Whosoever despiseth mee shall perish, whosoever are the true members thereof shall be preserved from the fearefull deluge of Gods wrath.* Thus of the *second example*. The Arke a type of the Church.

Verse 6. *And turning the Cities of Sodom, and Gomorrah into ashes, condemned them with an overthrow, making them an ensample, unto those that after should live ungodly.*

These *words* containe the *third* or *last ensample*, whereby our *Apostle* confirmeth his *former position, viz.* That *Gods judgements shall certainly and undoubtedly be inflicted on false Teachers, and their followers.* It is taken from that *horrible* and *fearefull destruction* of *Sodome* and *Gomorrah*, and may be thus framed. *If GOD spared not the Inhabitants of Sodome and Gomorrah, but turned their Cities into ashes, and condemned them with an overthrow, making them an ensample unto those that after should live ungodly, then will he not spare false teachers and their followers: But hee* The third example.

spared not the Inhabitants of Sodome and Gomorrah, &c. Therefore will he not spare false Teachers and their followers.

The fitnesse of the example.

The *Reason* followeth, because as the *people* of *Sodome* and *Gomorrah* did grievously offend *God* by their continuance in *sinne*, notwithstanding of the *many* warnings and admonitions given by *Lot*; even *false Teachers* and their *followers*, doe offend him in the *selfe-same* kinde; for the *Sodomites* were not more given to *carnall* and *fleshly* whoredome, then *false teachers* and their *followers* to *spirituall* fornication. Therefore if *God* spared not *those*, neither will he spare *these*.

From this *example* we may also perswade our selves of the *undoubted destruction* of *false teachers* and their *followers*. *If God spared not the Sodomites*, but *brought destruction upon them, and their Cities*, neither *will he spare Anabaptists, Familists, Iesuites, Seminary Priests*, with *others the like, but will in his owne time bring some sodaine destruction upon them.*

Foure things considered in this example.

In this *example* these *foure* things are to be considered.

1 Deut. 29. 23. Gen. 19. 25.

1 The *subject* of this *punishment*, the *Cities of Sodome and Gomorrah*, whereunto we may adde *Admah, and Zeboim*, by which we may understand as well the *Cities* themselves, as their *Inhabitants*, for so it is written, *And he overthrew those Cities, and all the Plaine, and all the Inhabitants of the Cities, and that which grew upon the ground.*

2 The *cause* or *ground* of their *punishment*, implyed in the word *ungodly*.

3 The *punishment* inflicted upon them. *Their Cities were turned into ashes, and condemned with an overthrow.*

4 The *end* why *God* inflicted this *judgement* on *them*, that *they might be an ensample to them that after should live ungodly.*

The subject of the punishment, the Cities of *Sodome*, &c.

For the 1, the *subject* of this *punishment*, were the *Cities of Sodome and Gomorrah, Admah, Zeboim*, together with the *Inhabitants* of the *same*, the *whole land of the Plaine, and whatsoever was therein.* Those I say, were the *subject* of this *punishment.*

Whence divers *observations* may be gathered.

D. Such as are partakers to-

1 *That such as are partakers together in sinne, shall be partakers together of punishment.* The *people* of *Sodome, Gomorrah*,

morrah, *Admah*, and *Zeboim*, did (as it seemeth) *follow* one another in *sinne*, and therefore did all *partake* together in *punishment*, which Saint *Iude* clearely expresseth. *Even as Sodome and Gomorrah, and the Cities about them, which in like manner as they did, committed and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.*

gether in sin, shall partake together in punishment. Iud. 7.

The *two* preceding *examples*: with the *Israelites* committing *Idolatry*, the *Benjamites* partaking with the *men* of *Gibeah*, the *Priests* of *Baal*, *Ahab*, and *Iezabel*, siding together, *confirme the same.*

It serveth *partly* for *reprehension*, and *partly* for *exhortation.*

For *Reprehension*, unto such as *partake* with *wicked* persons in their *sinnes*, and yet would not *partake* with *them* in their *punishments*. Is it not *equall* that they which *partake* of the *imagined gaine*, of the seeming *pleasures*, should also *partake* of the certaine *losse* of the undoubted *paine*. By *Law* such as are *accessary* unto *murther*, are *punished* as the *murtherers* themselves. Though thou art not the *Inventer*, yet if thou art the *follower*, though thou art not the *first*, which hast committed *sinne*, yet if thou doest commit *sinne*; though thou art not *Sodome* and *Gomorrah*, yet if thou art *Admah*, and *Zeboim*, *Gods judgements* shall also seize on thee; what though thou art not the *first Swearer*, *Drunkard*, *Adulterer*, *Covetous person*, *Lyer*, *Thiefe*, or the *like*; *Neither art like to be the last?* (as it's in your *common*, though *Devilliſh* proverbe) yet if thou *walkest* in those *sinnes*, thou shalt not avoyde *punishment.*

Vses of Reprehension.

For *Exhortation*, as ye would not *partake* of those *judgements* which shall be *inflicted* on the *ungodly*, be not *partakers*, together with them in *sinne*, doe not *follow* them in their *wickednesse*. If I should *demand* every *one* of you in *particular*, whether yee would be *drowned*, with the *old world*, or *burnt* to ashes with the *Sodomites*; I know, you would *answer*, that you would not *willingly* have such *judgements* inflicted on you, *abstaine* therefore from *those sinnes*,

Vse of Exhortation.

Prov. 2. 18. which brought *those judgements* on others. It's written of the *strange woman, that her house enclineth unto death, and her pathes unto the dead. none that goe unto her returne againe, neither take they hold of the pathes of life.* It's written of the *wicked,* That *the wicked shall be cut off from the earth, and the transgressers shall be rooted out of it,* That *the curse of the* Prov. 2. 22. *Lord is in the house of the wicked*; That *the end of the Harlot is bitter as wormewood, sharpe as a two edged sword, whose* Prov. 3. 33. *feet goe downe to death, and steps take hold on Hell*; and with Prov. 5. 4. *whom* whosoever *committeth adultery, lacketh understanding, destroyeth his owne soule* Be not given unto *pride, The* Prov. 6. 32. *Lord will destroy the house of the proud*; *Pride goeth before* Prov. 15. 25. *destruction, and an hawty spirit before a fall.* Be not partakers *with* others in *drunkennesse,* for *the drunkard and glut-* Prov. 16. 18. *ton shall come to poverty.* Be not *covetous*, for, *he that by* Prov. 23. 21. *Usury and unjust gaine encreaseth his substance, shall gather* Prov. 28. 8. *it for him that will pitty the poore.* Briefly, the *Apostle Paul* 1 Cor. 6. 9. saith, *Know yee not that the unrighteous shall not inherit the Kingdome of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherite the Kingdome of God.* Should we not then be *carefull* to *avoyd* those and the like *sinnes.* Would'st thou not be *partaker* with *adulterers?* Be not an *adulterer*, partake not with the *ungodly* in their *wickednesse*, as thou would'st not *partake* with them in their *punishments.* It was Saint *Pauls* counsell unto 1 Tim. 5. 22. *Timotheus, Be not partaker of other mens sinnes?* It was the Rev. 18. 4. *voyce* from *heaven* which *Iohn* heard, *Come out of her my people, that yee be not partakers of her sinnes, and that yee receive not of her plagues.*

D. Men and women by their sinnes bring Gods judgements, not onely upon themselves, but all things that belong unto them.

2 That *the sinnes of men and women bring Gods judgments, not onely upon themselves, in soule and body, but also upon their children, upon their Cities, upon their houses, upon the Land wherein they live; upon their goods, and such things as belong unto them.* This, with the preceding *example* of the *old World*, as also the *examples* of the *Egyptians*, the *Moabites*, the

the *Amalekites*, and *Achan*, confirme the *same*.

Whence may be *perceived*, as well the *nature* of *sinne*, how *odious* it is in the *sight* of *God*, as that *carefulnesse* which is required of *us* in *avoyding* the *same*, in as much as that *thereby* we wrong not *onely* our selves, *but* such *persons* as are most *deare* unto us, even as *Traitors* through their *Treason* taint their whole *blood*. *Use.*

3 That *it's usuall for wicked men to have such as follow them in their wickednesse*, *Sodome* and *Gomorrah* goe before, *Admah* and *Zeboim* follow their *pernicious* wayes, a *point* which our times doe sufficiently confirme, If *Demetrius* set himselfe against *Paul*, hee shall not want the *craftsmen* to assist him; a *Drunkard* shall not lacke *companions*, neither *such* as *follow* other *sinnes*. *D.* Its vsuall for the ungodly to have such as follow them in their sinnes. Act. 19. 20.

Oh the *proneness* of Mankinde unto *sinne!* Oh that wee were as *carefull* in the *imitation* of the *vertues* of the *godly*, and *religious*, as the *wicked* are in their *imitation* of the *ungodly* and *impious*. *Use.*

4 That *neither the multitude of sinners, partaking together in sinne, doth exempt them from Gods judgements, neither yet the beauty, glory, or excellency of the creature, doth exempt it from the punishment of sinne, being subject thereunto.* *D.* A multitude partaking in sinne, is not exempted from Gods judgements, neither doe any their outward priviledges exempt them from the same.

This *example* proveth it, neither the *number* of the *Sodomites*, neither the *pleasantnesse* of their *Land* freed them from *punishment*. But of this *formerly*.

5 That *such as should be most thankefull unto God, for the most part, prove most unthankefull.* The *Sodomites* in respect of the *number*, of their *habitation*, of their *riches*, and the *like* blessings, should have *expressed* their *thankefulnesse* unto *God* by their *obedience* unto his *commandements*, but *they* proved wholly *unthankefull, rebellious, stubborne, disobedient*. *O.* Such as should be most thankefull unto God, for the most part prove most unthankefull.

This *sinne* we have *cause* to *bewayle* in our *selves*. *God* hath bestowed upon us, manifold *blessings* and *favours*, *A Land flowing with milke and honey*, abounding *plentifully* with *every* thing necessary for *us*, more *specially* wee have *Use.*

Gods lots inviting us dayly unto *repentance*, *Gods Word* plentifully, plainely and perspicuously *preached* amongst us, and yet *alas* doe *we* remaine *unthankefull*. Oh that our *eyes* were *opened*, whereby we might both *perceive* our *ingratitude*, and *amend* the *same*. Thus of the *first*.

The ground of their punishment implyed in the word ungodly.

For the 2, the *ground* or *cause* of their *punishment*, their many and great *sinnes* wherewith *they* offended the *Majestie* of *God*, as is implyed in the word, *ungodly*. For the opening up of which *point two* things are to be considered. 1 What their *sinnes* were. 2 How *great* and *odious* they were.

What the sins of the Sodomites were. Gen. 13. 13.

Touching the *former*, the *sinnes* of the *Sodomites* are mentioned in *divers* places of *Scripture*. But *the men of Sodome* (saith *Moses*) *were wicked, and sinners before the Lord exceedingly*. And againe, *Because the cry of Sodome and Gomorrah is great, and because their sinne is very grievous*. And

Gen. 18. 20.

againe, *but before they lay downe, the men of the Citie, even the men of Sodome compassed the house round, both old and yong, all the people from every quarter, and they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us that wee may know them*. Whom *Lot* having admonished, they *answered*. *This*

Gen. 19. 4.

one fellow came in to sojourne, and he will needs be a Iudge, now will we deale worse with thee, than with them, and they

Ibid. ver. 9.

preased sore upon the man, even Lot, and came neere to breake the doore. Afterwards being by the *Angels* stricken with

Ibid. ver. 11.

blindnesse, they wearied themselves to find the doore: yea, *Lot* having spoken to his *sonnes in Law*, about the *destruction* of the *Citie*, he *seemed as one that mocked*. *The shew of*

Ibid. ver. 14. Isa. 3. 9.

the countenance (saith *Isaiah*) *doth witnesse against them, and they declare their sinne as Sodome, and they hide it not*.

Ezek. 16. 49.

Behold (saith *Ezekiel*) *this was the iniquity of thy sister Sodome, pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughter, neither did she strengthen the hand of the poore and needy, and they were haughty, and committed abhomination before me, therefore I tooke them away, as I saw good*. *In the dayes of Lot* (saith our *Saviour*) *they*

Luk. 17. 28.

eate,

eate, they dranke, they bought, they ſold, they planted, they buſilded; They gave themſelves over to fornication (ſaith *Iude*) *and going after ſtrange fleſh, he was vexed* (ſaith our *Apoſtle*) *in the enſuing verſe, with the filthy converſation of the wicked, for that righteous man dwelling amongſt them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their unlawfull deeds.* By *all which* it appeareth, that the *ſinnes* of the *Sodomites* were eſpecially, 1 *pride or haughtineſſe*, 2 *fulneſſe of bread*, that is, *exceſſive eating and drinking*, 3 *idleneſſe*, 4 *unmercifulneſſe*, and *contempt* of the *poore*. 5 *Fornication, adultery*, and the *unnaturall* going after *ſtrange fleſh*. 6 *Security* and *careleſneſſe*. 7 *Impudency* in *ſinning*, 8 *Contempt* and *diſobedience* of thoſe heavenly *admonitions* preached by *Lot*. Thoſe I ſay were their *ſinnes*, the *ground* and *cauſe* of their *deſtruction*. Thus what their *ſinnes* were. Iude 7. 2 Pet. 2. 7, 8.

Touching the *latter*, the *greatneſſe* of their *ſinnes*. This might be *declared* by ſhewing the *evils* of *pride, drunkennes, gluttonny, idleneſſe, whoredome, ſecurity, impudency* in *ſinning*, and *contempt* of *Gods Word*; (of which *God-willing*, yee ſhall heare) but for the *preſent* conceive we the *greatneſſe* of their *ſinne* from theſe *particulars*. The greatneſſe of their ſinnes particularized.

1 Becauſe *they* are ſaid to be *ſinners againſt the Lord exceedingly*, that *their cry was great, their ſinne being very grievous*. 1 Gen. 13. 13.

2 Becauſe *they* were *given* over unto ſo *many* divers and *ſeverall* ſinnes, as well in their *communication*, as *converſation*. 2 Gen. 18. 32.

3 Becauſe *thoſe* their *ſinnes* were *univerſall*, they being *all* infected *therewith*, from the *higheſt* unto the *loweſt*, both *yong* and *old*, if there had been but *ten righteous perſons* amongſt them *they* had not been *deſtroyed*. 3

4 Their *impudency* in *ſinning*, ſo that they did not *hide* their *ſinnes*, were not *aſhamed* of the *ſame*. 4

5 Their *ſcoffing* and *mocking* at the *threatnings* of *Gods* judgements, whereof they were warned by *Lot*. 5

6 Their *continuance* in their *evill wayes*. 6

All thoſe *circumſtances*, I ſay, point out the *greatneſſe* of the *Sodomites ſinnes*, whereof *ſome* alſo were *even* againe *Nature*. This I ſpeake not, as if any *ſinnes* were in their owne nature *ſmall*, for if we doe

doe consider or conceive of *sinnes*, as they are in *themselves*, not any sinne is *small*, or to be *so* accounted; yea, and every *sinner*, when he sinneth *least*, yet doth *greatly* offend *God*. Even the *least idle word*, or *wandring thought*, deserving *death* and *everlasting condemnation*; but by *way* of *comparison*; in which regard one *sinne* may be much *greater* than *another*. Thus were the *sinnes* of the *Sodomites* exceeding *great*, which were the *ground* and *cause* of their *destruction*.

Hereof may be made a *threefold* use.

Vses of Instruction.

For *Instruction*, it *pride*, fulnesse of *bread*, *idlenesse*, *unmercifulnesse* and *contempt* of the *poore*, *uncleannesse*, *whoredome*, *security*, *impudency* in *sinning*, with the *contempt* and *disobedience* of *Gods Word*, brought *destruction* upon the *Sodomites*, were the *ground* and *cause* of their irrecoverable *fall*, and finall *overthrow*, then it followeth. 1 That those *sinnes* are *odious* and *abhominable* in the *sight* of *God*. 2 That we ought to be exceeding *carefull*, lest at *any* time we *fall* into those *sinnes* of the *Sodomites*. 3 That *God* magnifieth his *mercy* towards *us*, in sparing us so *long*, which are so much *defiled* with those *sinnes*. 4 That *those* are in a *dangerous* and *miserable* case, which *give* themselves over unto those *sinnes*.

1
2
3
4

Vses of Reprehension.

For *Reprehension*, 1 unto such as *imitate* the *Sodomites* in their *wickednesse*. Thus doth *Rome*, *spiritually called Sodome*, the *sinke* and *mother* of *abhominations*, *tolerating all manner* of *filthinesse*; yea, even their *Popes* sinning against *nature*, as *Histories* record. *We* also doe *imitate* them in *all* or *most* of their *vices*, in *pride*, in *drunkennesse*, in *gluttony*, in *idlenesse*, in *contempt* of the *poore*, in *whoredome*, in *security*, in *impudency* in *sinning*, in the *contempt* and *disobedience* of *Gods Word*. Those vices being no lesse *common* amongst *us*, than amongst *them*. So that what *Isaiah* spake unto the *Iewes*, may be *applyed* unto *us*, *Heare the Word of the Lord, yee Rulers of Sodome, give eare unto the Law of our God, yea people of Gomorrah*. 2 Vnto *those* which in their judgements *condemne* the *Sodomites*, and their *vices*, who no twith-

1
Rev. 11. 8.

Isa. 1. 10.

2

n t withstanding in their *practise* follow the *same.* 3 Vnto *those* which after a superficiall kinde of *search* finding themselves in *some* sort *free* from those *sinnes* of the *Sodomites*, doe presently *conclude* that *judgements* shall not *take* hold on *them.* Oh the *policie* of the *Devill*, to such I say, that it *shall be easier for Sodome and Gomorrah in the day of judgement, than for them.* For it is not *enough* to *abstaine* from *those*. if in the *meane* time we follow *others. One sinne unrepented is sufficient to bring a sinner to Hell.* It's not *enough* to *abstaine* from open *impiety*, to live *civilly*, not to be *drunkard, oppressor, swearer, covetous person*, or the *like*, if in the *meane* time there be not a *conscionable* walking before *God*, in the *performance* of *holy duties.* Though thou *abstainest* from the *sinnes* of *Sodome*, yet if thou doest not *profit* by the *Gospel*, if the *life* of *grace* be not within *thee*, if thou hast not this *power* of *godlinesse*; thy *judgement* shall be *greater* at the *day* of *judgement*, then was the *Sodomites.* 4 Vnto such as make a *mocke* and *jest* at *pride, drunkennesse, whoredome, idlenesse*, and the *like.* This was not the *practise* of *Lot*; hee *was vexed and grieved at them. Those* brought *destruction* upon *Sodome*, and unlesse they be *repented* for, and so *pardoned*, they will *undoubtedly* bring *Gods judgments* upon *us* in our finall *destruction* and *overthrow. The Lord in mercy open our eyes, and touch our hearts, that we may in time repent and be grieved for the same.*

3

Mat. 10. 15.

4

For *Exhortation*, 1 unto examination; You have heard what the *sinnes* of the *Sodomites* were, and that because of *them*, the *Sodomites* were *destroyed*; be pleased therefore to enter into a narrow *search* of your selves, that so you may *know*, whether *their sinnes*, are not *yours*: *Judge your selves lest ye be judged*, descend into the very *bottome* of your *hearts*, admit no *excuse*, which will not *passe* for *current*, before the *Judge of all the world.* To further you into this *search*, You must *impartially* make *application* of *Gods Word*, take notice therein of the divers *signes* and *markes* whereby those their *sinnes* may be *knowne.* 2 Vnto *humiliation*, if after a narrow *search* of your selves, you find your selves

Vses of Exhortation.

2

selves *guilty* of the *sinnes* of *Sodome*, then I counsell you, even to *humble* your selves under the mighty hand of *God*, whereby you may *obtaine* the *pardon* and *forgivenesse* of the *same*.

3 Vnto *thankefulnesse*, if either thou art kept through *Gods* mercy from *walking* in those *sinnes*, or having *walk't* in them, hast *obtained* the *pardon* and *forgivenesse* of the *same*. This *duty* is too much *neglected*; much to be *respected*.

4 Vnto *reformation*, whosoever thou art, that findest thy selfe *guilty*, either of *all*, or of *any* one of those *sinnes*. I exhort you in the *feare* of *God* in time to *forsake* them, endevouring without *partiality* to *reforme* whatsoever is *amisse*: how *much soever* thou hast respected the same.

Art thou given unto *pride*, expressing the same, either by thy *gesture* or *vesture*, by thy *speeches* or *actions*, reforme the *same*, remembring the *humility* of thy *Saviour*. Thine owne *weakenesse* and manifold *infirmities*, the wofull *effects* of *pride*, and that thou art but *dust and ashes*. Art thou *proud* of those *gifts* wherein thou *excellest* others, *strength*, *beauty*, *riches*, *honours*, or the *like*? reforme it, *as having nothing*, *which thou hast not received*.

Art thou given unto *drunkennesse*? *reforme* it, remembring that *God* forbiddeth *it*, and threateneth *judgements* against *it*; as also the *beastly* madnesse and *filthy* conversation of *drunkards*, the great *inconveniences* proceed from *hence*, contrary to the *Law* of *God* and *man*, as well unto our *selves* in *soule*, *body*, *estate*, *name posterity*, as *others* by our evill *example*, the *examples* of the *godly*, of the *Heathen*, yea, of *brute beasts*.

Art thou given unto *gluttony*, reforme it, considering how *short* our *life* is, how *unfit* we are made *thereby* to performe the *duties* of our *calling*, what *diseases* it *breedeth*, how it shortneth the *dayes*, how *nature* is contented with a *little*, how *healthy* those are which *eate* least, what *hurt* the *example* of *gluttons* doth unto *others*, and the *like*.

Art thou given unto *idlenesse*, reforme it, remembring that *idle* persons are a *ready prey* unto the *Devill*, are *unprofitable members* of the *Common-wealth*, and should not *eate*.

3

4

2 Thess. 3, 10.

Art

Art thou given unto *whoredome*, *fornication*, *adultery*, and ſuch *other* abhominations, *reforme* it, conſidering the *naughtineſſe* of it, as being a *worke* of the *fleſh*, *defiling* a mans owne *body*, condemned even of *Paganes*, whereby *God* thy *Yokefellow*, thy *neighbour*, *Chriſt Ieſus*, the *Holy Ghoſt*, thy *ſelfe*, are *wronged*, on which *death* and *hell* doe *attend*, *dulneſſe* of *minde*, *conſumption* of *body*, *waſting* of *goods*, *diſgrace* to the *perſon*, *blot* to the *children* ſo *begotten*, which is *requitall* often in the ſame *kinde*, accompanying the *ſame*.

Art thou a *ſecure* and *careleſſe* perſon, reforme it, remembring that *ſecurity is a forerunner of judgement*.

Art thou given unto an *impudency* in *ſinning*, as a *brazen* faced *whore* which is *paſt ſhame*, amend it, leſt *it* draw after it *hardneſſe* of *heart*, finall *impenitency*.

Finally, art thou a *diſobedient perſon*, a *contemner* of the *warnings* and *admonitions* of *Gods Word*, (as alas we are all) *reforme* it, leſt *it* bring with it a *famine* of the *word*, and provoke the *Lord* to *wrath* and *indignation*. In a word, Seeing thoſe were the *ſinnes* of the *Sodomite*, and brought *Gods judgements* upon *them*, let us take *heed*, that we doe not *commit* them, or having *committed* them, not *continue* in the *ſame*, leſt we alſo bring *Gods* heavy and fearefull *judgements* on our *ſelves*. Vſe the *beſt meanes* to *avoyde* them, adding thereunto daily *prayer* unto *God*, that *what he willeth you to doe, that he would give you ability to performe*. Thus of the *ſecond*.

Their puniſhment, their cities turned into aſhes, and condemned with an overthrow.

For the 3, their *puniſhment*, *Their Cities were turned into aſhes, and condemned with an overthrow*. *God* beholding the *greatneſſe* of their *ſinne*, together with their *continuance* in the *ſame*, that *they had even ſold themſelves to worke wickedneſſe in his ſight*, that *they would not repent or returne*, he doth both *condemne* their *ſinnes*, and *condemne them* for their *ſinnes*; ſo he could not *abide*, that they ſhould with *ſuch* an high *hand* goe on in their *ſinnes*. And therefore doth *condemne* them with an *overthrow*, pronounceth *ſentence* againſt *them*, that *they* ſhould be *overthrowne*, executing this *decree* in *turning* their *Cities* into *aſhes*. Their *ſinnes*

accused them unto *God*. *God condemneth* them for the *same*.
Gen. 19. 24. Their *punishment* is amply recorded by *Moses*. Then *the Lord* (saith he) *rained upon Sodome and upon Gomorrah, brimstone and fire from the Lord out of heaven, and he overthrew those Cities, and all the Plaine, and all the Inhabitants of the Cities, and that which grew upon the ground.* And
Deut. 29. 23. againe; *And that the whole land thereof is brimstone and salt, and burning, that is not sowen, nor beareth, nor any grasse groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger,*
Iude. 7. *and in his wrath.* So *Iude* also speaketh of the *same, even as Sodome and Gomorrah, and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternall fire.* From which *places* it appeareth, that their *punishment*, was not onely *temporall*, but is likewise *eternall*. As their *bodies* were *burnt* with *fire*, together with their *Cities* and *goods*; So shall *they* both in *body* and *soule* be *tormented* in the *fire* of *hell*, with the *Devill* and his *Angels*, world without *end*. *God* punished *them* with an *utter* desolation, a *finall* overthrow, he turned *their Cities into Ashes*.

Hence *divers* things may be *observed*.

D. Great sinnes bring great judgements. 1. That *great sinnes bring great judgements*, The *Sodomits* were *great sinners*, therefore *God condemneth them with an overthrow, turneth themselves, and their Cities into Ashes*. The *examples* of *Er*, and *Onam*, *Nadab* and *Abihu*, *Ieroboam*, and *Ahab*, confirme the *same*. Be we *carefull* therefore to avoyde sinnes & especially *such* as do *most* dishonour *God*, & offend his *majestie*, not that I would have *any* to be *careless* even of *such* as seeme *small*, for even the *least* sinne, *deserveth* the *greatest* judgements that can be *imagined*, as being *committed* against the *majestie* of an infinite *God*, neyther will *God* passe by the *least* sinne *unrepented*. Oh that our *adulterers*, *drunkards*, *swearers*, *extortioners*, and the *like* scandalous *livers*, would but take notice *hereof*, that *such great sinnes bring great judgements*.

Use.

2. That

2. That *God is equall in the execution of his judgements.* Thus dealt he with the *Sodomits*. *God doth recompence their owne way upon their owne heads*, as *they* burnt in *unnaturall* luſt one towards *another*; ſo by *fire* were *they* and *their Cities* turned into *aſhes*. The *examples* of *Adonizedek*, *Pharoah*, *Saul*, *Ioab*, confirmeth the *ſame*; let this be a *meanes* to *withdraw* us from *every* ſinne, leſt *God* in *juſtice* requite us in the *ſame* kinde. *Drunkards* have often beene *drowned*, *murtherers killed*, *oppreſſers* become *poore*, *whoremongers* received ſuch *diſeaſes* from their *whores*, that they could *never* be rid of; *deceivers* beene *deceived*; yea and often *thoſe* which have uſed *imprecations*, wiſhing that *they were hanged*, that *they never ſpoke more*, that *they never ſtirred*, if *ſuch and ſuch things be not true*, have *indeede* beene *hanged*, *deprived* both of *ſpeech* and *life*. Tremble at *Gods judgements*, leſt in *juſtice* he meete with *you*.

D. God is equall in the execution of his Judgements.

Vſe.

3. That *God doth differently deale with his owne children, and with wicked men in the execution of his judgements*: for the *moſt* part, *both* are puniſhed in this *life*, but neyther is the *manner*, nor the *continuance* alike. The *godlie* are *chaſtiſed* in *love*, the *wicked* in *anger*, the *godlies* puniſhments *end* in this *life*, the *wickeds* continue *world* without *ende*; *judgements inflicted upon them in this life, being but fore-runners of thoſe judgements, which ſhall be inflicted upon them hereafter*. The *Sodomites* were not onely *puniſhed* with *temporall* fire, but alſo *fire* eternall. If the *ungodly* eſcape *puniſhment* in this *life*, they ſhall be *ſure* of it in the *life* to *come*.

D. God in the execution of his judgements doth differently deale with his owne children, and wicked perſons.

Hence we are taught,

Vſe.

To *bewaile* the *eſtate* of *wicked* men, to *refraine* from wickedneſſe, to *pray* to *God*, that we may not be *puniſhed* with the *wicked*: Oh let the *meditation*, and *conſideration* of this *point* withdraw *every* one of you from *ſinne*, *why will yee die O yee houſe of Iſrael*? why will ye have *Gods judgements* powred out upon *you*? doe yee not *tremble* at the *judgements* to come? *God* hath here *varietie* of *judgements*, doſt thou *offend* him? doſt thou *lye*, *ſweare*, *ſteale*, *profane Gods* Sabbath?

Ezek. 33. 11.

art

art thou an *adulterer*, a *covetous person, proud, vainglorious*, or the *like*, as *God* can here (if he see it good) *meete* with *thee* by *sickenesse, paine, povertie*, or the like *afflictions*, so shall he *undoubtedly* (if thou *continuest* in thy *sinnes*) *meete* with thee in the *life* to come, when *thou shalt suffer the vengeance of eternall fire*. Thus of the 3. For the 4. the *ende* why *God* inflicted this *judgement* upon them, *that they might be an example to them that after should live ungodly*, that is, *that others taking notice of the judgement which God inflicted upon them for their sinnes, might abstaine from sinne, lest the like judgements sease upon themselves.*

The ende why God inflicted his judgements upon them that they might be an example to them that after should live ungodly.

Whence may be gathered, that

D. Gods judgments on the wicked are also for the admonition and instruction of others Prov. 19. 25. Prov. 24. 30.

Those judgements which God inflicteth on sinners, are not onely for their punishment, but likewise for the admonition and instruction of others. Smite a scorner (saith *Salomon*) *and the simple will beware*, that is, *the simple will beware by anothers punishment*, And againe, *I went by the field of the slothfull, and by the vineyard of the man voyd of understanding, and loe it was all growne over with thornes, and nettles had covered the face thereof, and the stone thereof was broken downe, then I saw and considered it well. I looked upon it, and received instruction.* Deut. 19. 18. *And the Iudges* (saith *Moyses*) *shall make inquisition, and behold, If the witnesse be a false witnesse, and hath testified falsly against his brother, then shall yee doe unto him, as he had thought to have done unto his brother, so shalt thou put evill away from among you, and those which remaine, shall heare and feare, and shall henceforth commit no more any* Deut. 21. 21. *such evill among you.* And againe, *and all the men of the Citie, shall stone him with stones, that he die*, (meaning the *Stubborne sonne*) *So shalt thou put evill away from among you, and all Israel shall heare and feare.* This the *Apostle Paul* confirmeth. 1 Cor. 10 5. *But with many of them God was not well pleased; for they were overthrowne in the Wildernesse, now these things were our examples, to the intent that we should not lust after evill things as they also lusted*, and againe, Ibid. ver. 11. *they are written for our admonition, upon whom the ends of the world are come.* For this cause *Queene Vashti* was punished, that *all others might*

give

give their husbands honour, both to great and small. This made *Iudah* loath to give his *younger* sonne *Shelath* as a *husband* to *Thamar*, because of the *sudden* and *unexpected* death of *Er*, and *Onan*, his *two* Elder *sonnes*, her former *husbands*, H. ft. 1. 20. Gen. 38. 11.

The *Reason* is, because *God* by such *Examples*, doth shew unto us his *Severitie* against *Sinne*, they being as it were *Ocular* or *reall Sermons* against the *sinnes* of the *Sonnes* of *men*. *Reason.*

This serveth *partly* for *reprehension*, and *partly* for *Exhortation*. For Reprehension. 1. Vnto such as make no *use* of the *punishments* inflicted upon *others*. 2. Vnto the *Papists* which with-hold the *Scriptures* from the *laitie*, whereby *they* are *unacquainted* with those *judgements* of *God*, there recorded. 3. Vnto such as *complaine* that they want *meanes* of *instruction*, when as notwithstanding the *whole Earth* can produce *examples* of *Gods* judgements inflicted upon *every kinde* of *Sinne*, *drunkennesse*, *swearing*, *Pride*, *covetousnesse*, *murther*, *malice*, *Perjurie*, and the *like*: by *all which* they may receive *instruction*. *Vse of Reprehension.* 1 2 3

For exhortation. Seeing those *judgements* which *God* inflicteth *on sinners* are not *onely* for their *punishment*, but also *for* the *admonition* and *instruction* of *others*, learne *we* therefore to *receive instruction* by *them*, even by *abstaining* from such *sinnes*, *as brought* those *judgements* upon *them*. To this *end* let us *frame* for our owne *benefit* a *Catalogue* of *Gods* judgements upon others, taking notice of the *severall* examples, which either *divine* or human histories, yea or our owne *experience* can afford unto us. Art thou a *drunkard*? remember *Benadad* and his *two* and *thirtie Captaines*. Art thou *covetous*? remember *Gehezi*. Art thou *a prophaner* of *Gods Sabbath*? remember the *man that gathered sticks* thereon. Art thou *a backeslider*? remember *Lots wife*. Art thou *proud*? remember *Nebuchadnezzar*. Art thou *a Lyar*? remember *Ananias* and *Sapphira*. Art thou *Ambitious*? remember *Haman*. Neither are we *onely* to take notice of *Gods* judgements inflicted upon the *godly* for their *sinnes*, but *even* o *Vse of Exhortation.* 1 King 20. 1[illegible]. 2 King 5. 27. Numb. 15. 36. Gen. 19. 26. Dan. 4. 33. Act. 5. 5. 8. Hester. 7. 10.

those which are *inflicted* upon *Gods* owne Children, as on *David*, *Salomon*, *Iob*, and *others*, for even *they also are written for our sake*. Thus of the *fourth*, & so of *the third example*.

7. And delivered just Lot vexed with the filthy conversation of the wicked.

Vers. 8 (*For that righteous man dwelling among them in seeing and hearing, vexed his righteous soule from day to day with their unlawfull deeds.*)

Our *Apostle* having in the *former verses proved that Gods judgements shall sease upon false Teachers and their followers*, doth in these *verses* prove, that *God doth preserve his owne Children, as well from the evill manners of wicked people, as from those judgments which commonly accompanie the same.* The *ground* of his *proofe* he taketh from the *example* of *Lot*, whom *God* delivered from that *dreadfull* and *terrible* destruction of *Sodom*. It may be thus framed; *If God preserved Lot as well from being infected by the filthy conversation of the Sodomites, as frō that terrible destruction which seased on thē, then will he also deliver his Children in such danger, but the former is true, therefore also the latter*; The *Reason* followes, because *God is no respecter of persons*, neither *despiseth* any of his *owne Children*. If wee bee *in Christ*, have within us the *least* sparke of *saving grace*, endevouring to *frame* our *lives* and *actions* according to the *rule* of *Gods word*, we are *neere* and *deare* unto *him*, who will take *care* as well of *us*, as of his servant *Lot*.

A proofe of Gods power in the preservation of his owne Children taken from the example of Lot.

This *proofe* consisteth of *two* parts. The *former* containeth *Lots preservation*, in these words, and delivered *just Lot*; The *latter*, *Lots commendation*, in these words, *vexed with the filthy conversation of the wicked* and againe, *in seeing and hearing vexed his righteous soule from day to day, with their unlawfull deeds, he dwelling amongst them.*

Two parts of the same, his preservation, and commendation. And delivered just Lot &c.

The *Observations* arising from both are *foure*.

The *first* is this, that

D. God doth preserve and deliver the

God doth preserve and deliver the righteous from those judgements which are inflicted upon the wicked. Though *God* rained

rained *fire* and *Brimstone* upon the *Sodomites*, turning their *Cities* into *Ashes*, and *condemning* them with an *overthrow*, yet he *delivered just Lot*. *Behold* (saith the *Psalmist*) *his eye is upon them that feare him, and upon them that trust in his mercie, to deliver their soules from death, and to preserve them in famine*; and againe, *This poore man cryed, and the Lord heard him, and saved him out of all his troubles*; and againe, *many are the troubles of the righteous, but the Lord delivereth him out of them all*. This also may bee *confirmed* by the *examples* of *Abraham, Ioseph, Iob, David, Mordecay, Peter, Paul*, with *varietie* of *others*. They were *righteous*, and so were no lesse *preserved*, then *Lot* was.

righteous from those judgements which are inflicted upon the righteous.

Psal. 33. 18.

Psal. 24. 6.
Psal. 34. 19.

Quest. But how can *any* be sayd to be *righteous*, or in what *respects* is *Lot* here termed *a just and righteous man?*

In what respects Gods Children are termed righteous.

Answ. Neither *Lot*, neither *any* others can be termed *just* or *righteous*, as being *wholly* without *sinne*, or answering the *perfect* justice of *God*, for thus onely is *Christ just* and *righteous*; but both *he* was, and *all* others of *Gods* Children are termed *just*. 1. in regard of *his* or *their* just *dealing* in their *particular* calling. 2. in regard of *their* walking in the *righteous* wayes of *God*. 3. in regard that *they* are *Sanctified* by *Gods Spirit*, and have the *righteousnesse* of *Christ* imputed upon them, and thus in *Scripture* are *Lot*, *Noah*, *Iob*, *Zachariah* and *Elizabeth*, named just and *righteous*.

1
2
3

Ob.

Object. But the *righteous* are not *alwayes* delivered from those *judgements* which are *inflicted* upon the ungodly?

Sol.

Answ. When *God* seeth it *best* for his owne *Children*, to be *delivered*, he doth even *visibly* deliver *them*, as were *David, Hezekiah, Moses*, and the *like*; but when he *knoweth* that *afflictions* may *tend* unto their *greater* good, he doth even *smite* them with the *same*, as he doth *others*, but *differently*, them in *love*, others in *wrath*; preserving *them* even in the *midst* of *troubles*; So that their *troubles* shall not *worke* their *overthrow*, yea and if *he* take *them away* by *death*, hee doth *it for* their *greater* good.

Why God preserveth the righteous.

Quest. But why doth *God thus preserve* and *deliver* the *righteous?*

1
2
3
In regard of himselfe.
1
Psal. 50. 15.
2
Deut. 7. 8.
3
Esay. 63. 9.
Iudg. 10. 16.
4
2 Kings 19. 19.
5
Ezek. 16. 1.
In regard of his Children.
1
Psal. 91. 14.
2
3
4
In regard of the wicked.
1
2
3
Vse.
1
Marks of a righteous man
1
Mat. 6. 20.
2
3
Iob. 17. 9.
4
5
Pro. 28. 1.
6

Answ. 1. in regard of *himselfe* 2. in regard of his *Children.* 3. in regard of the *wicked.* In regard of *himselfe.* 1. Because *he* hath *promised* to *deliver* them, *call upon me in the day of trouble*; *So will I deliver thee.* 2. because hee *loveth* them. But *because the Lord loved you, and because hee would keepe the Oath which he had sworne unto your Fathers, the Lord hath brought you out with a mighty hand, and delivered you out of the house of bondage, from the hand of Pharoah King of Egypt.* 3. because *he* doth *Sympathise* with *them* in their *troubles.* In *all their troubles* (saith *Isaiah*) he *was troubled. His soule was grieved for the miserie of Israel.* 4. for the *manifestation* of his *power*, that *all the world may know that there is a God in Israel.* 5, that thereby he may reape *honour* and *glorie.*

In regard of his *Children.* 1. because they *love* him. 2. because they put their *trust* and *confidence* in *him.* 3. because in *trouble* they *call* upon him. 4. that both *they* and *others* also may be *encouraged* to *depend* upon *him.*

In regard of *the wicked.* 1. lest *they* should have *occasion* to *blaspheme* the glorious *name* of *God.* 2. least *they* should *insult* over the *godly*, and *trample* them under *foote.* 3. that *they* may also *learne* to *repent* them of their *sinnes*, and *shrond themselves* under *Gods* protection.

Hence we are taught.

1. To get a *particular assurance* that we are *just* and *righteous*, that we are of the *number of Gods Children*, having our *names written in the booke of life*: that *thus*, we may bee *assured* of *Gods* protection.

Quest. By what *meanes* may I get this *assurence*?

Answ. By these *infallible marks* 1. *universall obedience unto all Gods commandements* not unto *one* alone, or some *few*. Like unto the *obedience* of *Herod.* 2. A *particular* and *speciall ayme* in *every* thing at the *advancement* of *Gods glory.* 3. *perseverance* in well *doing.* 4. *Brotherly love.* 5. *Boldnesse in Gods cause.* 6. *inward Sanctification* accompanied with an *outward conscionable performance* of the *duties*, of our *generall* and *particular calling*, as *they* have *relation* unto

God,

God, our *neighbours*, or our selves.

2. In *time of* troubles, whither *outward*, or *inward*, *spirituall* or *temporall*, to *runne* unto *God* for *ayde*. 2

3. To ascribe the *honour* and *glory* of our *deliverance*, unto *God*. 3

4. Not to *oppose* our selves against *Gods* Children, *in* as much as *God* by his spirituall *providence* protecteth *them*. 4

Thus *of* the 2. *Observation*.

The *second* is this, that

The conversation of wicked persons, is filthy, and their deeds unlawfull, filthie in the *eyes* of *God*: of *good men* wholly *abhorred*, Vnlawfull, *as* being against the *Law* of *God*, the *lawes* of *men*, the *law* of *nature*. *Such* is the *conversation*, *such* are the *deedes*, of *drunkards*, *whoremongers*, *gluttons*, and the like, compared therefore in *Scripture* to *Hogs* and *Dogges*, whence it followeth. *D.* The conversation of wicked persons is filthy, and their deeds unlawfull,

2. That *God cannot abide the conversation and deeds of wicked men*, they are *abhomination* in his *sight*, and no wonder, in *as* much as *he* is a *pure* and *holy God*, whose *Nature* is *wholly* averse from *sinne*, which *is* wholly *impure* and *filthy*. *Use.* 2

2. That the *conversation and deeds of the wicked are not to be imitated*. No man must *pretend* them *as* a *paterne* or rule whereby to *direct* his *courses*; their *thoughts*, their *words*, their *workes*, are altogether *Poluted*, and so not worthy *imitation*. They are *ugly*, *loathsome*, *abhominable*, such as *dare* not *abide* the cleere *light* of the *Sunne*, such as the *wicked* themselves *often* are *ashamed* off, *so* not worthy *commendation*, who so *followeth* them, and *approveth* the same, maketh *God* a *lyar*, and is a *rebell* against his *Majesty*. He *that toucheth pitch shall bee defiled therewith*, and *whoso converseth with the wicked shall partake of their wickedness*.

3. That therefore as *Gods* Children ought to *abstaine* from *conversing with* the *ungodly*. following the *example* of *David* who *did not haunt with vaine persons, neither kept companie with dissemblers*, so the *ungodly* must in time *loath* their 3 Psal 26. 4.

filthinesse, abstaine from their *unlawfull* deeds. Oh that your *eyes* were *opened*, that ye might *perceive* the *filthinesse* of *sinne*! Oh that your *hearts* would *rise* against *it*, whereby you might *shunne* it as a *loathsome*, and *ugly Toade*! Howsoever thou *esteemest* of *sinne*, it is certaine that *sinne* is *loathsome* and *ugly*, remove from *it* the seeming *pleasures* which accompane *it*, and thou shalt plainely *perceive*, undoubted *judgements* attending *it*, pull off its *cover*, and thou shalt discerne its *vglinesse*, the *Divell* painteth it (as *whores* do their *faces*) that it may bee *entertained*, being in *its* owne *nature* loathsome, as *they* are. Thou loves to have thy *face*, *hands*, and other *parts* of thy body *cleere*, endevour especially for *inward sanctification*. Thus of the 2. *Observation*.

D. Gods children are vexed with the filthy conversation of the wicked. Psal. 119. 136. Matth. 23. 37. Hest. 4. 1. Num. 25. 7.

The *thid* is this, that.

Gods Children are vexed with the filthy conversation of the wicked. do even vexe their soules from day to day with their unlawful deeds; rivers of waters (saith *David*) *gush out of mine eyes because they keepe not thy law, Oh how the infidelity, disobedience and* other *sinnes* of the *Iewes* troubled our *Saviour Christ* from time to time! Oh how *Hamans* pride *vexed good Mordecay*! Oh how that abhominable *act* of the *Israelitish man* with the *Midianitish woman vexed* good *Phinees*! Yea no doubt even in *these dayes*, as the *ungodly* doe *wittingly* and *willingly* by their *Sinnes*, ayme at the *vexation* of *Gods* Children, so *they* are indeed *vexed* at the *same*.

Reasons.

The *reasons* hereof are these. 1. because *God is* heereby *dishonored*. 2. because *hereby* the *Divells* kingdome is *encreased*, 3. because *hereby Gods* word is *despised*. 4. because *heereby others* are *encouraged* to *sinne*. 5. because *they behold* and perceive *them* to *continue* in *sinne*, and so to *approve*, and *like* of the *same*. 6. Because they *know* not *how* to *reclaime* them from the *same*.

1
2
3
4
5
6

Use.

Hence we may perceive,

1

1. A maine *difference* betweene the *godly* and the *ungodly*; the *Godly* they *greeve* at the *sinnes* of *others*; the *ungodly*, they make a *jest*, and *laugh* at the *same*. An evident *marke*, that the *former* are the *servants of God*, the *latter*, *carnall* and

& *unregenerate* persons. This *is* the *ungodlies* practise, even in these *our dayes*; let *them* behold a *drunkard*, *staggering* & *reeling* to and fro, let them observe a *man* or *woman* given unto *vaineglorious pride*, *lasciviousnesse* and the *like*, when *indeed*, they have *cause* to *weepe*, they *jest* at the *same*.

2. How we ought to be *affected* with the *ungodlies* conversation and deeds, we must be *vexed* with the *same*, we must be *greived* with the *same*, our *griefe* proceeding from our *love* unto *God*, our *Zeale* and *fervent* desire to *glorifie God*, our *griefe being forcible* and *fervent*, *peircing* even our *soules*, and *inward parts*, neither *grieving* onely for some *small* time, but from *day to day*, neither *onely* when wee see *God* dishonored, but when wee *heare* any thing *tending* to the *same*. 2

3. How *desperatly* wicked *those* are which doe of *purpose* sinne by *drunkennesse*, *swearing*, filthy *communication*, and the *like*, even that *thereby* they may *vexe Gods* children; well, *They* cannot *chuse* but be *vexed* at such *doings*, but *woe unto them by whom they are vexed*; they *shall have their reward*, even *perpetuall vexation in the fire of hell*. Thus of the 3. *observation*. 3

The *fourth* is this, that

Its hurtfull and dangerous for Gods children to dwell amongst wicked persons. Lot dwelling amongst the *Sodomites*, *vexed his righteous soule from day to day with their unlawfull deeds*: *woe unto me* (saith the *Psalmist*) *that I remaine in Mesech*, *and dwell in the Tents of Kedar*; *my soule hath too long dwelt with him that hateth peace*. The examples of *Abraham* in *Gerar*, of *Isaac* amongst the *Philistims*, of *Ioseph* in *Egypt*, confirme the *same*.

D. Its hurtfull and dangerous for Gods children to dwell amongst wicked persons. Psal. 120. 5. Gen. 20. 2. Gen. 26. 7. Gen. 42. 15.

The *reasons* hereof are these. 1 Because they shall be *assaulted* by *evill* counsels and *examples*. 2 They shall be *endangered* in their *consciences*, *lives*, and *estates*. 3 They shall be *many times* taken away in the same *common calamitie*, which taketh *hold* on the *wicked*. This serveth *partly* for *reprehension*, and partly for *exhortation*.

Re sons. 1 2 3

For *Reprehension* unto such *as affect* the *company* of the *ungodly*. *Vse of Reprehension.*

godly, as *like* to *dwell* amongst *them*, often *removing* from *such places*, where they are *not*, to *such places* where they *are*, whose *follie* is so much *greater* then *theirs* which remove from *healthfull* to *unwholesome* dwellings, as the *welfare* of the *soule* is to be *preferred* unto the *welfare* of the *body*.

Vse of Exhort.

For exhortation, let us as much as in us lyeth *keepe our selves from this untoward generation*, neyther *affecting* the *company*, nor *imitating* the *conversation* of the *ungodly*.

Ob.

But the *ungodly* are so *many*, their *number* so *great*, so *dispersed* that in *no place* we can be *free* of *them*?

Solut.

An. If as *yet* thou art not *setled*, thou maiest make *choyce* of such *a place*, wherein their *number* is *least*, if *already* thou art *setled*, having the *ministry* of the word, and *dwelling* amongst *such* in whom thou doest not see *evident* signes of *reprobation*, I suppose thou art not *bound* to *remove*, but being *so* persecuted amongst *them*, as that thou canst not *live* in *peace*, thou maist get thee *unto* some other *place*.

Quest. But may the *wicked* say, we *desire* them not to *dwell* amongst *us*, we had *rather* have their *roome* then their *company*?

Answ. Howsoever thou *esteemest* of *them* they *are the horses and charets of Israel*, they *keepe* off *Gods* judgements, they *stand in the gap, and make up the breatch*, when *Noah* entred into the *Arke*, the *flood* came, when *Lot* remooved from *Sodome*, *fire* and *brimstone* consumed the *Citie*, when *God* had by *death* taken away his *Prophets*, *destruction* came upon the *Israelits*, happy are we so long as *Gods* children *continue* amongst *us*. *The ignorant shall deliver the Iland, and it shall be preserved be the pureneſſe of thine hands*, saith *Iob*, the meaning whereof is *this*, that *God will deliver a whole countrey from perill, even for the just mans sake*. Thus of the *fourth observation*.

The benefit which even the ungodly reape by the companie of Gods Children.

Iob. 22. 30.

Vers. 9. *The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of jugement to be punished.*

The conclusion of the preceeding doctrine.

These *words* containe the *conclusion* of the preceeding *Doctrine*,

Doctrine, touching the *deſtruction* of the *ungodly*, and *preſervation* of the *godly*, If *God ſaved Noah in the time of the deluge*, If *God ſaved Lot, when Sodome was deſtroyed*, then *he knoweth how to deliver the godly out of temptation*, but the *former is true, therefore alſo the latter*. Againe, *If he ſpared not the Angels that ſinned, If he ſpared not the old world, if he turned the Cities of Sodome and Gomorrah into aſhes, then he knoweth how to reſerve the unjuſt unto the day of judgement to be puniſhed*, but the *former is evident, therefore alſo the latter*.

This *concluſion* conſiſteth of *two parts*. The 1 concerneth the *preſervation* of the *godly*, in theſe words. *The Lord knoweth how to deliver the godly out of temptation*. The 2, concerneth that *deſtruction*, of the *wicked*, in theſe words, and *to reſerve the unjuſt unto the day of judgement to be puniſhed*. Or (according to the *Geneva tranſlation*) *to reſerve the unjuſt unto the day of judgement, under puniſhment*. As the *former* doth miniſter aboundant *joyes* unto the *godly*, ſo the *latter*, may breede no ſmall *terrour* unto *ungodly* livers. As unto the *godly*, their *godlineſſe* is *gainfull*, ſo unto the *wicked*, their *wickedneſſe* is *hurtfull*. Though *God* for a *time* doth *patiently* beare with the *wicked* that they may *repent*, ſuffering his owne *Children* in the meane *time* to be *tempted*, to bee exceedingly *afflicted* and *troubled*, yet neither have the *wicked* cauſe to *rejoyce*, neither the *godly* to be *diſcouraged*, for *the Lord knoweth how to deliver the godly out of temptation, and to reſerue the unjuſt unto the day of judgement* (under *puniſhment*) to be *puniſhed*. He being *moſt wiſe, juſt* and *good*, knoweth, *what, when*, and *how* every thing is to be *done*, both touching the *preſervation* of the *godly*, and *deſtruction* of the *wicked*.

Two parts of the ſinne.
1
2

Touching the *former*; *The Lord knoweth how to deliver the godly out of temptations*, that is, the *Lord hath beene long practiſed in ſaving and delivering the righteous: he is not ignorant, both when and how to deliver them: he wanteth not varietie of meanes for their preſervation, when hee himſelfe willeth*. Hee can *quicklie ſet them at liberty*, hee knoweth *what*

The Lord knoweth how to deliver the godly out of temptations.

what troubles and temptations will be most for their profits: he *knoweth how long it shall be fit to exercise them with those troubles,* he *knoweth how to uphold them*, whilst they are *afflicted*; he knoweth *how by temptation to worke their good:* as through *his providence and permission, crosses and troubles* doe ceaze upon his owne Children, for their good, so when *he willeth, he can*; and *when he seeth it fit, he will free and deliver them from the same.*

For the understanding of this point, these *foure* particulars are to be *considered.* 1. the *deliverer*, 2. the *persons delivered*, 3. the *ground* of their *deliverance*, 4. the *matter* from *which* they *are delivered*

The deliverer, God.

Concerning the 1, the *deliverer* is the *Lord. The Lord knoweth how to deliver the godly out of tentation*, even, the *Lord* by *whose providence* and *permission* the godly *are tempted, troubled*, or *afflicted: Touching him two* things may be noted, 1. how *fit* a *deliverer* he is, 2. the *diverse wayes whereby* he doth *deliver.*

How fit a deliverer he is.

He is a fit *deliverer*, yea of all others the *fittest*, if either we consider his *skill*, his *will*, his *right* or his *power*; his *skill*, both *about* that *nature* of *our troubles*, the *causes* of them, the *manner* and *meanes*, how they are to be *cured*; his *will*, as being *grieved* at our *troubles*, alwayes *willing* and *desirous* to doe us *good*; his *right*, he being our *creator*, wee his *creatures*, more *especially*, hee our *Father* and wee his *Children*; his *power*, as being *able* to doe *whatsoever* hee *willeth.*

By what meanes he delivereth.

1

Esa. 57. 1.

2 Chro. 34. 28.

The *wayes* whereby he *delivereth* or *preserveth* and *keepeth* his owne *Chilaren* from *trouble*, and *temptations*, are these, 1. when by *death* he calleth them out of this *life*, before *judgements* doe come, such as *plague*, *famine*, *warre*, *captivity*, and the *like*, of which *Esayah* speaketh. *The righteous is taken away from the evill to come.* Of which good *Iosiah* had *experience*, to whom *Huldah* the *Propheteſſe* sent this *message*; *Behold I will gather thee* (saith *the Lord*) *to thy Fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evill that I will bring upon this*

this place, and upon the inhabitants of the ſame. 2. when he doth *miraculouſly receive* him in that very midſt of *danger*, or *deliver* them from ſuch *dangers*, as have *taken* hold on *them*, *of* which the *Scripture* aboundeth in *examples*. How often did *God* thus *deliver* and *preſerve* both *David* and *Paul*? How often *Moſes* and the *Iſralites*? How often the *Patriarchs Prophets* and *Apoſtles*? *Ioſeph* from his envious *brethren*, and laſcivious *miſtreſſe*; *Iacob* from covetous *Laban*, and blood-thirſtie *Eſau*; *Elias* from the *armie* of the *Syrians*, and the *tyrannicall* crueity of idolatrous *Iezabel*; *Peter*, from *impriſonment*, and imminent *death*! 3. when hee beſtoweth upon his owne *Children* ſuch a *meaſure* of *ſpirituall comfort*, and *patience*, whereby they are *vpholden* in the *midſt* of *troubles*, *yea* and *manfully* encountering with them, *vanquiſh the ſame*; whereby they *humble* themſelves under the *mighty hand* of *God*; not *murmuring* at his *chaſtiſements* but *willingly* ſubmitting *themſelves* unto his *will*, of which *David*, *Iob*, *Paul*, and above all our *Saviour Chriſt*, are evident *examples*.

2

3

Concerning the 2. the *Perſons* whom the *Lord* doth *deliver* or *preſerve* and *keepe* (the *originall* word, ſignifying *both*) are the *godly*, that is, (as the *word* in the *originall* doth ſignifie) *they which truely and religiouſly worſhip God*; which *endevour to frame their lives according to the rule of Gods Word*, which *are ſanctified by Gods ſpirit, & cloathed with the merits and righteouſneſſe of Chriſt*, thoſe I ſay, are the *perſons* whom *God* doth *preſerue* and *deliver*, there being betweene *God* and *them* ſuch a *ſympathy*, that *he* will not ſuffer *them* to be *overwhelmed* by *troubles*.

The perſons delivered or preſerved, the godly.

Concerning the 3. the *ground* of their *deliverance*, is *Gods knowledge*, whereby we may underſtand, his *infinite wiſedome*, and *power* extended towards the *deliverance* of his owne *Children*, his *ſpeciall providence* and *protection*, *whereby* he *watcheth* over *them*, and is *carefull* for their *good*. *As* he *knoweth* when it will be *beſt*, and with *what rods* to *chaſtiſe* his owne *Children* ſo he *knoweth when* and *how* to *deliver* them. He being *faithfull who will not ſuffer us to be tempted*

The grounds of the deliverance. Gods knowledge.

1 Cor. 10. 13.

ted, above that we are able, but will even give the issue with the temptation, that we may be able to beare it.

The matter from which they are delivered temptations.

Concerning the 4. the *matter* from which they are *delivered* is *temptation. Temptations*, are of *two sorts*. The *temptation* of *triall*, and the *temptation* of *perdition*, in regard of the different *effect*, which they *worke* in the persons *tempted*; unto the *godly*, they are *trialls*, unto the *ungodly*, they are *fearefull punishments*, fore runners of their everlasting *perdition*: of the *former* sort of *temptations*, even such as befall the *Children* of *God*, is our *Apostle* to be understood in this *place*. Those also are *diverse*. The *godly* sometimes are tempted of *God*; sometimes by *Satan*; sometimes by *men*; and sometimes by their owne *lusts*, Out *of all which, the Lord knoweth how to deliver them.*

How God tempteth.

1. I say. The *Lord* is sayd to *tempt* them, or to *try* and *prove* them, that it may be *knowne* what is in them, whether *good* or *bad*. This he doth *diverse* wayes, sometimes, by *prosperity*, of which *Moses* speaketh, *behold, I will cause bread to raine from heaven to you, and the people shall goe out and gather: that, that is sufficient for every day, that I may prove them whither they will walke in my Law, or not.* Sometimes by *adversitie*, of which *in* the booke of *Iudges. I will no more cast out before them any of the Nations, which Iosua left when he died, that through them I may prove Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it*, or *not*: sometimes by false *Prophets*, of which *Moses* speaketh from *God: Thou shalt not hearken unto the words of that Prophet, or that dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart and with all your soule*: Sometimes by *permitting* them to *fall* into *some one* or other *sinne*, as *David* in *adulterie*, *Lot* in *incest*, and the *like*. Therefore is it said of *Hezekiah, howbeit in the businesse of the ambassadors of the Princes of Babylon, who sent unto him, to enquire of the wonders that was done in the land, God left him, to trie him, that he might know, all that was in his heart.* Thus I say, *God proveth* us, not as though he had *neede* of any

Exod. 16. 4.

Iudg. 2. 22.

Deut. 13. 3.

2 Chron. 32. 31.

any *triall* to *know* any of *us* all, but that *we* our selves may thereby *know* the *better* what is *in us*, and laying aside all *arrogance* and vaine *perswasion*, humbly submit *our selves* unto *God*. Which way soever the *Lord* doth *tempt* us, hee aymeth *therein* at our *good*. Which the *Apostle Iames* sufficiently proveth, saying; *Blessed is the man that endureth temptation, for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.* Iam. 1.12.

2. *Satan* is said to *tempt* the *godly*, and he *tempteth* when he *moveth* us to leave *God*, and that *obedience*, which wee owe unto him *any way*, when he *proveth* and *inciteth* us unto *sinne*, by all *meanes* possible, when hee *sifteth* us by subtle *suggestions*, that all *grace* may be *shaken* out of our *hearts*, and nothing left, but the *branne* and *chaffe* of corruption. Thus was our *Saviour Tempted*. Thus was *David* tempted when he numbred *the people*. And of this Saint *Paul* speaketh. *For this cause, when I could no longer forbeare, I sent, that I might know of your faith, lest the tempter had tempted you, in any sort.* How Satan tempteth. Mat. 4. 1. 2 Sam. 24. 1. 1 Thes. 3. 5

Touching the *manner* how he tempteth, it is *either* by *assuming* unto himselfe some outward *shape* and *likenesse*, or by *presenting objects* unto us, or by *inflaming* the *corruption* of our *nature*, or by *injecting* evill *suggestions*. Touching the *matter* of his *temptations*, it is *diverse*, for whom hee cannot overcome *one way*, hee endevoureth to vanquish another *way*, yea he *seldome* ceaseth to *tempt*, that by his *assiduitie*, he may *wearie* those, whom hee cannot *vanquish*. The *matter* of his *temptations* may be *reduced* unto two *heads*, for either he *tempteth* in *judgement* to *errour* and *heresie*, or in *life*, to *sin* and *impiety*, he *tempteth* in *prosperity* to carnall *confidence*, *vainglory*, and worldly *pleasures*; in *adversitie*, to *impatience*, *distrust*, and *desperation*, perswading us, that there is *nothing* in *God* but *justice*: that we are *odious* and *abhominable* in the *sight* of *God*; that *we* want *faith*; that *we* are *reprobates*, that our *sinnes* cannot be *pardoned*, and the *like*.

How men tempt. Mat. 26. 1.

3. The *Godly* are *tempted* by *men*, and that *either* when they *seeke matter* and *occasion* against them, for which to repre-

reprehend and *accuse* them, or when they doe openly *persecute* them, taking from them both their *goods*, their *good name* (so much as in them lyeth) and *life*.

How the godly are tempted by their lusts.

4. The *godly* are tempted by their owne *lusts* (as every man is) when they are *entised* and *moved* to *sinne*, and *drawne* aside of their owne *concupiscence*, of which Saint *Iames* speaketh, *but every man is tempted, when he is drawne away of his owne lust, and entised*, from those *points* thus delivered, *two observations* may be gathered.

Iam. 1. 14.

D. The Godly in this present world are subject to temptations.

The *first* is this, that

The Godly in this present world are subject to temptations, yea (as our *Apostle* writeth in his *first Epistle*) *unto manifold temptations. God tempteth them*; for *whom the Lord loveth, he chastiseth: and scourgeth every sonne whom hee receiveth: Sathan tempteth them, for as a roaring Lyon hee continually goeth about, seeking whom he may devoure.* The *world tempteth* them, according to our *Saviours* owne speech. *In the world yee shall have tribulation*, confirmed by *Paul* and *Barnabas*, which exhorting the *Disciples* to *continue* in the *faith affirmed* that *through many afflictions we must enter into the kingdome of God*, and againe, *writing unto Timothy* he saith, *yea and all that will live godly in Christ Iesus, shall suffer persecutions*, according to that of *David, Many are the troubles of the righteous.* Their owne *lusts* likewise *seeke* to *ensnare them*, therefore doth our *Apostle* beseech us, *to abstaine from filthy lusts which fight against the soule.* This may be *confirmed* by the examples of all *Gods Children*, which have *gone* before *us* from the very *beginning* of the *World*, untill this present time. To instance *a few*. *Abraham* is renowned for his faith; *Ioseph*, for his *Chastitie*; *Moses*, for his meekenesse; yet were not *free* from *temptations*: *David* for his *uprightnesse*, *Iob* for his *patience*, *Iosiah* for his *zeale*, yet were not *free* from *temptations*, yea our *Saviour* himselfe was not *exempted* from the *same*. Had not *others also triall of cruell mockings, & scornings, yea moreover of bonds and imprisonments? were they not stoned, sawen asunder, tempted, slaine with the sword? did they not wander about*

Iohn. 16. 33.
Acts 14. 22.
2 Tim. 3. 12.
Psal. 34. 19.
1 Pet. 2. 11.
Heb. 11. 36.

in

in Sheepe-skinnes and Goate-skinnes, being destitute, afflicted tormented? wandred they not in deserts, and in mountaines, and in dens and caves of the earth.

The *Reasons* hereof are *fourefold*, in regard of *God*; *themselves*; *Satan*; and the world.

In regard of *God*. 1. because he *loveth* us, 2. because he would *prove* us, 3. because he would *manifest* his *love* & *power* in our *deliverance* 4 because *he* would have *us* to *draw nigh unto him.*

In regard of our *selves*, 1. that wee may become like unto *Christ*, 2. that our *vertues* may be *exercised*, 3. that wee may be *emboldned* to serve *God*, 4. that *we* may not bee *condemned hereafter*, 5. that we may bee *weaned* from the *pleasures* of this *world*, 6. that we may *abstaine* from *sinne*, 7. that we may be *sanctified partakers* of his *holinesse*. 8. that we may *keepe his Commandements.*

In regard of the *Divell* who hateth us, and seeketh our *overthrow*, endevoureth by all meanes possible to *vexe* us, *trouble* us, and bring *crosses* upon *us.*

In regard of the *world*, which likewise hating us, doth not cease to *persecute* us for *righteousnesse* sake.

The *uses* hereof are *fourefold.*

For *Instruction* 1 that *crosses and troubles are no signe of Gods hatred*, or of *reprobation*, as by the contrary, *outward prosperitie is no signe of Gods love or of election.* For even the *holiest* have had most *crosses*; the *wickedest* most *prosperity*, 2. that *we ought not to be ashamed of those, which are exercised under troubles*: but to *remember them that are in bonds, as though we were bound with them, and them that are in affliction, as if we were also afflicted in the body.* 3. *that wee ought to afford all the helpe and comfort wee can one to another* by praying, strengthening, exhorting, confirming, and the like. 4. that *we ought to prepare our selves for troubles*, assuring our selves that the godly *in this present world are subject* to *temptations.*

For *Reprehension* 1. Vnto such, as in the time of *prosperitie*, do not so much as dreame of *adversitie*, farre unlike unto *carefull mariners*, which in the time of a *calme*, prepare their

Reason.
In regard of God.
1
Pro. 3. 11. 12.
2
3
4
In regard of our selves.
1
2
3
4
5
6
7
Heb. 12. 10.
8
Psal 119. 71.
In regard of Satan.
In regard of the World.
Vse of Institution.
1
2
Heb. 2. 13.
3
4
Act. 14. 22.
Vses of Rep.
1

their *tacklings* against the ensuing *storme.* The neglect of this *consideration,* occasioneth their *murmuring, grudging,* and *impatience,* when *troubles,* whether *poverty, sickneſſe,* or the *like* ſeaſe upon *them.* 2. unto ſuch as *ſtumble* at the *croſſes* and *troubles* wherewith *Chriſtians* are *exerciſed*; which refuſe to walke in theſe *wayes* of God, becauſe of thoſe *troubles,* like unto that rich *man* that came to *Chriſt,* who would not *deny himſelfe,* take up *Chriſts Croſſe,* and follow *him:* vaine and fooliſh man, *God* in his infinite *wiſedome* hath appointed *that through many afflictions we muſt enter into the Kingdome of God,* how then *dareſt* thou oppoſe *the ſame?* either muſt thou thus, elſe ſhalt thou *never* enter into *heaven.*

2

Mat. 19. 22.

3. unto ſuch as doe *judge* of men and women according to their *proſperitie* and *adverſitie,* concluding, that *God* loveth the former, hateth the *latter,* as *Abimelech* judgeth that *God* was with *Abraham,* becauſe he did outwardly *proſper,* and *Gedeon* thought *God* was not with *himſelfe* or the *Iſraelites,* becauſe they were ſo *oppreſſed* by the *Midianites*; Thoſe are *falſe rules,* for (as I have ſaid before) even the *holieſt* have had moſt *croſſes*; the *wickedeſt,* greateſt *proſperitie.*

3

Gen. 21, 22.

Iudg. 6. 13.

For *conſolation* unto *Gods* children *groaning* under the heavie burden of temptations. Thou art no otherwiſe troubled, then others of *Gods* Children, his *beloved* ones, have beene *before* thee. Thy lot is but as theirs was: thou doſt but *drinke of the ſame cup,* whereof they *dranke*: yea whereof thy *Maſter,* thy *Lord,* thy *Saviour,* did *drinke: was there ever any ſo troubled as I am ſayeſt* thou? *he* was, and *others* have bin: *had ever any ſo great trials as I have,* ſayeſt thou? *he* had *others* alſo much more, *thou haſt not yet reſiſted unto blood.* But *I ſhall never be able to endure ſo many troubles?* through *Chriſt* thou ſhalt *vanquiſh* them *all.* Thine *afflictions* ſhall not *tend* unto thine *hurt,* but unto thine exceeding *profite.* Thou ſhalt be thereby as *gold tried in the fire,* and *learne to runne the path of Gods Commandements.*

Vſe of Conſolation.

Heb. 12. 4.

For *Exhortation* 1. Let us (aſſuring our ſelves that the *godly* are *ſubject* unto *temptations*) ever *prepare our* ſelves for *troubles* before they come. To this end, wee muſt *take*

Vſe of Exhortation.

1

to

to heart, whatsoever *calamitie*, we obserue to bee laid upon *others*, trying how we were able to beare it, if the like befall our *selves*, as to have a long and *tedious* sicknesse, to bee *imprisoned* and *reviled* for the cause of *Christ*, to have our *husbands, Wives, Children, Friends*, taken *away* by death, and the *like*, thus observing our owne *wants*, and *imperfections*; and so *amending* the same, preparing with all *faith, prudence, prayer, patience, courage, perseverance*, and the like Christian *weapons*, whereby to vanquish our owne *corruption*, that we may hold out, not *faint* under our *troubles*, 2. in the time of temptation let us behave our selves as the *Children* of *God*: doth *God* tempt us? let us be as *gold tried in the fire*; doth the Divell *tempt* us? let us *resist him, that he may flie from us*, and resist him by the Word of *God*, *faith*, and *prayer*; by which *weapons* we shall assuredly *prevaile*; doth the world tempt us? let us oppose our *selves* against it, that by *faith we may overcome the whole World*; doe our *owne lusts tempt* us? let us not *yeeld*, but dayly *subdue*, and *mortifie* the same. Thus of the 1 *observation.*

The *second* is this, that

The Lord knoweth how to deliver the godlie out of Temptation. By him *Abraham, Isaac, Iacob, Ioseph*, the *Israelites, Mordecay, David, Daniel*; with *thousands* others have beene *delivered*. He *knoweth*, as being most *wise*, even *wisedome* it selfe, as being most *powerfull*, even *power* it selfe. He knoweth at *what time* it will bee *fittest* to deliver his owne *Children* from their *troubles*, and likewise *how* to bring the same to passe according to his owne will, for his Childrens *good*. He wanteth not *diverse wayes* and *meanes* to *worke* their *deliverance*, he can worke by *weake meanes*, without *meanes*, yea *contrary* to all meanes, for their *good*.

D. The Lord knoweth how to deliver the godly out of temptation.

How needefull it is that the Lord should thus know:
1
2
3
4

And *needfull* it is, that *hee* should *know* how to *deliver* them. 1. because *troubles* doe not *cease* upon *them* by *chance* or *fortune*, but through his *speciall providence*, 2. because *they* are *unable* to helpe *themselves* out of the *same* 3. Because *they* put their *whole* trust and confidence in him, 4. because

the *Divell* seeketh by his *temptations*, to *destroy* them, and the *world* to adde *affliction* unto *affliction*, 5. Becauſe their *enemies* are *cruell* as *Lyons*, *craftie* as *Foxes*.

5

Vſe.

Hence may we perceive.

I

1. The wonderfull *power* of *God* able to *remove* even the greateſt temptation, and which is of *longeſt* continuance, able to *deliuer* the *Godly*, even from a *world* of *enemies*, banding themſelves *together* againſt *them*.

2

2 The *vanitie* of the *ungodly* in ſetting themſelves againſt *Gods* Children, deviſing by all *meanes* how to *croſſe* them, *vexe* them, *trouble* them, and *undoe* them, as though they were *wiſer* then *God*, more *powerfull* then *he* is.

3

3 With what *alacritie* and *cherefulneſſe* the *Godly* may *undergoe* their *troubles*, as *knowing* that not onely *God* is the *author* of *them*, and that he *inflicteth* them for the *beſt*, but alſo that *they* ſhall *continue* no *longer* then *they* may *tende* unto their *good*, and that *he* both *can* and *will deliver* them in his *owne due time*. Thus of the 1 *obſervation*, and ſo of the *former* part of the verſe which concerneth the preſervation of the godly.

And to reſerve the vniuſt vnto the day of iudgement to be puniſhed &c.

Touching the *latter*; the *deſtruction of the ungodly, and to reſerve the unjuſt unto the day of judgment* (under *puniſhment*, or) to be *puniſhed*, it containeth theſe *two* things.

1 That there *ſhall be a day of judgement, wherein the unjuſt ſhall be puniſhed.*

2 That *they are now reſerved under puniſhment unto the judgement of that day*, both which the *Lord knoweth* how to *performe*, he *knoweth how* to reſerve them unto the *day of judgement*, he knoweth how to *puniſh* them at that day, he *can* doe it, he *will* doe it, he *knoweth* how to accompliſh the *ſame*.

D. There ſhall be a day of judgement wherein the unjuſt ſhall be puniſhed. Pſal. 9. 7. Heb. 9. 27.

For the 1 *There ſhall be a day of judgement wherein the unjuſt ſhall be puniſhed*, divers *places* of *Scripture* confirme the *ſame*. The *Lord hath prepared his throne for judgement*, ſaith *David*, and *he ſhall judge the world in righteouſneſſe*. It is *appointed* (ſaith the *Apoſtle* to the *Hebrewes*) *for all men once to dye, after that commeth judgement*, confirmed alſo by S^t. *Iude*,

Iude, and *Henoch alſo the ſeventh from Adam prophecied of theſe; behold the Lord commeth with ten thouſand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed; and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.* This is called the *laſt* day, A day *of wrath*, The day *of our Lord Ieſus Chriſt*, The day *of God*, The *great day*, the day of *revelation, Reve.* 20.12. as *alſo the day of judgement, Rom.*2.5. Iude.14.

Ioh.12.48. Rom.2.5. 1 Cor.1.8. 2 Pet.3.12. Iude 6.

That there ſhall be ſuch a *day*, beſide thoſe *teſtimonies* of *Scripture* formerly alledged, may be proved. 1 From mans *reſurrection*. 2 From the *end* why *God* created him. 3 From thoſe *reaſons* for which *God* hath appointed the *ſame*, which are the *manifeſtation* of his *juſtice*, and *declaration* of his *mercy*. This our *Creede* confirmeth, yea mens *owne conſcience* after the *commiſſion* of ſinnes, aſſenteth thereunto; the *drowning* of the *old world*, the *overthrow* of *Sodom*, and *deſtruction* of *Ieruſalem*, with the *particular* judgements which *God* inflicteth on every *man* by *death*, being *ſhadowes* and *types* of the *ſame*.

Proofes. 1 2 3 4 5 6

Hence it followeth.

Uſes.

1 That *of all creatures, wicked and unjuſt perſons are moſt miſerable*, being *unhappy*, even in their greateſt *happineſſe*. Oh how both the *world* is deceived of *them*, and *they* of *themſelves*! though they *abound* in the things of this *world*, yet ſhall they come into *judgement*, *they are reſerved unto the day of judgement to be puniſhed*. 1

2 That *all ungodly, unregenerate perſons, ought in time to take notice of this judgement*, not putting it off, as if there were not to be a *day of judgement*, or deferring their *repentance*, notwithſtanding of the *ſame*, but in *time* ſeeking to be *reconciled* unto *God*, through *Chriſt*. Oh that yee would in *time* conſider *this*, before it be *too late*, in time returne unto the *Lord* your *God*. The very *terrour* of this *day* ſhould incite thee *hereunto*. If it be *terrible* to behold one *burning*, if *terrible*, the *ſtings* of *conſcience*; If *Felix trembled hearing of the judgements to come*, If *Gods children* have beene *affraid* 2 Act.24.25.

Judg. 6. 22. *affraid* at the *sight* of one *good Angell*, how *great* shall bee the *terrour* of this *day*? what *quaking* and *trembling* amongst *wicked* men? beholding the *Iudge* in *flaming* fire *accompanied* with his glorious *Angels*, ready to pronounce *sentence* against *them*? most *fearefull* shall thy *case* be, whosoever thou art, that continuest in *sinne* without *repentance*, a *day* of *account* will *come*, wherein, if in this *life* thou makest not thy *peace* with *God*, *vengeance* shall *seaze* upon *thee*. This *day* is uncertaine, to teach us to bee *continually* prepared for the *same*. Certaine it is that it will not be *long* ere it come, most of those *signes* which *preceede* it, being *fulfilled*. Such as the *universall preaching of the Gospell*, the cruell *persecution of Gods servants*, the *generall apostasie of men and women*, the *revelation of Antichrist*, *warres*, *rumors of warres*, *famine*, *pestilence*, *earthquaks* in divers places, *false Prophets*, and *false Christs*, *deceiving manie*, the *calling of the Iewes*, the *coldnesse* and *securitie* of the *world*, the *shaking of the powers of heavens*, *eclipses* of the *Sunne* and *Moone*, and the *like*. Is it any *reason* that we should *deferre* our *repentance*, and put *it off* from day to day, as though there were not to be a *day* of *Iudgement*.

3. 3 That howsoever *God* for a *time* may *beare* with the *wicked*, yet at the *length* he will pay *them* home for *all*; *punishing* them on this *day* of *punishment*. Mocke not *God*, he will not be *mocked*; he that already spared thee these *many yeares*, provoke him not now unto anger through thine *impenitencie*, lest thou be brought into *judgement*. Oh *treasure not up wrath upon thy selfe against the day of wrath!* Remember that *exhortation* of our *Saviour*. *And take heede to your selves, lest at any time, your hearts be overcharged with surfetting and drunkennesse, and the cares of this life,* (marke it well) *and that day come upon you unawares.* Thus of the first.

Luk. 21. 34.

D. The unjust are now reserved under punishment, unto the day of judgement.

For the 2. *The unjust are now reserved under punishment, unto the day of judgement.* By *unjust*, we may understand *all such impenitent persons as are eyther already dead, or at this present alive.*

Quest.

Quest. What *punishment* have *wicked* men that are *dead?*

The punishment of the wicked when they are dead.

Answ. Let *Dives* tell you. They *are tormented in the fire of hell, they have not so much water* as to *coole their tongue.* They *have no hope of any redemption or deliverance from thence,* yea *their sinnes cleave unto their bones, lie downe with them in the dust.*

Luc. 16.24.

Iob. 20. 11.

Quest. What punishment have *wicked* men which are *alive,* doe not they flow in *wealth,* abound in *riches,* have this *world* at *will?*

The punishment of the wicked whilst they are alive.

Answ. Even while they *live* they are *punished,* and if it were nothing else, its their *punishment* to be *reserved* unto *punishment.*

Quest. But is there *no way* to *escape?*

Answ. Whither should they *flie, God* being both *omnipresent,* and *omnipotent;* though they shall *call* unto the *mountaines* to *cover them,* and to the *hills* to *fall upon them,* yet shall *they* not have their *desire:* I know no *other* way whereby *they* may *escape,* but by *faith in Christ,* and *unfained repentance,* whilst they are here *alive.* If they *trade* not in this *path,* the *Lord,* which is most *wise,* and most *powerfull, knoweth how to reserve them under punishment to be punished.* Their *present greatnes,* and cunning *policie* shall not *free* them from the *same.*

The onely meanes where by they may escape punishment.

Hence it followeth

Vse.

1 That the *judgements* which the *Lord* inflicteth upon the *ungodly* whilst they are *alive,* and after they are *dead,* are but *fore-runners* of those *everlasting torments,* whereof they shall *partake* on the *day of judgement.* 1

2 That therefore *they* ought to *amend* by such temporall *judgements* as are *inflicted* on *them,* humbling themselves under the mightie hand of *God,* that the *day* of *judgement* may be unto them a *day* of *joy,* not of *horror,* or *terror.* Thus of the first part of this Chapter. 2

Verse 10. *But chiefely them that walke after the flesh in the lust of uncleanesse, and despise government, presumptuous*

tious are they; selfe willed; they are not affraid to speake evill of dignities.

The second part of the Chapter consisting of three particulars. Three particulars observed in this verse.

From this *verse* unto the 20. is set downe the *second part* of this *Chapter*, containing a *description* both of the *kinds* and *manners* of those *false teachers*, together with *divers repetitions* of their *miserable* and wofull *estate*, of those manie *horrible* and *terrible torments*, which are *prepared* for *them*, all which are *briefely recorded* in this *same verse*. 1 Wee have their *punishment*, in these words, *but chiefly them that walke after the flesh*, which having relation unto the *last part of* the former *verse* (which concerneth the *miserable* estate of *unjust livers*, that in *this life*, they are *reserved under punishment*, *unto the judgements of the great day*, and *upon that day shall receive sentence of condemnation, to be punished*) note *unto us* that the *estate* of false *teachers* is much more *dangerous*, then the *condition* of other ungodly *persons*. 2 We have a *description* of their *kinds*, which may be reduced into *two orders* or *rankes*, for eyther they are *Epicures*, or they are *libertins*; *epicures*, which *walke after the flesh in the lust of uncleanesse*, that is, *which set and order the course of their life, after their owne corrupt affections, following them as their guides*; *which run after fleshly and filthy lusts*; *which as bruit beasts waxe wanton*; *which obey the flesh*; *which serve their owne bellies*; *doing whatsoever is pleasing in their eyes*; which are *given over unto unreasonable, and unnaturall lusts, whereby they are altogether defiled*; *which as bruit beasts* (despising *lawfull* and *honest* mariage) *live according to their owne appetite and desire, contrary both to reason and judgement*: *Libertines*, and that both in regard of their *judgement*, and in regard of their *practise*. In regard of their *judgement*. *They despise government*, that is, (as the *originall word* signifieth) *they conceive an evill opinion of all lordship, government, civill power, and dominion, they teach and beleeve the Christians under the New Testament, are no longer to be under magistracie, and authoritie, but their necks to be eased of that yoake*. In regard of their *practise*, *They are not affraide*

1 Their punishment.

2 Their kinds.

Epicures.

Libertines.

In regard of their judgement.

In regard of their practise

to

to speake evill of dignities, that is, *although they cannot shake off government.* (for nil they, will they, they must needs be under *authority*) yet *they doe manifest their malice against it, in reviling them that are in authority. They are not affraid of Gods judgements which may justly sease on them for their contempt. They feare not to speake evill of Kings, Princes, Magistrates, be they never so great in authority.* They feare *not to curse them, both inwardly in their hearts, and outwardly with their mouths, though the Lord hath set them in his owne roome and place, fitting them with speciall and peculiar gifts*, answerable to their places, honouring them with more *then ordinarie titles, such as Gods, Lords, and here glories, or dignities.* Of both *kinds* there is no small number in the *popish Church*, yea it seemeth that our *Apostle* in this *place*, doth especially *ayme* at *them*, for as on the *one part*, they *walke after the flesh in the lust of uncleannesse*, condemning *mariage* in the *clergy*, which the *Apostle* nameth *honourable amongst all men*, leading their lives in *fornication, adulterie, incest*, and *Sodomitrie*, (as their owne *historians* record) so on the *other part*, they *despise government, speake evill of such as are in authority*, affirme *that the Clergie is exempted from temporall lawes*, and therefore lest this present *Text* should make any thing against them, *they* understand by *Goverment*, our *Saviviour Christ*, and *his vicar* (as they call him) the *Pope*, with *such as are in authority under him*, whereby they would inferre, that *Protestants* are *those Heretiks here spoken of*, in that *they despise, and speake evill of the Popes government.*

Psal. 82. 6.

Heb. 13. 4.

3. We have also the *nature* and *qualities* of those *Epicures*, & *Libertins* set downe. For 1 they are *presumptuous* or *bold*, they dare doe *any* thing though never so *dangerous*, or *wicked.* Are they not *bold* which *dare* (contrary both to *Gods Law*, and mans *Law*) publickly *live* in abominable *filthinesse*? are they not *bold*, which dare not onely speake against *government*, but *curse* it; not onely *so*, but *write* against it; not onely *so*, but put *violent hands* on the *Lords annointed*, witnesse the violent *deaths* of divers *Princes*, and *great* men. Their *sinnes* are sinnes of *contumacie*, proceeding from a

3. The nature and qualities of *Epicures* and *Libertines.* Presumptions.

Selfewilled.

ſtubborne and malicious *heart.* 2 They are *ſelfe-willed* or *ſtand in their owne conceit*, or *pleaſing themſelves*, that is, they *are wiſe and great in their owne eyes, they are intractable*, they *contemne others*, they *eſteeme much of themſelves*: they are *ambitious*, and *vaineglorious*, nothing *can pleaſe them*, but *what proceedeth of themſelves.* This is alſo moſt true in *poperie*; They doe ſo admire their owne *decrees*, that they are not *affraid* or *aſhamed* to *preferre* them before the *Scriptures*, which were immediatly *inſpired*, and *indited* by the *Spirit of God.*

From the *words* thus *divided* and *expounded*, *foure obſervations* may be gathered.

Walke after the fleſh, &c. *D* Falſe teachers walke after the fleſh in the luſt of uncleaneſſe.

The *firſt* is this, that

Falſe teachers walke after the fleſh, in the luſt of uncleaneſſe. In ordering their life and converſation, they follow their ſinfull motions and luſts, as their guids and leaders, ſo *thinking*, ſpeaking and doing, as their owne carnall, blind *reaſon*, and *corrupt affections* leade, direct, and governe *them.* They doe *inordinately* (as *bruite beaſts*) deſire to accompliſh their *ſenſuall* and *filthy* pleaſures. They doe not onely *walke after fleſh*, as other *ungodly* livers, but exceeding them, they walke *after the fleſh, in the luſt of uncleaneſſe*, of *ſet purpoſe*, and with *full intent* of minde, *affecting* to defile and pollute *themſelves*, with *uncleannes*, as having *caſt off* both

Ier. 5. 7. 8. *feare* and *ſhame*, to whom may be applyed that of the *Prophet Ieremiah, when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troups in the harlots houſes. They were ſo fed horſes in the morning, every*

Ezek. 23. 20. *one neighed after his neighbours wife*, and that of the Prophet *Ezekiel, whoſe fleſh is as the fleſh of Aſſes, and whoſe iſſue*

Eph. 5. 12. *is like the iſſue of horſes*, And that of the Apoſtle *Paul, for it is a ſhame*, even to *ſpeake of thoſe things which are done of them*

Phil. 3. 18. *in ſecret. This the ſame Apoſtle* teſtifieth, For *many walke, of whom I have told you often, and now tell you weeping, that they are enemies of the croſſe of Chriſt, whoſe God is their bellie, and whoſe glory is their ſhame, who minde earthly things.*

Col. 2. 18. And againe, *let no man beguile you of the reward, in a voluntary humility,*

humility, and worshiping of Angels, intruding into those things which he hath not seene, vainely puft up, by his *fleshie minde.* So also the *Apostle Iude*, *likewise also those filthy dreames, defile the flesh, and againe, these be they who separate themselves, sensuall, having not the spirit.* Thus *walkt Simon magus, Cerinthous*, and the *Nicolaitans*, even in the dayes of the *Apostles*, as the *Ecclesiasticall histories* doe record. Thus *walkt* those *Heretickes*, which were named *Adamiani*, having their *conventicles* in *places* under the *ground*, both *men* and *women* uncloathing themselves there, and abiding *naked* after the similitude of *Adam* and *Euah*, before their *fall.* Thus *walkt* others, which were named *Turpes*, which abstained not from *whoredome*, but from *procreation* of *Children*, that they might seeme to bee *chast.* Thus *walke* our *fameliists*, claimeing a *communitie* in *every* thing, and so of *Wives.* Not to trouble you with more *examples*, take *one* for all. Thus doth the *Popish clergie* walke (as their *predecessoros have done formerly*) even after the *flesh*, in *the lust of uncleanesse.* Their *doctrine* and *practise* testifie the same. They *teath*, that *Priests may keepe Concubins, but not marrie*; They teach that *stewes may be tolerated*; yea *we* reade of *Sextus the fourth*, that he permitted the whole *family* of the *cardinall* of Saint *Lucia* to use *Sodomie* in the three *hot* moneths of the yeare, *Iune*, *Iuly*, and *August*, and of *Alexander the sixt* another *Pope*, that he licenced *Cardinall Petrus Mendoza*, to abuse the *body* of his owne base *sonne* as *if* he had *bene his wife*; and of *Iulius the third, another Pope*, (*who dyed in the dayes of Queene Marie*, for *whom* so many *Dirges, hearses*, and *Funeralls were commanded to* be *had* and *celebrated* in all *Churches* of this *Land* by the foresaid *Queene*, and her *councell*,) that hee procured one *Hieronimus Mutius* a *Sodomite*, by *writing* to defend *him* in his *Sodomitrie*, (*which he used* with one *Innocentius* a *youth*, whom he created *Cardinall*) whose *writings* hee approved by his *bulls*: Vnder *whom* florished the *Archbishop* of *Benevent* a *Florentine*, named *Ioannes a Casa*, *Deane of the Popes chamber*, and chiefe *legate* to the *Venetians*; who well declaring

Iude.6. 8. V.19.

Acts and monument.

declaring the *fruite* of that *filthy ſee*, ſo farre forgot both *honeſtie* and *nature*, that he was not *aſhamed*, not onely to *play* the filthy *Sodomite* himſelfe, and to *boaſt* openly of the *ſame*, but alſo tooke upon him moſt impudently, in *Italian meter* to ſet fourth the *praiſe* and *commendation* of that beaſtly *iniquitie*, ſaying, *that he himſelfe never uſed other*. And as for their *practiſe*, it is altogether *filthie*, and *abominable*. After that *Anſelmus Archbiſhop* of *Canterbery* (as witneſſeth Maſter *Fox in* his acts *and monuments*) had by an *act* inhibited *Prieſts* to *marrie*, the *vice* of *Sodomie* quicklie followed hereupon, inſomuch that *dayly complaint* was made upon *him* of the *ſame*, who *thereupon* made an *act* againſt *it*, which was quickly *called in* againe, and ſo that *curſed vice* paſſed *free* without *puniſhment*, the *Romiſh clergie* walking ſtill *after the fleſh, in the luſt of uncleanneſſe*. This ſeemeth to have beene the *cauſe* that *they* made ſo many *Abbies, vaults* under the *ground*, leading from the *Abbie* to the *Nunnery*, which never was verie farre off, even that *they might the more* ſecurely *walke after the fleſh, in the luſt of uncleanneſſe*. witneſſe hereof the *wicked* and execrable life of their *religious* orders: full of all *feditie*, and found out by *King Henry* the eighth his *viſitors*, and in their owne *regiſters* alſo recorded, ſo *horrible* to be *heard*, ſo *incredible* to be *beleeved*, ſo *ſtinking* before the *face* of *God* and *man*, that no marvaile it is, if *Gods* vengeance from *heaven* provoked, would not ſuffer one ſtone or *monument* of thoſe *abhominable houſes*, to be *unplucked* downe; witneſſe this realme, witneſſe hereof the *heads* of 6200 murthered *infants*, which in the dayes of *Gregorie the* 1. were found in a certaine *pond*. I might likewiſe *inſtance* the *examples* of divers *Biſhops, Deans, Cardinals*, even in this ſame *land*, which in the dayes of popery *did thus walke after the fleſh in the luſt of uncleanneſſe*, but what time would not ſerve to relate all, nay thoſe ſeeme not worth the regarding, ſeeing even of the *Popes* themſelves, which ſtile themſelves the *vicars* of *Chriſt*, and that *they cannot erre*, ſo *monſtrous things are* by credible *authors* recorded, as that 13. of them were open *adulterers*, 3. publike

like *whoremongers*, 11. notorious *Sodomites*, 4. *inceſtuous* perſons, 7. which by the *meanes* of *Harlots* attained to the *popedome*, *one* which was a *woman*, who as *ſhee* went on *proceſſion* died in *childbed*, 4. which were *bauds*, 14. wch were *begotten* in *whoredome*, & did themſelves live accordingly. 7. And is not *Rome* it ſelfe (which the *papiſts* ſtile the *miſtreſſe of the world*, the *wonder of the earth*, the *eternall citie*) the *ſinke of all ſinne*. Of *whom* that of the *Prophet* may be ſayd; *In thee have they diſcovered their fathers nakednеſſe; in thee have they humbled her, that was ſet apart for pollution; and one hath committed abhomination with his neighbours wife, and another hath lewdly defiled his daughter in law, and another in thee hath humbled his ſiſter, his fathers daughter.* Theſe *Stewes* are in every *ſtreet*, which the *Pope* (out of his owne former *experience* no doubt, of the *neceſſity* thereof) *tolerats* for *all*, but eſpecially that his *Clergie* may avoyd that foule and deteſtable *ſinne* of *marriage* (as they account it) which amongſt *them* is held a *greater* ſinne, then to *lie* with other mens wives, or *twenty* whoores. *There* their *Prieſts*, and *Cardinals Chaplaines*, even at *noone day* goe to *whoores*, by whom the *Pope* yearely receiveth no ſmall *gaine*. Ezek 22.10.

That *falſe teachers* doe thus *walke after the fleſh in the luſt of uncleanneſſe* may be further *confirmed* by theſe *reaſons*. *Reaſons.*

1 becauſe they *minde earthly* things, the *things* of the *fleſh*; They (ſaith *Saint Paul*) *that are after the fleſh, doe minde the things of the fleſh.* That they doe minde the things of the fleſh, as their owne *conſcience* can tell them *inwardly*: ſo by their *words* and *workes*, it doth evidently enough appeare *outwardly*, for neyther doe the *one* or the *other*, ſavour of *heaven* or *heavenly things*. 1 Phil.3.19. Rom 8.5.

2 Becauſe by their *doctrine* they magnifie the *fleſh*, and by their *examples* they provoke *men* and *women* to *accompliſh* the deſires of the *ſame*. That they doe thus is evident enough, for they *teach* that wee *neede not be ſo ſtrict in the performance of Gods worſhip*, ſuch as the *hearing of the word, the receiving of the Communion*, the *ſanctifying of the Sabbath*. They tell us, that *divers ſinnes, are in their owne nature veniall, that Prieſts by injoying* 2

ſuch

such pennance as they see fit, can absolue from the same, and they *themselves liue accordingly*. 3. Because *they doe* not oppose themselves against their *carnall* and filthy *lusts*, but yeeld unto the *motions* and *affections* of the *same*. Therefore (according to Saint *Pauls* rule, *know yee not, that to whom yee yeeld your selves* Servants to obey, *his servants yee are to whom yee obey*) seeing false teachers yeeld unto the motions of their *lusts*, yea and that *readily*, they *walke* after the *same*.

Rom. 6. 16.

The uses of this point are two *twofold*.

Vse of Institution.

For *Instruction*. Behold the *miserable, wofull*, and *wretched estate* of *false teachers*, they are such as walke *after the flesh, in the lust of uncleanesse*.

Quest. But what *hurt* receive they *hereby*, may *some* say?

Answ. 1 They *are not in Christ Iesus*, they have no *fellowship* or Communion with *him*, they are not *members* of this *body*, *branches* of this *Vine*, *stones* built upon this *foundation*, which Saint *Paul* confirmeth, where he describe such as *are in Christ Iesus*, to be such as *walke not after the flesh, but after the Spirit*, 2 that their *case* is *fearefull*, because they cannot please *God*: every thing that they *speake*, *thinke*, or *doe*, displeasing *him*: This also Saint *Paul* confirmeth. So *then they that are in the flesh* (that is, *walke after the flesh*) *cannot please God*. 3. that they shall have no *part* with *God* in his *Kingdome*, but be *partakers* of the *fire of Hell*; with the *Divell* and his *Angels*, this likewise the *same Apostle* confirmeth, *for if ye live after the flesh ye shall dye*, and againe, now this I say brethren, *that flesh and blood, cannot inherit the kingdome of God*, are they not then in a *wofull* and fearefull *case*? Imagine that it were your *owne* case, would ye not account your selves *miserable*, being out of *Christ*? being *odious* and *detestable*, in the *sight* of *God*? being assured of *everlasting torments* in *Hell*? The same is the *case* of false *Teachers*, they are out of *Christ*: *displeasing* unto *God*; shall *partake* of *Hell torments*, and yet *who* but *they*? they rejoyce in their *evill courses*; they boast of their *uncleanesse*; they pamper their *flesh*, that they may be

The misery of such as walke after the flesh.

1 Rom. 8. 1.

2 Rom. 8. 8.

3 Rom. 8. 13. 1 Cor. 15. 50.

be the *more able* to *walke after the fleſh, in the luſt of uncleanneſſe.*

For *Exhortation* Doe not thus *walke after the fleſh*: give not your ſelves over to *uncleanneſſe*, by *adultery*, *fornication*, and other fleſhly *luſts*, imitating and following the ungodly *practiſe*, of falſe *teachers*.

Vſe of Exhortation.

Obiect. I thanke *God*, will ſome ſay, *I walke not after the fleſh*, I *come* to *Church*; *heare* the *Word*, *receive* the *Sacrament*; *ſay* my *prayers*; *give* unto the *poore*; *offer wrong* unto *none*, and the *like*.

Anſw. Thou mayeſt doe all *theſe*, and yet *walke after the fleſh*, namely. 1. if thou doſt them out of a corrupt carnall *minde*, and impure *conſcience*, ſeeking thereby to *pleaſe* thy *ſelfe*, and other *men*. 2. if in doing them thou aymeſt at thine owne *profit* and *prayſe*, not *Gods glory*. 3. if thou doeſt them rather of *cuſtome*, then of *conſcience*, and *obedience* to *Gods Commandements*, thou art a *walker after the fleſh*: howſoever thou *cloakeſt* the *ſame*, with *appearance* and *ſhew* of *faith*, *obedience* of the *Word* preached, *good conſcience* and the *like*.

Signes to know whether we walke after the fleſh.
1
2
3

Queſt. What ſhould I doe that I may not *walke after the fleſh*.

Meanes to be uſed that we may not walke after the fleſh.
1

Anſw. 1 *walke after the Spirit*, *obeying* the gracious *motions* of the *ſame*. 2. *mortifie your members which are upon the earth, fornication, uncleanneſſe, inordinate affection, evill concupiſcence, and covetouſneſſe which is Idolatrie.* 3. *warre not after the fleſh*, ſtriving againſt the gracious *motions* of *Gods* Spirit. 4. *make not proviſion for the fleſh to fulfill the luſts thereof. Thus* the *Apoſtle Paul* walk't. Though *he* walk't in the *fleſh*, yet *he* walk't not *after the fleſh*,, *The time paſt of our life may ſuffice us to have wrought the will of Gentiles, when we walk't in laſciviouſneſſe, luſts, and the like*, let us therefore no longer *live the reſt of our time in the fleſh, to the luſts of men, but to the will of God. Thus of* the. 1. *obſervation.*

2
Col.3.5.
3
2 Cor.10.3.
4
Rom.13.14.
2 Cor.10.3.
1 Pet.4.3.

The *ſecond* is this, that

Falſe teachers deſpiſe gouernment, and are not affraid to ſpeake

D. Falſe teachers deſpiſe

government, and are not affraid to speake evill of Those which are in authoritie.

speake evill of those which are in authoritie. Take one proofe for all. *Likewise also these filthy dreames defile the flesh, despise Dominion, and speake evill of dignities.* This may bee understood *generally* of all *false teachers*, as well *Anabaptists*, as *others*, but more specially, of *Antichrist the Pope of Rome*, and his *Romish Clergie*, who both despise *Government*, and doe speake *evill of such as are in authoritie*, hereby declaring himselfe to be *that man of sinne*, the *Sonne of perdition* foretold by the Apostle *Paul, he opposeth* and *exalteth himselfe, above all that is called God, or that is worshiped, herein* manifestly *contradicting* the *word* of *God*, which saith; *Let every soule be subject to the higher powers*, and againe, *ye must needs be subject, not onely for wrath, but also for conscience sake*, and againe, *render therefore to all their dues, tribute to whom tribute is due; custome, to whom custome; feare, to whom feare; honour, to whom honour.* And againe, *submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme, or* unto *governors, as unto them that are sent by him for the punishment of evill doers, and for the praise of them that doe well*, yea *hereby* they doe directly *fight* against *God*, his *will*, and his *Ordinance, for the powers that be are ordained of God, and whosoever resisteth the power, resisteth the ordinance of God:* yea it is his *will*, that *wee should subject our selves to those which are in authority.*

Iud. v. 8.

2 Thess. 2. 3. 4.

Rom. 13. 1. 5. 7.

1 Pet. 2. 13.

Rom. 13. 1. 2.

2 Pet. 2. 15.

Instanced in Antichrist and his adherents

That *Antichrist* and his *adherents* doe *despise government*, and *resist* civill *Governers*, speaking *evill of them*, contrary to the *will* of *God* revealed in his *word*, may bee proved both by their doctrine and *practise.*

Whose doctrine.

Touching their *doctrine* it is most *blasphemous*, as may be instanced in *diverse* particulars, as *that the Pope is Lord of the whole world*; that *no mortall man can judge the Pope*; that he *may doe, whatsoever he willeth*, that he *hath obtained the fulnesse of power*; that there *is as much difference betweene the Pope* and *a King*, as *betweene the Sunne and the Moone*; that *Churchmen are not to bee subject to secular powers, that the Pope of Rome is supreme head of the Church*; that

that the *Pope can free subjects from their allegeance, and oath of obedience made unto their Governours*; and the *like*.

Practise confirme the same.

Touching their *practise*, it is no lesse *abhominable*, then their *doctrine*, *Iohn* the 22. boastingly said, that *it was in his power, and his right, both to creat and depose Kings and Emperours*. *Innocentius* the 3, did not *cease* to *persecute Philip*, as being *elected* by the *Princes* of *Germany*, against his *will*; boasting that either *he would take Philips crowne and Kingdome from him, or Philip should deprive him* of his *Popedome*. *Alexander the* 3. set his *feete upon Frederike the Emperours necke*, abusing this *place* of *Scripture*, thou *shalt tread upon the Lyon and Adder*. *Clement* the 6. *told* the *Orators* of *Lodovicus*, that he *would not pardon their Master, unlesse hee would first resigne his* empire, *himselfe, his children, and all his goods into his hands, and would promise not to clayme any of them againe, but by his favour*. *Martinus the* 5. held out his *feete* to be *kissed* by *Sigismund* the *Emperour*: *Adrian* the 4. was *offended* at the *Emperour Frederike*, because hee *held* (his *left*) *not his right foote stirrup*. *Stephanus* the 2. deposed *Childerike* the *King of France*, placing *Pipinus* in his *rowme*, whom he *suffered to fall downe before him on the ground, to kisse his feete*, and as a *lackey* to *leade his horse* by the *bridle*. *Hildebrand* hired a *traitour* to kill *Henrie* the *Emperour*, as he was at prayers, *he* also so *persecuted him*, that hee made *him* with his *wife and Child*, to come *barefoot* in the depth of *Winter*, to *beg pardon*, making him *waite* for the space of *three* dayes before hee would *absolve* him from his unlawfull *excommunication*. Of this *number* were *Thomas Becket*, *Bishop Fisher*, with *others* in this same *land*, who would not *yeed* unto their *lawfull princes*.

Pſal.91.13.

Reasons confirming the point.

That *false Teachers* doe *despise Government*, and *speake evill of such as are in authoritie*, may bee further *confirmed* by these *reasons*. 1. because they *denie* them their *due*. 2. Because they thinke not themselves *tied* to *obey* their *Statutes* and *ordinances*. 3. because they doe both by their *doctrine* and *example*, withdraw *others*, from *performing* their *due*.

1
2
3

1. I say, they *denie, or withhold from them, their due,* that is, both their *prayers* for *them*, and their *submission* unto *them*, their *prayers* for *them*, both that they may be *endued* with all *needfull graces* for their *place*, such as are *wisedome, Iustice, temperance, zeale,* and *delivered* from all *dangers*, whereunto in their *places*, they are *subject*. Such as are *Traitors, flatterers,* and the *like*. Their *submission* unto *them* both *inward* and *outward*: Inward, in *having a reverend and dutifull estimation of them in regard of their places*; outward, both in *word*, and *deed*. In word by *speaking reverently both unto them, and of them*; in *action, obeying their lawes, supplying their wants*. *False teachers*, I say, in all these *respects*, withhold from *Princes*, their *due*.

2. They *thinke not themselves tyed to obey their statutes and ordinances*, witnesse the dayly *writings* of *Popish Priests*, and *others* Popishly *affected*.

3. They *withdraw others also from the performance of their due*, as dayly *experience* sheweth. Thus they *despise Government*, and *speake evill of such as are in authoritie*.

Reasons of this their contempt.

The *Reasons* hereof are these. 1. because *Kings* and *Princes* are the principall *let* and *barre*, which hindereth the *Propagation* of their *erronious* and *hereticall doctrine*. 2. because they have not the *true feare of God before their eyes*. 3. because they *iudge* the *Clergie* to be *exempted* from *secular jurisdiction*, which is as well *contrary* to *Gods Word*, as to *naturall reason*.

1

2

3

Rom. 13. 1. For *Gods Word* doth generally require *subjection* in *all*, *every soule must be Subject*, yea in *it*, wee have *diverse* examples of *Princes* exercising their *authority*, over *Church men*, *David* appointed the *orders*, and *offices* of the *Levites*, *Salomon* removed *Abiather* from the *Priesthood*, *Iosiah burned* the verie *bones* of the *Priests* upon their *Altars*, and also *purged* the *Temple*, and *restored* the *Passover*, *Christ* himselfe was *subject* to the *authoritie of Princes*, he gave *tribute unto them*, and *appeared* at their *Tribunall*, *Paul* also was *subject* unto *them*, and used their *power*, when he *appealed* to *Cæsar*. It's also against *naturall reason* that *Citizens* or *members* of the Common-wealth should bee *exempted*

2 Cor. 24. 3.

1 King. 2. 27.

2 King. 23. 16.

Mat. 17. 25.

Luk. 23. 3.

Act. 25 11.

e mpted from *subjection* to the *rules*, and *lawes* of the *common-wealth*. This also *serveth* both for *instruction*, and *exhortation*.

For *Instruction*, If *false teachers* doe *despise government*, and *speake evill of such as are in authoritie*, then it followeth 1. That they are *unprofitable*, yea *dangerous* members of the *commonwealth*, and therefore the *Magistrates* and *Governours*, both may and *ought* to call *them* to an *account*. 2. that we ought not to *imitate* false *teachers* either in their *judgement*, or *practise*. 3. That *they* are *odious* and *abhominable* in the *sight* of *God*, directly *resisting* his *ordinance*. *God* saith, *thou shalt not revile the gods* (or *Judges*) *nor curse the ruler of thy people*. *They* say, *we will doe both*. *God* saith, *give unto Cæsar, that which is Cæsars*: *They* notwithstanding *withhold it*. *God* saith, let every *soule be subject to the higher powers*, *They* say, *we are exempted*, wee are *free* from all *temporall jurisdiction*, and *will not bee bound to any*.

Vse of Instruction.
1
2
3
Exod. 22. 28.
Mat. 12. 21.
Rom. 13. 1.

For *Exhortation*, 1. Let us *abhorre* and *shunne* false *teachers*, with their abhominable *doctrine* and *practise* touching *Magistracie*. 2. Let us *give unto Cæsar, those things which belong unto him*. Let us both *pray* for *him*, and *submit* our selves unto his *government*, to effect which, consider wee. 1. The *excellencie*, and 2. the *necessitie* of *magistrates*. Their *excellencie* appeareth. 1. from their *authour, God, they are ordained of God*. 2. from the *titles* which *God* giveth unto *them*, as to be called *gods*: to bee called the *children of the most high, nursing fathers and nursing mothers, Gods ministers*. So heere *dignities*, or *glories*. 3. from their *authoritie* and *office*, to be *supreme* or *chiefe Governours*, in their *dominions*, for the *terrour of the wicked*, and *encouragement of Gods Children*.

Vse of Exhortation.
2
Motives to enforce obedience unto magistrates.
1. 2.
Their excellencie.
1
Rom. 13. 1.
2
Exod. 22. 28. Psal. 82. 6. Isa. 49. 23.
3
Rom. 13. 4.
The necessitie of magistrats.
1
2
People miserable without

Their *necessitie* also appeareth two manner of wayes. 1. By the *miserable* and *wofull estate* of such as *want* them, 2. by the *happie estate* and *condition* of *such* as *have* them.

That *the estate of that people is miserable, which are under*

no civill government appeareth by the *Israelites*, amongst whom when *there was no King, every man did that which was right in his owne eyes.* In *those dayes Micah had an house of Gods*, and so was an *Idolater*; The *men of Gibeah forced the Levites Concubine*; The *Beniamits by taking their part*, became *partakers* with *them* in their *villanie.*

Iudg. 17 6.
Iudg. 17. 5.
Iudg. 19. 25.
Iudg. 20. 14.

Happy by enjoying them.
Rom. 13. 3.

That the *estate of that people is happy which have them*, appeareth by that of the *Apostle*; *for Rulers are not a terrour to good workes*, but *to evill, wilt thou then not be affraid of the power, doe that which is good, & thou shalt have praise, of the same for he is the minister of God to thee for good, but if thou doe that which is evill, be affraied, for hee beareth not the sword in vaine, for he is the Minister of God, a revenger to execute wrath upon him which is evill.* In which *words* the *Apostle* sheweth that *without Rulers, neither can vertue be countenanced, nor vice punished.*

Ob. *Object.* But many times, *Kings, Princes*, and *Governours*, occasion the *destruction* of their *Country?*

Solut. *Answ.* Although for the *sinnes* of a land, the *Lord* doth many a time send them *evill governers*, yet the *abuse* of a *place*, doth not take away the *lawfull use* of the *same*; yea, if it were not for *them*, and their *lawes*, how could wee *leade* a *quiet* and a *peaceable life?* which the *Apostle Paul* doth intimate when he saith, *I exhort therefore, that first of all, supplications, prayers, intercessions, and giuing of thankes, be made for all men; for Kings, and all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse and honestie.* Submit we therefore *our selves* unto *them*, It is the will of *God*, wee must *doe* it, even of conscience, *for the Lords sake.* Abstaine from *swearing, breaking* of *Gods Sabbath, adultery, murther, theft, usurie*, as being not onely *forbidden* by *Gods Law*, but by the *Kings*, agreeable to the *same.* Frequent the *house of God*, be *reverent* and *diligent* in *hearing* the *Word* of *God*, be frequent in the *receiving* of the *Sacrament*, performe your dutie *one towards another*, as being commanded both by *Gods Law*, and the *Kings.* But alas

1 Tim. 2. 1, 2.

las it appeareth by our *words* and *actions*, that wee doe but little *care* either for *God* or the *King*, how little are those *statutes* regarded, which concerne *swearing*, *drunkennesse*, *whoredome*, *theft*, our dayly *experience* can tell us, *those sins* being so *common*, as if there were neither *God* nor *King*. Thus of the. 2. *observation*.

The *third* is this, that

False teachers are presumptuous, and selfe-willed, They are *bold and stand upon their owne conceite*. Take an example or *two* for the *proofe* hereof. *Zedekiah* the *Sonne* of *Chenaanah went neere, and smote Micaiah on the cheeke, and said, which way went the Spirit of the Lord from mee to speake unto thee?* was he not *presumptuous* and *bolde*? was hee not *selfe-willed*, and did *stand upon his owne conceit*, not being *ashamed* to speake such *words*, or *affraid* to doe such an *act* in the *presence* of two *Kings*? The *false Prophet Hananiah*, being *selfewilled*; and *standing upon his owne conceept*, did *boldly*, and *presumptuously* contradict *Ieremiah*, prophecying *falsely* of the *returne* of the *vessells* of the *house* of *the Lord*, and of *Ieconiah*. Thus was *Simon Magus*, who would have *bought the gifts of the holy Ghost, for mony*. Such were *Arius*, *Manicheus*, *Eutiches*, and former *hereticks*. Thus are the *Pope* and his *Popish Clergie, boldly* intruding *themselves* even the *courts* of *Princes*.

That *false teachers* are *presumptuous* and *selfe-willed*, may further appeare by these two *Reasons*. 1. Their *readinesse* to accomplish their owne *fond* and *frivolous decrees, statutes*, and *Canons*. 2. their *unwillingnesse* to admit of any *opinion* repugnant unto their *owne*, or not devised by *themselves*. They are *readie* and willing to accomplish and performe their *owne*, as pleasing themselves, proceeding from *themselves*. They are *unwilling* to leane unto *others*, either *true*, as is the *will* of *God* revealed in his *Word*, or *false*, as being devised by *others*, and therefore we reade of diverse *Popes*, which so soone as *they* were *setled*, abrogated the *decrees* of their *Predecessors*, as not *devised* by *themselves*, much like the ancient *Romans*, which would not worship *Christ*, be-

Presumptuous are they, selfe-willed.

D False teachers are presumptuous and selfewilled.

1 King. 22. * 24.

Ier. 28. 1. 2. 3.

Act. 8. 18.

Reasons confirming it.

1

2

Acts and monuments.

cause *he* was not *first confirmed* by *them*, and *acknowledged a God*. In *Scotland* there was a great *schisme* about the *Pater Noster*, to whom it should be sayd. In this *land* there was a great *contention* about the *conception* of the *Virgin Marie* betweene the *Franciscans* and *Dominicans*. At the *examination* of *William Wood* dwelling in the *Parish* of *Stroud* by *Rochester*, such *contention* arose betweene *Doctor Kenal*, and *Doctor Chadsey*, about the *presence* of *Christ* in the *Sacrament*, the *one* affirming that *he was there in quantitie and qualitie*, the *other* denying the same, *both* being so *selfe-willed* and *standing upon their owne conceipt*, that *they fomed at the mouth*, and (as the *historie* records it) the *one was readie to spit on the others face*, *so that in a great furie and rage they rose from the judgement seate*, by which meanes *God* delivered his *poore servant*, which else was like, either against his *conscience* to *abiure*, or to bee cruelly *burnt*.

Use.

Oh then, let us be *carefull*, that neither in *this* wee doe follow *false teachers*, Bee not *presumptuous*, as they *are*, *stand* not upon your owne *conceit*, as they *doe*, remembring this *one* thing (a sufficient *motive* to *enforce* this *exhortation*) that we *were not borne for our selves*, *are not to please our selves*, *but the Lord Iesus*. Thus of the *third Exhortation*.

But chiefely, &c.

The *fourth* is this, that

False teachers, which walke thus, are chiefely and specially reserved of God, unto the great day to bee punished. All *other* unjust and wicked *persons*, are *reserved* unto the *judgement* of that *day*, but more specially *false teachers*: *They* are not reconciled unto *God*, they are *aliens* and *strangers* to him in this *life*; They shall have no *part or portion* with *him* in the *life* to come. *Flesh and blood* (saith Saint *Paul*) *cannot inherite the Kingdome of God*, and againe, whosoever *resisteth the power, resisteth the ordinance of God, and shall receive to themselves, condemnation.* And the Prophet *Esaiah* saith, *woe unto them that are wise in their owne eyes, and prudent in their owne sight. Their punishment* shal be *greater* if not in *qualitie*, yet in *quantity*.

D False teachers which walke thus, are especially reserved unto punishment.

1 Cor. 15. 50.

Rom. 13. 2.

Esa. 5. 21.

The

The *Reasons* he eof are these *two*. 1. *Gods justice* which will *render unto every one according to their workes*. 2. their *deserts*, which sinne with an *high hand*, which are the *cause* of *other mens* sinnes. *Reasons.* 1 Rom. 2. 6. 2

Hence we are taught

Not to leade our lives as *false teachers* doe, lest being *partakers*, with them in their *uncleanesse*, in their *contempt* of *government*, in their *presumption*, in their selfe *conceitednesse*, wee *partake* with *them* in their *punishment*; which shall exceed the *punishment* of *others*. Thus of the 4. *observation*: and so of this *verse*. *Use.*

Vers. 11. *Whereas Angels which are greater in power and might, bring not railing accusation against them, before the Lord.*

Our *Apostle* having in the preceding *verse* set downe a *description* of the *kinds* of false *teachers*, namely that they are either *Epicures*, which *walke after the flesh*, in *the lust of uncleanesse*, or *libertins* which *despise government*, *and are not affraid to speake evill of dignities*, doth now *in* this *verse aggravate* and *amplifie* the *sinne* of those *libertins*, which *despise government*, *and speake evill of such as are in authoritie*. This he doth by inferring the example of the *Apostles*. If *the Apostles which are greater in power and might bring not railing accusation against them before the Lord*, *much lesse ought those to despise them*, or *speake evill of them*. *But the former is true*, Therefore *should not those libertines speake evill of them*. The *words* are by *diverse*, diversly *read*, and according to the different *reading*, diversly *understood*, some *read* them thus, *whereas the Angels which are greater in power and might*, *doe not beare the execrable judgement that is against them*, that is, *the evill Angels*, *who are more able to beare punishments then feeble and weake man*, *yet beare not the judgements of God against them*, *but doe execrate them by murmuring against them*, for which cause it is called *the execrable judgement*; then *much lesse will these sensuall men*, An aggravation of the sinnes of Libertines in despising goverment.

of whom he speaketh, be *able to beare the judgements that will come upon them.* Others *read them thus, whereas Angels which are greater in power and might, bring not railing accusation against themselves before the Lord*, although amongst the *Angels there are some cheefer then others, yet they doe not speake evill one of another, despise, grudge, and murmure one at another.* But most commonly they are *rendred*, as I have now *reade* them, *whereas Angels which are greater in power and might, bring not railing accusation against them, before the Lord. False teaches dare doe that* which the *very Angels dare not*, the *Angels* which minister *before God*, though they be much more *powerfull* and *mighty*, then *men*, yet doe not they *dispraise magistrates* (although they doe *condemne* their *vices* and *iniquities* yet doe they not (with *false teachers*) blame the *authoritie* and *power* which is given *them* of *God*, and that our *Apostle* understande th by *Angels* the e'ect *Angels*, may appeare in the *ninth verse of Saint Iudes* Epistle, and therefore *they erre* which understand this *place* of *evill Angels*, for how can *wicked spirits* abstaine from *speaking evill* of *Magistrates*, *Gods vice-gerents*, when they ceate not to *curse*, *blaspheme*, and *speake evill* of *God himselfe*; yea we reade of *Satan*, that *on a day, when the Children of God came, and stood before the Lord, he came also among them, accused Iob, an upright and just man* (a *Magistrate no* doubt) *being the greatest of all the men of all the East. Stretch out thine hand* (saith he) *and touch all that he hath, to see if he will not blaspheme thee to thy face.* Hee *moveth the Lord against him to destroy him without a cause.* Neither is it *unlikely*, that the *Divell* which tempteth *Magistrates* to sinne, (as he tempted *David* to *number the people*) doth also *accuse* them unto *God*, (though many times *falsely*) he being stiled, the *accuser of the brethren*: which may as *well* have *relation* unto *Magistrates* in *particular*, as *others* in the *generall*, yea it were a wonder, that the *Divell* and his *Angels* should reverence *government*, not speake *evill* of *Magistrates*: *Magistrates* under *God* being the *principall* meanes, whereby *vice* is *punished*, and *Sathans* service

Iob. 1. 6. 11.

Iob. 2. 3.

1 Chro. 21. 1.

Rev. 12. 10.

de-

despised, yea those wicked *spirits* being the *cause*, that both *false teachers* and *others* despise *Magistracie*.

The *observations* arising from hence, are *two*.

The *first* is this, that

The respects which Gods holy Angels give unto Magistrats, doe condemne false teachers in their contempt of them. I proove it *thus*. If *the practise and behaviour of false teachers, towards Magistrats, be contrary unto the practise and behaviour of the holy Angels, then the practise and behaviour of the holy Angels doe condemne the practise and behaviour of false teachers, because the holy Angels cannot sinne*, doe *nothing but what* is *agreeable* unto the *will* of *God*, and are *altogether* ruled by the *direction* of his *Spirit*. *But the practise and behaviour of false teachers towards Magistrates, is contrary unto the practise and behaviour of the holy Angels*, which may bee thus proved. 1. false *teachers* despise them, *which* the *holy Angels* doe not. 2. false *teachers* doe not consider the *excellencie*, and *eminencie* of their *places*, which the holy *Angels* doe. 3. false *teachers* revile them, curse them, *speake evill* of them, which the *holy Angels* doe not, 4. false *teachers* seeke their *ruine*, and *destruction* by all meanes possible, contrary to the *practise* of the holy *Angels*. Therefore the *practise & behaviour of the holy Angels towards Magistrats in respecting them*, doth *condemne & reproove the practise* and *behaviour of false teachers in contemning them*.

That *false teachers* doe despise *Magistrates*, revile, curse, and speake evill of them, neither consider the *excellencie* of their *persons*, nor *eminencie* of their *places*, but seeking by all *meanes* possible their *ruine*, is evident enough by the *Doctrine* and *practise* of the *Pope* and his *Popish Clergie*, *Iesuits*, *Semenarie Priests*, and others (as in diverse *particulars* I have *formerly* shewed) who are neither *ashamed* to *write* against their *authority*, nor affraid to *resist* the *same*, speaking *evill* of their *Lawes*, contemning their *places*, reviling their *persons*. That the *holy Angels* doe not thus behave themselves towards *Magistrates*, is no lesse *cleere*. They doe not *despise* them, they doe not *revile*, *curse* or *speake evill* of them.

Whereas Angels, &c.

D. The respect which Gods holy Angels give unto Magistrats doth condemne false Teaches in their contempt of them.

The practise of false Teachers contrary to the practise of the holy Angels.

1

2

3

4

them, they doe not *seeke* their *destruction*, they doe duely *consider* both the *excellencie* of their *persons*, and *eminencie* of their *places*, *They bring not* (saith our *Apostle*) *railing accusation against them, before the Lord.* Although *they* behold their *actions* and *doings*, and *observe* much *wickednesse* in *manie* of them, *yet they bring not railing accusation against them*, they doe not *dispraise* or *blame*, the power and *authoritie*, which *God* hath *given* them, *they* did not set *themselves* against *them*, though at this *time wherein* Saint *Peter* wrote this *Epistle*, (*persecution* being by *them* raised against the *godly*) *they* might seeme to have had sufficient *ground* for the *same*. Although *Ahab* was *wicked*, one which had *solde himselfe to worke evill in the sight of the Lord*, an *Idolater*, a *shedder* of *innocent blood*, and what *not*, yet *none* of the *holy Angels* brought any *railing accusation* against *him*, his *Master* the *Divell* whom he had so long *served*, was the *deviser* and *accomplisher* of those *meanes*, whereby hee did *fall*. Yea *impossible* it is that the *holy Angels* should bee *otherwise* disposed towards *Magistrates*, for they are without sinne, and this *contempt* of *Magistrates* is a sin, *they know* that *government* is the *ordinance* of *God*, and that *Magistrates* are his *vice-gerents* on *earth*.

1 King. 22. 20.

Vse.

Hence may we perceive

1 1 *How inexcusable false teachers are*, which having the very *Angels* as a *patterne* going before them, whereby they may *learne* their *duty* towards *magistrates*, yet follow not the *same*, at the great *day*, this *patterne* shall be a *witnesse* against *them*.

2 2 *How presumptuous and selfe-conceited they are*, which had rather *follow* the *conceits* and *devices* of their owne *braine*, then *imitate* the holy *Angels*, which *dare* doe *that*, which the holy *Angels dare not*; which are not affraid to *disparage government* contrary to *Gods will*, which the *holy Angels* doe *reverence*, according to his will.

3 3 The *dutie* which we *owe* unto *Magistrats*, even to *imitate* the *practise* of the holy *Angels*, not *despising* them, but

but *reverently* eſteeming of *them*, learne we by their *examples* to *performe* this *dutie*. We have *patternes* on *earth*, we have *examples* from *Heaven*, to *willing and readie our God is, to further us in his wayes*. Thus of the firſt *obſervation*.

The ſecond is this, that

The *Angels are mighty and powerfull creatures*. They are *creatures* of a *Subſiſtent nature* (and therefore not *meere qualities, cogitations, and motions, raiſed by God in men, or happy events, proceeding from God*, which was the *errour* of the *Saduces*) *created by God of nothing, in the very beginning of the world*, as the *Pſalmiſt* witneſſeth. *For he commanded, and they were created*, and the *Apoſtle Paul*, by *him were all things created which are in heaven, and which are in earth, things viſible and inviſible, whether be thrones, or dominions, or principalities, or powers*. That they are *mighty* and *powerfull creatures*, is no leſſe *cleere*. The *Pſalmiſt* alſo witneſſeth it, *bleſſe yee the Lord yee his Angels, that excell in ſtrength*, or *that are mighty in ſtrength*. Hence *they* are called the *hoſt of heaven*; and by the *Apoſtle Paul*; *principalities, and powers, might, and dominion*, writing alſo unto the *Theſſalonians*, he ſaith, *The Lord Ieſus ſhall be revealed from heaven with his mighty Angels*, *or* (according to the *originall*) *the Angels of his power*, *which* the *ſignification* of the *name Gabriel, the ſtrength of God*, evidently *importeth*. Thus here being compared with *men* (although never ſo *mighty* and *powerfull*) they are ſayd to *exceede* them in *might* and *power*. That the *Angels* are *mighty* and *powerfull* creatures, may be further *confirmed* by theſe *examples*, When the *Sodomites preſſed ſore upon Lot, and came neere to breake the doore of the houſe, the Angels ſmote them with blindneſſe, both ſmall and great, ſo that they wearied themſelves to finde the doore*. When the *Egyptians purſued* after the *Iſraelites, the Angel of God, which went before the campe of Iſrael, removed and went behinde them, and the pillar of the cloud went from before their face, and ſtood behind them, whereby the Egyptians could not come at them*. When *Ieruſalem* was hardly beſieged by the *Aſſyrians* under *Rabſeceh*, their *Gene-*

ra ll

which are greater in power and might.

D. The Angels are mighty and powerfull creatures.

Pſal. 148. 5.

Col. 1. 16.

Pſal. 103. 20. 1 King. 22. 19. Col. 1. 16. Ephe. 1. 21. 2 Theſſ. 1. 7.

Gen. 19. 11.

Exod. 14 19.

2 King. 19. 35.

rall, after the *prayer* of *Hezekiah*, it *came to passe that night, that the Angel of the Lord went out, and smote in the campe of the Assyrians* 185000: *and when they arose early in the morning, behold they were all dead corpes. The Lord sent an Angel which cut off all the mighty men of valoure, and the leaders, and captaines, in the campe of the King of Assyria, so he returned with shame of face to his owne land.* When *Peter was imprisoned* by *Herod, bound with two chaines, watched* by *Souldiers within*, and *Keepers without*, as a *sheepe* appointed for the *slaughter, behold an Angel of the Lord delivered him*: when *Herod in his pride* had taken the *honour* due to *God, immediatly the Angel of the Lord smote him*, and he *was eaten of the wormes, and gave up the Ghost*. Finally wee *reade*, that *there was warre in heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not, neyther was their place found any more in heaven.*

2 Chron. 32. 21.

Act. 12 7.

Act. 12. 23.

Rom. 12. 7. 8.

Needefull it is that the Angels should be powerfull and mighty creatures.

And that they should be *thus* is very *expedient*, if eyther we consider the *office* about which they are *employed*, or the *neede* which *we* have of *them*. Touching the *office* about which they are *imployed*, it is for the *accomplishing* and *maintaining* of the *safety* and *salvation* of *Gods elect*, by whom they are *delivered* out of *danger*, *defended* against the *assaults* of *Sathan*, and *hatred of wicked men*. This the *Apostle* sheweth, *are they not all ministring Spirits sent forth to minister to them that shall be heires of salvation?* This *office* they *performe* both in *our life*, at *our death*, and after our *resurrection*. In our *life* by *directing, protecting, defending, comforting, helping* and *stirring us up* to *performe* holy *duties*, for our *sakes* also *executing Gods judgements* upon the *wicked*, to which purpose the *Psalmist* speaketh, *he shall give his Angels charge over thee, to keepe thee in all thy wayes*, they shall *beare thee up in their hands lest thou dash thy foote against a stone*. At our *death*, waiting for our *soules*, *ready* to *carry* them unto *heaven*, which also they *doe*, at our *resurrection*, gathering together our *bones*, separating us from the *ungodly*, leading us into the *kingdome* of *heaven*. It is not then *expedient*, that

1 In regard of their office.

Heb. 1: 14.

Psal. 91. 11. 12.

that they ſhould bee *powerfull* and *mighty creatures?*

Touching the *neede* which *we* have of *them*, it appeareth *two manner* of wayes. 1 By the *multitude* of thoſe *dangers* whereunto we are *ſubject*. 2 By our owne *inabilitie* and weakneſſe *to helpe* our *ſelves*. Touching the *dangers* whereunto we are ſubject, they are of *divers ſorts*, and of every ſort *many*, many *temporall*, many *ſpirituall* dangers; many *proceeding* from the *Divell*, many from the *world*, many from our owne *luſts*, ſo that as *David* ſaith, *many are the troubles of the righteous*, we may ſay, *many are the dangers of of the righteous.*

2 In regard of the neede which we have of them, being

Subject to many daagers.

Pſal. 34. 19.

Touching our owne *inability* and weakenceſſe to *helpe* our *ſelves*, it's no leſſe *apparant*, experience doth every day ſhew it, of our ſelves wee are *unable* to reſiſt the *leaſt* one *temptation*, or avoide the *leaſt* one *danger*, being *defended* and *deliverd*, we may ſay, *not unto us, not unto us, bnut unto thy name give the praiſe.*

Vnable to helpe our ſelves.

Pſal. 115.

Hence we may learne

Vſe.

1. *To conceive of the might and power of God, by the might and power of the Angels*, for if there be ſuch *Majeſtie, eminencie, might* and *power* in the *creature*: what *majeſty, eminencie, might* and *power*, is in the *Creator*? As the *Queene of Sheba* conceived of *Solomons greatneſſe*, by the *order, apparell*, and *ſitting* of his *ſervants*, and the like, ſo by the *creatures* may we *conceive* the *greatnes* of the *Creator*.

1

1 King. 10. 5.

2 To behold and admire the *vanitie* and *folly* of *ſuch*, which doe *oppoſe* themſelves againſt *God*, and againſt his *children*, as are neyther *affraid*, nor *aſhamed* to commit *abhomination* in the *ſight* both of *God* and *man*. *The woman*, ſaith the *Apoſtle*, *ought to have power on her head, becauſe of the Angels.* So may I ſay, that *ſuch wretches ſhould be affraid to ſinne againſt God in regard of the very power of the Angels*, which are *Gods miniſters to execute vengeance on the ungodly.*

2

1 Cor. 11. 10.

3 To be *incouraged* and *comforted*, againſt the *manifold* aſſaults of *Satan*, the world and our owne *fleſh*, we indeed are *weake*, thoſe our enemies *ſtrong*, but the *Angels* are much more *powerfull*, whoſe *miniſtry* the *Lord* uſeth in our *preſervation*,

3

vation. The Angel of the Lord, ſaith the *Pſalmiſt, encampeth round about them that feare him, and delivers them,* And againe, *he will give his Angels charge over thee to keepe thee in all thy wayes,* he hath *variety* of them, *thouſand thouſands of Angels,* for our *good.*

Pſal. 34. 7.
Pſal. 91. 11.

4 4 To be *affraid* to *ſinne* againſt *God,* who hath ſuch powerfull & mighty *Angels* (*ſpectators* of *mans* wickednes) to *execute vengeance* on the ungodly. So alſo to *put our truſt* and *confidence* in *him,* whoſe *might* and *power* appeareth in his *mighty* and *powerfull* creatures, being *thankefull* unto him for this his *powerfull guard* beſtowed upon *us,* to *preſerve* and *defend* us from our *powerfull enemies,* yea and daily *praying* unto *him,* that his *Angels may pitch their Tents round about our Tabernacles.*

5 5 That *even power and greatneſſe doeth not exempt from obedience unto Gods will, and from his ſervice,* for even the *mighty* and powerfull *Angels,* are obedient unto his *will,* accompliſh his *Commandements.*

Verſ. 12. *But theſe as naturall brute beaſts, made to be taken and deſtroyed, ſpeake evill of the things that they underſtand not, and ſhall vtterly periſh in their owne corruption.*

Verſ. 13. *And ſhall receive the reward of unrighteouſneſſe, as that they count it pleaſure to riote in the daytime: ſpots they are and blemiſhes, ſporting themſelves with their owne deceivings, while they feaſt with you.*

A deſcription of the abhominable life and corrupt manners of theſe lawleſſe Libertines in foure particulars.

In *theſe* and the *enſuing verſes* our *Apoſtle* goeth on in the ſame *argument,* lively painting out the *ſame* perſons, mentioned in the *former verſe,* deſcribing by divers evident *notes,* and infallible *markes* the abhominable *life,* and corrupt *manners* of thoſe *lawleſſe libertines* whereby they *draw* upon *themſelves Gods* heavy *wrath* and indignation. In theſe 4 things are to be conſidered, 1 their *brutiſhneſſe,* 2 their *ignorance,* or *raſhneſſe,* 3 their *intemperancie,* 4 their *hypocriſie.*

Their

Their brutishnesse, They are as *naturall brute beasts*, or *brute beasts led with sensuality*, and that in *diverse* particulars. 1. because they *savour* not of the *spirit*, they *performe* no *spirituall dutie*: they *live* as filthy *Hogges* altogether *defiled* with their *filthy* and fleshly *lusts*: they are not *governed* by *counsell*, reason, or *Gods* Spirit; but are *carried* by their owne *appetites* to performe fleshly *lusts*. As *beasts* without *reason* or *wit*, follow their naturall *appetite*, so these *wicked* men, destitute of the *Spirit* of *God*, onely seeke to fulfill their *sensuality*. 2. as *beasts* despise every thing whose *use* they know not, or which *repugneth* their *nature*, even so false *teachers*, and their *followers*, speake evill of *those things which they understand not*, which *repugneth* their corrupt *doctrine*, and wicked *conversation*, such as the *Word* of *God*, holy *matrimonie*, civill *government*, and the *like*. 3. as *brute beasts are made to bee taken and destroyed*, *God* having permitted unto *mankinde*, a *free* and lawfull *use* of the *same*, for the *foode* and *nourishment* of our *bodies*, so are they *vessels made* to *destruction*, and *appointed* to this *judgement*. According to that of the *wise man*, *The Lord hath made all things for himselfe, yea even the wicked for the day of evill.* 4. as *brute beasts snare* themselves to their owne *destruction*, whilst they *give themselves* to *fill* their *bellies*, for the *love* of *meate* bringing themselves into *danger*, even so false *teachers*, destroy themselves as *beasts*, with those *pleasures*, wherewith they are *delighted*. Their owne wicked *manners*, bring them unto destruction, they *shall utterly perish in their owne corruption*, through which they *fall* into the *snares* of *Sathan*. They in *following* their owne corrupt *affections*, are taken of the *Divell* by their *heresies*, and afterwards *destroyed* for *ever*. 5. as *brute beasts* cast themselves many *a time* into *danger*, when they *neede* not, so these men *willingly* cast themselves into *Satans snares*, *willingly* hastening their owne *perdition*. 6. as brute beasts (especially such as are *wilde* and *ravenous*) *destroy* those whom they *take*, such as *Lyons*, *Wolves*, and the *like*, and are for the *same* by *men* justly *destroyed*: so *false teachers* which by their

1 They are as naturall brute beasts made to be taken and destroyed.

1

2

3

Pro. 16. 4.

4

5

6

their wicked *life* and pernicious *doctrine*, corrupt simple *soules*, bringing them to *destruction*, shall receive the *reward* of *unrighteousnesse*, shall bee justly punished of *God*, for the same. As it was *appointed* in the Law, that if an
Exod. 21. 28. *Oxe did gore a man or a woman that he died, the Oxe was to be stoned to death, and his flesh not to be eaten.* So hath *God* decreed, not to *kill* the bodies (alone) but to *destroy both the body and soule of* those which *gore* not the *body* but the *soules* of men and women, wounding them even unto the *death.* Thus yee see the *brutishnesse* of false *Teachers*, as *brute beasts*, they are led with *sensuality*; as *brute beasts* they are made to bee *taken* and *destroyed*; as *brute beasts* they speake *evill* of *those things which they understand not*; *as bruite beasts* they shall *perish in their* owne *corruption*, as *brute beasts* they shall receive the reward of unrighteousnesse, as *brute beasts* they want the knowledge of spirituall and
Iud. v. 10. heavenly things; as *brute beasts*, they doe *corrupt themselves in those* thing which they *know naturally.* As *beasts* they are led by *nature*, sense and *appetite*, contrary unto *judgement, reason, or discretion.* They are *brutish* in their *words*, in their *workes*, in their *thoughts*, in their *desires*, They *live* as *beasts*, *dye* as *beasts*, *bring danger upon themselves* as *beasts*, as *beasts*, cannot rid *themselves* of the *same.* Such a *beast* was *Cain*, *Esau*, *Nebuchadnezzar*, *Nabal*, such *beasts* are our *Drunkards*, *Whoremongers*, *Proud*, *vaineglorious*, *persons*, and such like *prophane livers.*

Vse. The *world* is full of *beasts*, some *cruell*, some *craftie*, some *filthy*, looke into thine owne heart, *whether* thou also art not *one?* art thou a *drunkard*, an *whoremonger*, a *theefe*, an *oppressor*, a *lier*, a *slanderer* of thy *Neighbour* or the *like?* thou art in the account of *God* a *beast*, yea the *name* may bee *fitly* given to *thee* whose *manners* thou dost wholly *follow.*
Art thou an *adulter?* thou mayest bee *compared* unto a *fed-*
Ier. 5. 8. *horse.* Art thou an *oppressor*, or *persecuter?* thou mayest bee *compared* to a *Lyon* or *Tigar:* art thou a *drunkard?* thou
Esa. 56. 10. mayst be *stiled*, a *filthy Hog*, art thou a *contentious person?* thou mayst be *compared* unto a *narring dogge*, as *negligent Ministers*

nisters, unto *dumbe dogges*, that *cannot barke*.

Be we *carefull* not to resemble *brute beasts* in their *brutishnesse*, lest we *perish* in our owne *corruption*. Neither let us imitate *false teachers*, in their *brutishnesse*, for as their *doctrine* is a *doctrine* of *unrighteousnesse*, so they *shall receive the reward* of *unrighteousnesse*. According to their *worke*, their *wages* shall be *payed* them to the *full*. In these *our* dayes there are whole *flockes* of *dangerous beasts*, more *dangerous* then *those* with *whom Paul* fought at *Ephesus*; *famelists*, *Anabaptists*, *Papists*, with *others*, be we *warned* to *beware* of *them*, for most certaine it is, *that they are made for the most part to be taken and destroyed, shall perish in their owne corruption, and receive the reward of unrighteousnesse*. Thus of their *brutishnesse*.

2. They speake evill of the things they understand not, and so are ignorant and rash.

Their ignorance, and rashnesse. They *speake evill of the things they understand not*. The argument may be thus framed. *For a man to give sentence, and condemne that which hee knoweth not, nor understandeth, is a point of great ignorance, follie, injustice, and rashnesse, but these men condemning Magistracie, condemne a thing which they doe not know, or understand, and therefore are justly accused of ignorance, folly, injustice, and rashnesse*. Neither onely *doe they speake evill of Magistracie* which they *know* not, but also of the *Word of God it selfe, and* of *diverse* the most *substantiall* principles, and *articles* of our *religion*.

This their *sinne* is very *ancient*, and doth *yet* continue. In the *dayes* of the *Apostles* themselves, the *Gentiles* accounted the *Doctrine* of the Gospell, but *foolishnesse*; the *Iewes* an *offence*; and yet neither of them *knew* what *it* was. *Demetrius* a silver *Smith*, having for the *love* of *gaine*, *raised* an *uproare* against *Paul*, some *cryed one thing*, some *another*, for the *assemblie was confused*, and *the more part knew not wherefore they were come together*. The *Iewes knew not Christ*, (for *if they had knowne him, they would not have crucified the Lord of glory*) yet they ceased not to *speake evill* of *him*, some naming him a *deceiver*, some calling him *Beelzebub*, and the *like*. In the *dayes* of *Queene Mary*, the holy

1 Cor. 1. 23.

Act. 19. 32.

1 Cor. 2. 8.

martyres

martyrs were reproched, reviled, condemned by *such* as neither *knew them*, nor what *points* of *doctrine* they *maintained*, yea and *now* also (as *formerly*) we are accounted and stiled *Heretickes* by the *Papists*, when as the *most of* them never *knew* our *doctrine*, nor heard *what* wee could say for our selves, neither are *we* our selves *free* from this same *vice*. We *speake evill of those things, which we understand not*, If a man make *conscience* of his *wayes*, and endevour to *please God* he *is presently banded* with *reprochfull* and *disgracefull* names, by *such* as doe not *know*, *consider*, or *understand*, what *puritie, strictnesse*, and *sincerity*, *God* doth require of *us*: Are there not a number which *speake* against the *strict keeping of Gods Sabbath*? *which* thinke that *exhamination* before the *receiving* of the *holy Communion* is more then *needeth*, which thinke that often *preaching*, maketh *people* loath it: which thinke those *Preachers* too *nice* and *busie*, which require *knowledge* in every *Communicant*? doe they not *speake evill of those things which they understand not*? Of *men* and *women* there are *two sorts*; Some *understand*, some doe not *understand*: of *such as doe not understand* there are *two sorts*, some of *frailty* neglecting the *meanes* by which they should *know*, some of *presumption*, not onely *wittingly* but *wilfully*, contemning true *knowledge*, of whom we may
Iob. 21.14. *reade* in *Iob*. They *will none of the knowledge of Gods wayes*. Such doe not onely refuse to *know* Gods revealed will, needfull to their *salvation*, but *wilfully* embrace *fancies*, and *superstitions* in *opinions*, especially in *such things* as they neither *doe* nor can *understand*, such are those *here* meant. They *advance themselves in things they never saw*. They speake *evill of those things which they doe not understand*, they *understand* not *things*, *either* in their *right causes*, as that they *proceede from God*, or in the *due* measure of their *worth*, rightly discharging *them* from spirituall *blessings*, or how to *use* them aright, according to *Gods will*, and yet doe they *speake evill* of them.

Let this teach us to get knowledge in the *first* place, that rightly *knowing* things, we may accordingly *judge* of them. There

There is a naturall *knowledge*, a reasonable *knowledge*, and a spirituall *knowledge*, this *last* is that for *which* we must *seeke*, without *which we* cannot *conceive*, either of things *spirituall*, or of things *temporall* as we *should*. Thus of their *ignorance* and *rashnesse*.

Their intemperancie. They count it pleasure to riot in the day time, or they count it pleasure, dayly to live deliciously, in which *words* we may consider both the judgement, and *practise* of those men, their *judgement*, they *thinke that true happinesse* consisteth in *temporall* and *earthly pleasures*, in the enjoying of the *things* of this *life*. Which the very heathen *Orator* confuteth, for saith hee, *if any say that pleasure is the chiefest good, his speech seemeth to be the voyce of beasts, not of men.* Their *practise is* according to their *judgement, living deliciously, rioting in the day time.* From *both* which we may perceive *cleerely*, that they *minde nothing but the flesh*, and to *walke after their owne lusts*, yea this phrase importeth the *perversnesse* of their *opinion*, their *intemperancie* of *life*, their *idlenesse*, as also their *impudencie* in *sinning*, as being *past shame*: our *Saviour* telleth us, that *every one which doeth evill, hateth the light, neither commeth to the light, lest his deeds should be reproved or discovered*, and the Apostle *Paul telleth* us, that in his dayes, *those that were drunken, were drunke in the night*, but *those*, as bosting in their *ungodlinesse*, not *ashamed* of their *sinne, count it pleasure to riote in the day time.* This is most apparant in *Poperie*, the chiefe *pillars* of it, living *intemperately, impudently*, and *idly*, their whole *life* is *Pampering* of their *bellies*; they *count it pleasure to live deliciously, to riote in this day of the Gospell.*

3. They count it pleasure to riote in the day time, &c. And so are intemperate.

Tullie.

Ioh. 3. 20.

1 Thess. 5. 7.

Learne we from hence to *abstaine* from those their ungodly *courses*, place not your *felicity* on the things of this *life*. Bee not *Epicures* in *eating* and *drinking*, *nature is contented with a little*, and *where there is least variety, there is most health, most freedome from sickenesse*. Remember *Nabal*: call to minde *Sodom*: be not forgetfull of the *rich glutton*: bee ashamed *now to riot in the day time*: bee ashamed of *whore-*

Use.

1 Sam. 25. 36. Ezek. 16. 49. Luc. 16. 19.

dome, drunkennesse, Pride, and other abhominations; But alas how much doe men and women transgresse this *rule*? how much doe *they* resemble *false teachers, Gods enemies*? I feare, that there are *too too* many of us, *culpable* of this *vice*; art thou a *drunkard*? art thou an *adulterer*? a *glutton*? given unto any kinde of *intemperance*? thou doest with *false teachers riot in the day time.* Is thine *heart* set upon the things of this *world*? doest thou seeke the *world*, more then *God*? doest thou *esteeme gaine* to be *godlinesse*? art thou *still* plodding, how to *inrich* thy selfe, though with thy *neighbours* hurt? thou art a *riotous person*, and unlesse in time thou *repentest*, shalt have no *part* or *portion* with *God*, in his *Kingdome.* Thus of their *intemperance.*

4. spots they are and blemishes sporting themselves with their owne deceivings while they feast with you, and so hypocrits.

Iude. v. 12.

Their hypocrisie; spots they are and blemishes, sporting themselves with their owne deceivings, while they feast with you, that is, *when as by being amongst the christians in the holy banquets which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are indeed but spots and blemishes. In your holy feasts they sit as members of the Church, whereas indeed they are but spots, and so deceive you, of whom* Saint *Iude* also speaketh, *these are spots in your feasts of love, when they feast with you without all feare feeding themselves,* In the *primitive Church* it was a *custome* to have a feast before the *Lords Supper* made by the *Communicants*, unto which *some* brought *hony*, some *bread*, some *wine*, some *milke*, and every one according to their *ability* contributing *some* thing thereunto, called therefore *love-feasts*, because *they* were herein to testifie their mutuall *love among themselves*: as also to the *poore* who hereby were *releived*, and to the *ministery* it selfe, which was by these *feasts* partly maintained. Vnto those *feasts* these *false teachers* came, *outwardly* seeming to be *good Christians*, but *inwardly* delighting *themselves* with their owne *deceivings*, whom *God discovered* to be *counterfeits, spots*, (or *rocks*) and *blotts. They came that they might hide their villanie: by comming God did bewray their knaverie.*

From

From this *circumstance* diverse things might be noted.

1. that *false teachers would gladly be esteemed and accounted of others, true members of Gods Church*; and therefore they will even *conforme* themselves to the *performance* of many outward *duties*.

2. That *false teachers, howsoever they would blinde the eyes of the word, yet are not ignorant of their owne hypocrisie.*

3. That it *doth rejoyce false teachers exceedingly to be accounted holy, devout and religious:* they *delight in their deceivings.*

4. That *God will bewray hypocrites, notwithstanding of all their faire pretences.* As *rocks* and *spots*, cannot bee *hid*, so shall not their *hypocrisie.*

5. That *false teachers are dangerous and scandalous to Gods Church, dangerous*, as being *rocks*; *scandalous*, as being *spots*, and *blotts*; no lesse unseemely then are *those* which *cleave* unto the *cloathes of drunkards.*

6. That all *such as professe themselves members of Christ, are not true Christians.*

But leaving those, learne wee from *this* their *hypocrisie* and *fraud* to endevour for *uprightnesse* and *sincerity*; wouldest thou be accounted a true hearted *Christian?* be so *indeed*, wouldest thou be *accounted* a *member* of *Christ?* be so *indeed.* Art thou *otherwise? God* will at *one* time or *other* bewray thine *hypocrisie.* Hast thou beene a *spot* and *blemish* unto *Gods Church?* by true *repentance wash* it away. Hast thou beene a *swearer, drunkard, adulterer, covetous person*, (apply it every one of you unto your selves) thou hast beene a *blot*, a *spot*, a *rocke repent*, and bee grieved for the *same*! Oh let the *glory* of *God* be deare unto us! disgrace not we our *profession* by living *scandalously* as *spotts* and *blotts:* for this cause let us alwayes *pray* that *Christ our head may sanctifie us, and cleanse us by the washing of water, through the word, that hee may make us unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that we may be holy and without blame.*

Obs. False teachers would be accounted true hearted Christians.
Obs. They are not ignorant of their owne hypocrisie.
Obs. It rejoyceth them to be esteemed religious.
Obs. God will bewray their hypocrisie.
Obs. They are dangerous and scandalous to Gods Church
Obs. Every outward professor is not a true Christian.

Use.

Eph. 5. 26. 27.

Vers. 14. *Having eyes full of Adultery, and that cannot cease from sinne, beguiling unstable soules: an heart they have exercised with covetous practises; cursed Children.*

15. *Which have forsaken the right way, and are gone astray, follow the way of Balaam, the sonne of Bosor, who loved the wages of unrighteousnesse.*

16. *But was rebuked for his iniquitie: the dumbe Asse speaking with mans voyce, forbids the madnesse of the Prophet.*

Two particulars set downe in these verses.
1
2

Our *Apostle* in these *verses*, goeth on in the same *argument*, lively *painting*, and *pointing* out the *same persons*. They consist of *two parts*. 1. a *Proposition*, laide downe in the 14. and beginning of the 15. verse: 2. a *confirmation* thereof, laid downe in the *rest of the* 15. and 16. *verses*.

Five particulars in the proposition where by those lawles libertines are described.

Concerning the 1. the *proposition*. It consisteth of *diverse* particulars, whereof the 1. concerneth their *lasciviousnesse*, *having eyes full of adulterie, and that cannot cease from sinne*; the 2. their *deceitfulnesse*, *beguiling unstable soules*, the 3. their *covetousnesse*, *an heart they have exercised with covetous practises*; the 4. their *unhappinesse*, *they are cursed children*, or children of *curse*, the 5. their *Apostasie*, *which have forsaken the right way, and are gone astray*. Of these in *order*.

1 Their lasciviousnesse, having eyes full of adultery and that cannot cease from sinne.

Their lasciviousnesse. *Having eyes full of adulterie, and that cannot cease from sinne*, where we have both the *kinde* of it, *adultery*, the *subject* of it, their *eyes*, the *measure* of it, *full*, *having eyes full of adultery*; their *progresse* in it, and *that cannot cease from sinne*. In which *words* our *Apostle* condemneth *those* men, as shewing, even in their *behaviour* and *countenance*, an *insatiable* and *unmeasureable lust*, as if hee should have said, *they doe alwayes thinke of their whoredome, and adulteries*, their *lust can by no meanes be satisfied, or wearied*; they *are intemperatly and violently carried after their owne lust*; their mindes being blinded, and *hearts hardned*

in

in sinne. Adultery being rooted in their hearts, doth outwardly bewray it selfe in their eyes, which are full of the same, which set themselves about nothing else, but how to accomplish their inveterate and inbred villanie.

The *vice* here reprehended is *adultery*, concerning which *three* things are to be considered. 1. *what* it is. 2. how *it is* committed, 3. how *hurtfull* and *dangerous* it is to *mankinde*.

Touching the 1. *what it is?* improperly it may bee taken for *all manner* of uncleanneſse about the *act* of *generation*, as namely, *inceſt*, *rape*, *fornication*, *Sodomie*, and the like, but *properly* it is the *sinne* of *married persons*, when either the *husband* forsaketh the *company* of his *wife*, and cleaveth unto *another*, or the *wife being false* unto her owne *husband* doth prostitute her *body* unto *another*, or when both the *husband* and *wife are faultie herein*, *God* punishing the *ones* sinne, by the *others*; either *way* (I take it) it may bee taken in this *place*. What adultery is.

Touching the 2. *Adultery* may bee said to bee *commited*, diverse *manner* of wayes, especially two. *Inwardly* and *outwardly*: Inwardly in the *heart* and *affections*, outwardly in the *body* and *members* thereof. Of the *former*, our Saviour speaketh in these *words*, *whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart*. Hereof there are *three branches*. 1. When the *heart* doth not reprehend or *curbe* from good judgement, the *folly*, *indiscretion* and *wantonnesse* of the outward *members*, *eyes*, *hands*, *tongue*, and the *like*, but *consenteth* thereunto. 2. when the heart is delighted, and *affected* with those *objects*, wherewith the *outward senses* are *entangled*. 3. when the *heart* striveth, laboureth, endevoureth, despiseth, seeketh all *occasions*, whereby to *performe* the act it selfe of *uncleanesse*, as did *Potiphars wife* towards *Ioseph*; *Tamar* towards *Iudah*; and *Amnon* towards *Tamar*, The *latter* even the *outward* is a *frute* and *effect* of the *inward*. It is cõmitted, sometimes *reallie* before *God*, but not before *man*, namely when *the act* is *entended*, but by some meanes or other *dis-* How it is committed. Inwardly. Mat 5.28. 1 2 3 Outwardly.

disappointed, as before *God*, *Potiphars wife* was an *adultresse*, and *Abimilech* an *adulterer*, though neither of them committed the outward *act* of *adultery*, thus are they in the sight of *God adulterers*, which either *delight* to heare filthy, beastly, and lascivious *talke*, *songs*, and *ballads*, or which *speake* thus themselves, or which *allure* and *provoke* others, to commit *folly*, or which give *gifts* and *hire* unto others to become *naught* with them, or which use *proud*, *vaine*, and *gaudie apparrell*, whereby to *entangle* others with their love; *or* which goe many a *mile* for nothing else but to *see* and to be *seene*, or which use *wanton gesture*, making a *tinkling with their feere* whilst they *walke* in the *streets*, going with *stretched* out *necks*, *&c.* Sometimes againe, it is committed *really* both before *God* and *man*, when *the outward act doth accompany the secret intention of the heart*, the rifenesse of which dayly experience *sheweth*.

Esa. 3. 16.

How hurtfull and dangerous it is.

Touching the 3. It is *many* waves *hurtfull* and *dangerous* unto *mankinde*. I will insist onely in *one*, here expressed, namely, that *such cannot cease from sinne*, which *Solomon* more cleerely expresseth. *None that goe into her returne againe, neither take they hold of the paths of life; an horrible* and *fearefull judgement*: this our owne experience confirmeth, many a man once giving himselfe to this *vice* can hardly be *withdrawne* from *it*: *One time, or one whore* doth not suffice *him*, but at diverse *times*, and with *diverse whores*, he committeth *villany*, neither doth hee *cease* till either his *strength*, or *goods*, or *both* bee consumed, or till *God* (as often he doeth) bring some *loathsome*, *filthy*, and incurble disease upon him.

Pro. 2. 19.

Question. Doe not *adulterers* repent, and so are *saved*?

Answer. *God* forbid, but that of so *many* there should bee *some penitent*, but they are a *few* number, and no wonder, *because* they *continue* in their *sinne*, and though for a *time*, (it may be before the *holy Communion*, or in the *time* of some *publike* or *private calamitie*) they *abstaine*, yet with the *dogge they doe againe returne unto their vomit*.

Oh then *beware* of this loathsome, horrible, and filthy

sinne

sinne of *adultery*, bee *faithfull* and *true* one to another, remembring the *covenant* of *God*. To you that are *husbands*; remember *that the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast dealt so treacherously: yet she is thy companion, and the wife of thy covenant, and did not he make one? yet had he the residue of the Spirit, and wherefore one? that he might seeke a godly seede; therefore take heede to your spirit, and let none deale treacherously against the wife of his youth.* Let thy *fountaine be blessed, and rejoyce with the wife of thy youth, let her be as the loving Hind and pleasant Roe: let her breasts satisfie thee at all times, and delight in her love continually.* To you that are *wives*; imitate not the *strange woman, which forsaketh the guide of her youth, and forgetteth the covenant of her God.* Call to minde, I pray you, that this is a *sinne* against a *mans owne body*; *that* it is *condemned*, even by the *Pagans* and *Infidels*: that hereby *Gods covenant is broken*, and his *ordinance contemned*: our *neighbour* robbed of *his* or *her*, *best Iewell*: *Christs members* made the *members* of an *harlot*: the *Temple* of the *holy Ghost* made a *den* for the *Devill*; such have *dulnesse* in the *minde* for *good things*; often also *consumption* in their body; their *goods* are or shall bee *wasted*; their *persons disgraced*; *death* in this *life*, *hell* in the *life* to come. Art thou an *adulterer* or an *adultresse*, thou art *destitute of understanding, God* is *angry with thee*, because of *thy sinne the Land mourneth*, unlesse in time thou *repentest*, thou shalt never *enter into the Kingdome of Heaven.* Runne not in this dangerous *path*, I beseech you, beware of all those *meanes* whereby this *vice* is *committed*, or *continued*, especially watch over your *senses*, which (as the gun *powder* that lieth in the *panne*) will quickly *kindle* that which is *within*, watch over your eyes; praying with *David, turne away mine eyes from regarding vanity*, & with *Iob, making a covenant with my eyes, why then should I thinke on a Maid. David* by casting his *eyes* on *Bathsheba*, became an *adulterer*, as through the *same* occasion *Potiphars wife lusted* after *Ioseph.* The *eyes are as windowes* whereby this *vice* is let in, *God*

Vse.

Mal. 2. 14.

Pro. 5. 18.

Pro. 2. 17.

Hos. 4. 2.

1 Cor. 6. 9.

Psal. 119. 37. Iob. 31. 1.

2 Sam. 11. 2. Gen 3[illegible].

Isa. 3. 16.

condemneth wandring *eyes* (as a *ſigne* that they were not *chaſt*) in the *daughters* of *Zion*. Thoſe doth the *Divell* chiefely *ſeaſe* on, as whereby hee may eſpecially *enſnare* the whole *man*: Be watchfull alſo over thine *eares*, over thy *taſt*, over thy *tongue*, over thy *feete*, abſtaine from all *provocations* unto *luſt*, from *every appearance* of evill; *keepe thine heart with all diligence*; *eſchew idleneſſe*, remember that the *pleaſure of this vice*, is ſhort, *the ends bitter*, Shunne the *occaſions* of this *ſinne*, eſpecially *ſolitarineſſe*, or being *alone* together. To conclude this *point*, I exhort you that are *unmarried*, having the *gift* of *continencie* to uſe it, wanting it, to *marrie*; and you that are *married*, render *due benevolence one to the other*, drinke *waters out of thine owne ceſterne* and *running waters out of thine owne well*. Thus of the *laſciviouſneſſe*.

Pro. 5. 15.

2. Their deceitfulneſſe, beguiling unſtable ſoules.

Their deceitfulneſſe, beguiling unſtable ſoules. The *Phraſe* is *metaphoricall*, wherein we may conſider three things. 1. the *Seducers*, 2. the *Seduced*. 3. the *meanes*, whereby they are *ſeduced*. The *ſeducers* are compared to *fowlers* or *fiſhers*; (as the *originall* word *implieth*) The *ſeduced* unto *fiſhes* or *fowles*; the *meanes* whereby they are *ſeduced*, unto thoſe *baits* wherewith *fiſhes* and *fowles* are taken. As *fiſhers and foulers; lay baits for the ſillie fiſhes* and *ſimple fowles, whereby they doe catch them, ſo falſe teachers by their erronious and pernicious doctrine, in ſhew pleaſant and profitable*, beguile, *ſeduce, and deceive; unſtable ſoules*.

From hence *diverſe* things may be noted.

D Wicked men endevour to make others alſo partakers of their wickedneſſe.

1. The *nature and property of wicked men*, they cannot be content to be *wicked* themſelves, but they would have others alſo to bee *partakers* of their *wickedneſſe*. This *Solomon* confirmeth, bringing in the *ungodly*, intiſing *others*. *Caſt in thy Lot, amongſt us*, (ſay they) *let us all have one purſe*, and our *Saviour* witneſſeth, where he ſaith. *Woe unto you Scribes and Phariſes, hypocrites, for yee compaſſe Sea and Land, to make one Proſelyte, and when he is made, yee make him twofolde more the childe of hell, then your ſelves*. Thus here, *falſe Teachers*, being *ſeduced themſelves, doe* endevour to *beguile* and *ſeduce* others.

Pro. 14.

Mat. 23. 15.

2. That

2. That *false teachers doe pervert those whom they doe seduce, by guilefull and fradulent meanes*, they goe not *plainely* to worke, for *else* they should *hardly* pervert *any*, as if there were not *some baite* the *fishes* and *fowles, could* not, nor *would* not so *easily* bee *taken*. Therefore doe those *false teachers* guilde over their *doctrine*, with some *seeming shewes* of truth: when as *indeed* they are *counterfeits*.

D. False teachers doe fradulently seduce men and women.

3. That *such as are seduced by them, are unstable, unsetled people*, not being *grounded* or *confirmed* in the *truth of God*, but *carried about* (as the *Apostle* speaketh) *with every winde of doctrine*, of the *number* of *whom* are those *sillie women* of whom the same *Apostle* speaketh; *those* are the *pray* at which *false teachers* ayme, which even our owne *experience* confirmeth, for generally *such* as are seduced by *Popish Priests, Anabaptists, fameliists*, and others, are *unstable soules, unsetled, ungrounded, selfe-conceited* and *inconstant*.

D. Such as are seduced by them are unstable. Eph. 4. 14. 2 Tim. 3, 6.

Of those *three points* these *three uses* may be made. *Use.*

1. For the *Preachers* of *Gods Word* in *generall*, yea for every *Christian* in particular to be *carefull*, laborious, industrious, in *confirming* one another: are *false teachers* busie to pervert? we must be as *watchfull*, lest we *pervered*. 1

2. For all of us to *beware* of *false teachers*, as expert *connie catchers*, skilfull *mountebankes, experienced foulers*. Though *they* & their *doctrine* seeme somewhat in *shew*, neither of them are *any thing* in *substance*, they doe but *fraudulenty* intrap us, *cunningly* circumveent us, let the *falls* of *others*, bee a warning for *us*, how many simple *soules* have beene *taken* and *caught* from time to time by their *baits*! They have *baits* of *profit, baits* of *pleasure, baits* of fleshly *liberty*. Oh let us trie *them* and their *doctrine*, by the *touch-stone* of *Gods word*, that their *deceitfulnesse* may appeare. 2

3. For *all of* us to become *grounded, setled*, and confirmed in the *truth* of *God*, art thou *ignorant, inconstant, wavering*, endevour to be well *resolved*. *Christ* is the *rocke*, hee is a *sure foundation*, let us endevour to be *built* on *him*. Thus of their *deceitfulnesse*. 3

Their covetousnesse. An heart have they, exercised with covetous,

3. Their covetousnesse, an heart have they exercised with covetous practises. Obs. One sin draweth on another.

covetous practises. Note how *one sin draweth on another*, unto what a *masse of wickednesse* those are *given* over, which *forsake God* and *truth, deceitfulnesse* followeth their *lasciviousnesse, covetousnesse* their *deceitfulnesse*, and *so other, vices* their *covetousnesse.*

Touching this *last*, I have already spoken at large, upon these words of the *third* verse, *and through covetousnesse, shall they with fained words make merchandise of you*, for the *present* consider we these 3. things, 1. that this *vice* of *covetousnesse* is *rooted* in their very *hearts*. 2. that they doe *continue* in the same, making an *occupation* thereof. 3. that they are *skilfull* in those *practises* whereby to encrease riches.

Covetousnes rooted in the heart of false teachers.

Touching the 1. *it is rooted in their heart*, implying, as well the injurie and wrong which they did unto *God*, in denying him his *right*, their *heart*, and bestowing *it upon his enemie, covetousnesse*; as their *wofull* and miserable *estate*, their *hearts* being ruled by *covetousnesse*; it being so *rooted* in them, as that *it* can hardly be *removed.*

They make an occupation thereof.

Touching the 2. They doe *exercise themselves in covetousnesse*, they make a *trade* and occupation *thereof*, implying as well their *negligence* in the *performance* of *Gods Law*, as their *esteeming* and *accounting* the *exercise* of *covetousnesse* to be *lawfull.*

They are skilfull in their covetous practises.

Touching the 3. they are *skilfull* in their covetous *practises*, as being for a *long* time *trained* up therein, which is most apparent in *Poperie.* They have had such *skill* in such *practises*, as that they *got* unto themselves, the *faireſt, fatteſt*, and most *pleasant places* of the *land*, money, by *Pardons, Indulgences, Purgatorie, Masses, auricular confession, Dirges, Reliques, Baptising* of *Bells*, and *what not.*

Use.

Learne we from hence to *beware* of them, that neither we become *like* unto them in regard of our *soules*, having *hearts* exercised with *covetous practises*, neither become a *prey unto them* in *redeceiving* one another, through *covetousnesse* doe not *undoe* and *undermine* one another. But alas, our *hearts* are too much *exercised* with *covetous* practises,

ſes, as experience ſheweth in many *particulars*. It's a *covetous practiſe* to worke upon *Gods Sabbath*; It's a covetous *practiſe* to buy *cheape*, and ſell *deare*, ſtill *longing* and *waiting* for a *deare yeere*, for a *greater price*. It proceedeth of *covetouſneſſe* to *wiſh* that the *Sabbath* were *over*, as the *Iewes*, whom the *Prophet* taxeth for the *ſame*. It's a *covetous practiſe* to take *bribes* to pervert *juſtice*, to *robbe*, *ſteale*, *forſweare*, *oppreſſe*. It's a *covetous practiſe* to make the *Ephah ſmall*, and the *ſhekel* great, *falſifing the ballances by deceit*, to *buy* with a *bigger*, and *ſell* with a *leſſer meaſure*. I might *inſtance* a *number* of ſuch *practiſes*, they are ſo *rife*, that but a *few* can cleere *themſelves* of the *ſame*. Thus is the *practiſe* of *falſe teachers*: herein doe they dayly *exerciſe* themſelves; even in that which is the *roote* of all *evill*; Oh *that we were free from the ſame*. Thus of their *Covetouſneſſe*. Amos 8. 5.

Their unhappineſſe, *They are curſed Children*, or *the children of curſes*; for the *words* may bee taken as well *actively*, that they *curſe others*; as *paſſively*, that they *themſelves are accurſed*. 4. Their unhappineſſe, they are curſed children or the children of curſes. Curſed.

1. I ſay, they are *curſed children*, as being *odious*, *hatefull* and *deteſtable* in the ſight of *God*, and *good* men, as *being* out of the *favour* of *God*; *ſeparated from Chriſt*, and from *eternall ſalvation*, as being *appointed* and *ordained* unto *deſtruction*, They are *curſed* in regard of their eſtate heere, as it is, and in regard of their eſtate *hereafter* as it *ſhall be*. In regard of their eſtate here.

Touching their *preſent eſtate* in this *life*, it is *woefull* and *miſerable*, howſoever it ſeemeth to bee *otherwiſe*. For *they* have not *any* priviledge or *right*, unto any of *Gods creatures*; their *riches*, *honors*, *pleaſures*, *preferments*, ſhall *turne* unto their *further condemnation*, *all things worke together for their hurt and detriment*. Their owne *worke* ſhall be as a *Spiders web*, wherewith they ſhall bee *taken*, *God* doth even in this *life*, inflict heavie, and fearefull *judgements* upon *them*, eſpecially they are given over unto *ſpirituall blindneſſe*, unto *hardneſſe of heart*, *and impenitencie*; *death* at the length *ſeaſeth* upon them, whereby they are *deprived* of all their *joyes*, *pleaſures profits*, *preferments*, *which* were their *onely* happineſſe. Touch-

In regard of their eſtate hereafter.

Touching their eſtate in the *life* to come, it is by *infinite* degrees more *horrible* and *fearefull*. Then *horrors* and *terrors* ſhall *take hold on them*, they ſhall bee preſented before the *Tribunall ſeate* of the great *Iudge*. All their *actions* ſhall then be *viewed*: all their *ſecrets* ſhall then be *diſcovered*; all their *horrible impieties* and *abhominations* here *committed*, ſhall be there in the *ſight* of *man* and *Angel*, *manifeſted*, Then it ſhall cleerely appeare that they are *curſed children* when it ſhall be ſaid unto them, *depart from me ye curſed into everlaſting fire, prepared for the divell and his Angels.*

Mat. 25. 41.

Why they are accurſed of God.

Neither is it without *reaſon* that ſuch ſhould be *accurſed of God*, ſeeing they doe *preſumptouſly*, *rebelliouſly*, *ſtubbornly*, *wittingly*, and *wilfully* commit thoſe *ſinnes*, againſt which *woes* and *curſes* are *denounced* in the *Scripture*. To inſtance a few, *they make graven and molten Images*, which are an *abhomination* unto the *Lord*, putting them not onely in a *ſecret place*, in their *Chambers*, but even *publikely* in their *Churches*, and *Temples*: they *ſet light by their Father and Mother*: they *make the blind to wander out of the way*; they *pervert the judgement of the ſtranger*, *Fatherleſſe*, and *widdow*, they commit *adultery*, *inceſt*, and all other *uncleanneſſe*: they *ſmite their Neighbour ſecretly*, and take *reward to ſlay innocent perſons*: they *performe not all the words of the Law to doe them*: they are *proud*, *erring from all the Commandements of God*: they *obey not the words of Gods Covenant*: they *truſt in man*, and make *fleſh* their *arme*, whoſe *heart* departeth from the *Lord*, and therefore they are *curſed*.

Deut. 27. 15.
Ibid. 16.
Ibid. 18.
Ibid. 19.
Leu. 20. 10.
Deut. 27. 24.
Deut. 27. 15.
Pſal 119. 12.
Ier. 11. 3.
Ier. 17. 5.

Ob. *Obſ.* If *they* be *curſed* for nothing elſe, but for thoſe their *ſinnes*, doth it ſeeme that *all of* us are *curſed*, ſeeing there is not any of us, which doe not in ſome *meaſure* breake *Gods Commandements*.

Sol. *Anſw.* 1. There is a great *difference* betweene theſe men and the *Children* of *God*, both in regard of the *matter*, and the *manner* of their *ſinning*, whereas the *godly* ſinne of *infirmitie*, falſe *teachers* ſinne of *preſumption*, and whereas the *godly* though they have *provocations* and *enticements* unto many

many horrible *sinnes*, doe not yeeld unto *them*, false *teachers* give way unto *the same*: 2. that being *accursed* by *nature*, through *sinne*, *Christ* becomming a *curse for us*, wee are *pardoned* and become *blessed* through *him*, what we have not by *nature*, we *obtaine*, through *Gods gracious favour* and *goodnesse*.

Hence may we conceive

Use. 1

1. The *miserable and wretched estate of those men.* Though they be *esteemed* amongst *men*; though they *abound* in *riches*, *honours*, *pleasures*, and *preferments*, yet are they *cursed Children*, *cursed Cains*: yea they are *cursed* even in *those things* which they doe most *esteeme*, and for which they are of others most *esteemed*, *cursed in their basket*, in *their store*, *&c.* Deut. 28.16. &c.

2 2. That *we must have no medling with false teachers*, but *avoide and shunne them as cursed creatures*, *Achan* having taken of the *accursed* thing, brought *Gods* judgements both upon himselfe, and those that did *belong* unto *him*: meddle not with such accursed *persons*, lest we also bring *Gods* judgments upon our *selves*. Thus they are *cursed*, *cursed*.

Children of curse.

2, I say, *they are Children of curse*, they *sell* themselves for the *love of mony*, to *curse* they care not *whom*, *God* or *man*, yea they doe even *curse* one *another*; and draw *Gods curse* upon *themseves*. *God* saith, Thou *shalt not curse the ruler of thy people*, They notwithstanding doe *curse* him. *cursed Cains*; *cursing Shemeis*. This is most apparent in *Popery*, *curses* are most *frequent* amongst *them*, what *Protestant Prince* or *state* hath not beene *excommunicated* by the *Pope* of *Rome*? *Excommunication abused hath beene the chiefe meanes to enlarge their patrimonie contrary unto all equitie, and honesty*, thus were the *Emperours Fredricke* and *Henry*, thus was *Luther* excommunicated, yea wee *reade* of *diverse* who after their *death* have beene *excommunicated* by *them*, such as *Tooly*, *Hunne*, and *diverse* of the *Popes* themselves:

Exod. 22.28.

Hence we may learne

Use. 1

1. *Not to be affraid of the curses of false teachers*, they are *usuall*

usuall with them. *David* was not the worse that *Sime* and *Goliah cursed* him, neither shall wee, though both the *Divell* and *Pope*, with *either* of their *agents*, excommunicate and *curse* us; for a *causeleſſe curse shall not light*, yea and *being cursed by them for Gods cause*, *God will curse them that curse us*. And as *Balaam* said of *Israel*, *cursed is hee that curseth thee*, so may we say, *cursed are they, that curse us; yea blessed are we when men shall revile us, and persecute us, and shall say all manner of evill against us falsely, for Christs sake, we have cause to rejoyce and be exceeding glad, for great is our reward in heaven.*

Gen. 12. 3.

Numb. 24. 9.

Mat. 5. 11.

2. To abstaine from *cursing*; doe not imitate false *teachers* in this horrible *vice*, It's too *usuall* amongst *most men*. Doe not with false *teachers* either *curse God* or *man*, lest thou draw upon thy selfe the *curse* of *God*. Some are not affrayed to *curse Magistrates*, some are so *unreasonable* that upon the *least occasion* they *curse* their *beasts*, some so *unnaturall*, that they *curse themselves*, their *soules*, *bodyes*, *husbands*, *wives*, *Children*, even *those* which are most *deere* unto them. It's common with *some*, to say, *a Plague light on them*, a *vengeance take them*, and the *like*. Oh my beloved, *those* are farre from *Christian speeches*, nay, they are altogether *diabolicall*, therefore in the *feare* of *God amend them*, abstaine from *them*, be not with *these* men, the *children of curse*. Thus of their *unhappinesse*.

5. Their Apostasie, which have forsaken the right way &c.

Their Apostacie; *which have forsaken the right way, and are gone astray*; that is, *which have forsaken Christ Iesus, and his word, denying to yeeld obedience thereunto, and so have runne into errors and vices, by following their owne fancies.* Our *Saviour* witnesseth of *himselfe*, *I am the way, the truth, and the life*; *no man commeth unto the Father, but by me, a right way*, directly *leading* unto *God*, and that *both* because he doth *conjoyne us* unto *God* the *Father*, he being the *mediator* betweene *God* and *man*, as also because he doth direct and *lead* us in the *way* of *Gods Commandements*, teaching and instructing *us* in the *same*. So also the *word* may bee said to be this *right way*, as being a *lampe unto our feete*, and *a light*

Ioh. 14. 6.

Psal. 119. 105.

light unto our path, as teaching *us* the *way of Gods statutes*: both *those* by *false teachers* were *forsaken*, as they *are also* by the *Heretickes* in our *dayes*. They withdraw their *hearts* from *yeelding obedience unto his Commandements*. Psal. 119. 33.

In the *words two* things may be noted. 1. their *aversion* from *good*, *they have forsaken the right way*. 2. their *conversion unto evill*, and *are gone astray*.

Whence *two observations* may be gathered.

The *first* is this, that

Such as withdraw their hearts from God, departing from his service and from yeelding obedience unto his commandements, are *Apostats, backesliders, forsakers of the right way*; as for *example*. If a *Christian* turne *Iew*, *or Turke*, or *Idolater*, he is a *back-slider*, a *forsaker* of the *right way*, as it is said of the *Israelites*. *They served Baalim, and forsooke the Lord God of their Fathers*, and againe, *Israel forsooke the strong God, that made them*. If a *professor* of *Gods truth*; one that makes some *conscience* of his *wayes*, blaming in *others swearing, lying, Sabbath breaking*, and the *like sinnes*. If such a *one*, I say, give himselfe over to *fleshly liberty*, becomming an *adulterer*, an *whoremonger*, a *drunkard*, *a covetous person*, or the *like*, he is an *apostate* from *God*, and his *truth*: a *forsaker of the right way*. *D.* Such as withdraw their hearts from God are Apostates, &c. Iudg. 2. 11. 12. Deut. 31. 15.

Hence it followeth

1. That the *estate of false teachers and their followers is unhappy and miserable*, for a *momentanea all pleasure*, they have *endlesse paine*, they *draw backe unto perdition*, saith the *Apostle* unto the *Hebrewes*. *Thou hast troden downe all them that erre from thy statutes*, saith *David*. *Vse.* 1 Heb. 10. 39. Psal. 119. 118.

2. That *we ought carefully to avoide Apostasie and backsliding*; we must not *withdraw our hearts from God, or forsake the right way*. Take *sure* holde on *Christ*; *cleave* unto his *word*; *loath* not his *Commandements*. *If ye continue in my word* (saith our *Saviour*) then are *yee my Disciples indeed*. *Be not carried about*, saith the *Apostle*, *with diverse and strange doctrines, for it is a good thing that the heart be established* 2 Ioh. 8. 33. Heb. 13. 9.

blished with grace. Be not as *Lots wife, Demas, Iudas, Saul,* the *Israelits who would have againe returned unto Egypt.* For this cause put away all *those* things, whereby yee may bee *withdrawne* from this *way*, use all those *meanes* whereby ye may *goe* on in this way. Curses of Apostasie. The *things whereby we* are *withdrawne* from this *way*, are *partly in our selves*, partly from *others.* In our *selves*, our *corruption* of *nature*, the *liberty* which we *take* unto our *selves* in *sinning*, our *unsetledness* and *inconscience*, our *love* of the world, and the *like.* From *others*, *allurements*, *provocations*, *threates*, *promises*, *feare* of *torments* and *tortures*, and the *like.*

meanes to uphold us alwayes. The *meanes* whereby to *holde* us in the *way*, are *faith* in *Christ*, *suspition* of our owne *weakenesse*, *dayly prayer* unto *God.* Thus of the 1. *observation.*

The *second* is this, that

D. Such as forsake the right way goe astray. *Such as forsake the right way, goe astray*; this is a *branch* and *fruite of* the *former*, such as forsake *God*, *Christ*, his *Word*, his *Law*, his *Commandements*, they goe *astray*, become *erronious* in regard of their *judgement*, and *impious* in regard of their *practise*, as the fore-mentioned *examples*, of *Saul*, *Demas*, *Iudas*, doe *cleerely* shew. Pro. 2. 13. *Who so leaveth the path of uprightnesse, shall walke in the wayes of darkenesse.*

Reason. The *reason* is evident, because *Gods Word* is the *right way*, whereunto so long as we *hold* our selves, wee are in the *right way*, from which so soone as we *swerve*, wee *goe astray.*

Use. Wherefore I exhort you all to keepe you in *the right way*: lose it not, for it is not very easily found, wouldst thou bee *kept* from *errour* in *judgement*, from *impiety* in *life* and *conversation*, keepe thee in *this way*, walke according to the *rule* of *Gods word*, swerve not *therefrom*, either unto the *right hand* or unto the *left.* Thus shalt thou *attaine* unto the *end of the jorney*, the *Kingdome* of *heaven*, otherwise, if thou *forsakest God*, he will *forsake thee*, by which *meanes*, thou shalt fall in *Apostasie*, as well, into *error* in *judgement*, as impiety, in *life.* Thus of their *Apostasie*, and so of the *Proposition.*

Con-

Concerning the 2. the *confirmation* of the *Propoſition*, laide downe in the reſt of the 15. and 16. *verſes*, and that from the *example* of *Balaam*, Such *as Balaam was in the time of the Law, ſuch are they in the time of the Goſpell, as hee was a falſe Prophet*, ſo are *they falſe teachers*; as *he was covetous*, ſo *are they*, *as he for money would have curſed Gods people*, ſo *doe they*, as *was his counſell, unto Balak*, ſo is *their practiſe*; & as *Gods judgements ſeaſed on him, ſo ſhall they alſo on them*: yea *farther* the *compariſon* is moſt *fit*, both in reſpect of the *ſignification* of the *words*, *Balaam*, a *vaine people*; & *Beſor*, *carnall*; & becauſe as *in him there was a deſire of promotion and riches, & a malicious mind againſt Gods people*, ſo is *there in the hereticks here propheeied of, as is apparant in the papacie.*

A confirmation of the preceeding deſcription or propoſition from the example of Balaam. The fitneſſe of the example.

They having forſaken the *right way*, whom follow they? *Balaam*; they follow *his way*, and what was *his way*? It was *ambition*, *Pride*, *covetouſneſſe*, and would *they* (men as it ſeemeth of *note* and *learning*) *forſake God*, to follow ſuch a *one*? they *doe*; what might be the *reaſon* of it? even becauſe their *heart* was not *perfect* with *God*, becauſe this *way* was more *agreeable* unto their *corrupt nature*, becauſe this *way* did *promiſe* them more *fleſhly liberty*, becauſe they might *walke heerein* without *controlment*, yea with the *commendation* and *applauſe* of the *greateſt ſort*.

Hence may be perceived, an infallible *marke* whereby a *man* may *know himſelfe*, or be *knowne of others*, what *way* doeſt thou moſt *imbrace*? Is it *profit*? thou art *covetous*. Is it *pleaſure* thou art *laſcivious*. Is it *honour*? thou art *ambitious*, Is it *revenge*? thou art *malicious*. Is it *variance*? thou art *contentious*. Is it holines? thou art *religious*, locke into thine owne *heart* wch thou doeſt like *beaſt*, *God*, *or Baal*; the *way of God*, or the way of *Balaam*, and accordingly *judge* of thy *ſelfe*.

A man may know himſelfe by the way wherein he walketh.

In this *confirmation* we have a lively *deſcription* of *Balaam*. 1 From his *name Balaam*. 2 From his *kinred*, or *pleace* of *birth*, *Beſor*, 3. From the *greatneſſe* of his *ſinne*, the *way of Balaam*. 4. from the *ground* of his *wickedneſſe*, who *loved the wages of unrighteouſneſſe*. 5. from the *reward* which he reaped *hereby*, he *was rebuked for iniquitie*, *the dumbe*

A deſcription of Balaam by ſix particulars.

dumbe asse speaking with mans voyce, forbad the madnesse of the Prophet, 6. from his office, a Prophet.

1 From his name which did fitly point out his nature.

For the 1. his name was *Balaam*, which (being interpreted) signifieth, troubling the Nation; a vaine people; a devourer or destroyer of the people, or an overthrower of the brotherhood, his name pointeth out his nature, his nature is answerable unto his name, he was a vaine man; he troubled the tion of Israel; he did by that wicked counsell which hee gave unto *Balak*, devoure and destroy Gods people, thus by his doings, overthrowing the brotherhood.

2. From his kindred or place of birth Bosor.

For the 2. he is described from his kinred, or the place of his birth, of *Bosor*. Some take it to be the name of his Father, otherwise named *Beor*. Others the name of the City, where he was borne or dwelt. The matter is not much materiall, whether we doe understand the one or the other, the name being set downe for the further confirmation of the truth of this storie.

3. From the greatnesse of his sinne termed his way.

For the 3. he is described from the greatnesse of his sinne, termed here the way of *Balaam*, whereby we are given to understand, that he did exceede in the vice of covetousnesse, being a ring-leader therein. As wayes many times doe take their denomination from their first founders or finders, so doth this vice from *Balaam*, wherein it seemeth hee did exceede all them that went before him. So we reade of the way of *Cain*, of the way of the Nicolaitans; wayes much differing from Gods wayes.

4. From the ground of his wickednesse, love of wages of unrighteousnesse.

Reu. 2. 14.

For the 4. he is described from the ground of his wickednesse, he loved the wages of unrighteousnes, he had a desire to get unrighteous gaine, he purchased money by sinne, for covetousnesse sake, prophaning the gift of Prophecie, and being author of that most filthy fornication which the Israelites committed with the Moabites. He taught *Balak* to cast a stumbling blocke before the Children of Israel: to eate things sacrificed unto Idoles, and to commit fornication, whence may be noted.

The loue of money.

D. The roote of all evill.

1 Tim. 6. 10.

1. That the love of money, is the roote of all evill. This was the cause of *Israels* discomfiture at *Ai*; *Delilaes* betraying of *Samson*

Samson; of *Labans* grudging at *Iacob*; and *Nabals* churlish behaviour to *David*; of *Gehezies falsehood*; of *Ananias* and *Sapphiraes hypocrisie*; of *Demas* his *departure* from *Paul*; of the *rich mans* from our *Saviour Christ*, so heere of *Balaams sinne*, a forcible *motive to* avoid this *sinne*.

2. That *money or riches got by unlawfull meanes, are but unrighteous gaine*, such as grow *rich* by *oppression, theft, usurie, extortion*, shall reape the *wages* of *unrighteousnesse*.

D Riches got unlawfully are but unrighteous gaine.

For the 5. he is described from the *reward* which *he reaped* thereby, *he was rebuked for his iniquitie, the dumbe Asse speaking with mans voyce, forbad the madnesse of the Prophet*. The *history is recorded* at large in the *booke* of *Numbers*, the 22 23. *and* 24. *Chapters, he was rebuked for his iniquitie*, both *before* he went, *as* he went, and *after* hee *was* come unto *Balak*. Before he went, *God rebuked him*, by *refusing to* give him *leave* to goe with the *Princes* of *Balak*, though he *himselfe* was *willing*. As he was in his jorney *hee was rebuked*, both by *Gods Angel*, and his *owne Asse*, the *Angel of the Lord stood in his way with a drawne sword, and would have slaine Balaam if the Asse had not turned aside, telling him, that he went out to withstand him, because his way was perverse before him*. So also the *Asse being smitten, did* then also *rebuke* him; the *Lord* miraculously *opening* her *mouth*, whereby *she spake with a distinct* intelligible *voyce*, finally after he was come unto *Balak*, he *was rebuked*, both by *God* and by *Balak*, *God* by *frustrating him in his prophecying, Balak, because he came not at first*, did not *curse the people at all*; his *heart* being still *covetous* gave a wicked *counsell* unto *Balak*, whereby *Gods wrath* being *incensed* against *him*, he was amongst *others slaine by the children of Israel*. He was *mad* against his *Asse*, *mad* against *God*, *mad* for *money*, and so brought *destruction upon himselfe*.

5. From the reward which he reaped hee was rebuked for his iniquitie, &c.

Num. 22. 12. 13.

Num. 22. 32. Ibid. v. 28. 29. 30.

Iosh. 13. 22.

Hence *three* things may be noted.

Obs. How Balaam inexcusable,

1. How *Balaam was left inexcusable*, though he *was rebuked*

ked for his *iniquitie*, yet *continued* he in the *same*, as many of *us*, being againe and againe *rebuked* for our *sinnes*, doe yet continue *therein*.

Obs. Oftentimes wise men are taken with mad fits.

2. That *oftentimes even wise men are transported beyond themselves with mad fits, raging both against God and man, yea their senselesse beasts.*

Obs. God can extraordinarily open the mouthes of dumbe creatures.

3. That *God to leave men inexcusable, and shew his hatred of sinne, can even extraordinarily open the mouthes of dumbe creatures to inveigh against the same.* The *Asse* was more carefull to avoide *Gods* displeasure, then her *master* was.

6. From his office, a propher.

For the 6. He is described from his *office*, hee was a *Prophet* but a *false one*; though he spake *true* things, yet hee spake them not *truely*, that is, with a *sincere minde*, he sought *himselfe*, not *God*, prophecying for *gaine*, not *Gods glory*, though he was called of *God* to *prophecy*, yet did he not *rightly performe* his *office*.

Hence note we *two* things.

Obs. Often those that should be guides unto others prove stumbling blockes.

1. That *oftentimes those, which bee lights and guides unto others, prove stumbling blockes unto them.* As here *Balaam* for the *love of mony*, profaned and *abused* his *office*.

Obs. Gods ordinances must be duly performed.

2. That *it's not sufficient to performe Gods ordinances, unlesse they bee duely and rightly performed*, hee *Prophecied*, but failing in the *Performance* of this *office* was *punished*.

Vse.

Be we therefore carefull in *hearing* the *word*, *praying* unto *God*, & *performing* the like *duties*, according to his *owne will*, as well in regard of the *matter*, as the *manner* of *doing* the *same*.

Vers. 17. *These are wells without water, Clouds that are carried with a tempest, to whom the mist of darkenesse, is reserved for ever.*

18. *For when they speake great swelling words of vanity, they allure through the lust of the flesh, through much wantonnesse, those that were cleane escaped*

escaped from them that live in error.

19. *While they promise them libertie they themselves are the servants of corruption: for of whom a man is overcome, of the same is hee brought in bondage.*

Followeth in *these verses* a further *distinction* of the *same persons*, wherein *two things* are to be considered. 1. a *proposition*, laide downe in the 17 verse. 2. a *confirmation* of the same laide downe in the 18. *and* 19. *verses*.

A further description of the same persons consisting of a proposition and confirmation of the same. Two particulars in the proposition, the nature, and reward of false teacher.

The *proposition* containeth two things. 1 the *nature*, 2. the *reward* of *false teachers*. Their *nature* is expressed by a *twofold* similitude, whereof the *first* condemneth their *barrennesse*, and *unfruitfulnesse*, they *are wells without water*: the *second* their *inconstancie* and *variablenesse*, *clouds that are carried with a tempest*. That is, *they are voide of wholesome doctrine*; *they boast of knowledge*, *but are destitute thereof*, *emptie*, *having nothing else*, *but a meere shew*, though it's the *use* and *property* of *wells*, to minister *water* and *raine* for the *use* of *man* and *beast*, and of *clouds* to carrie *water* and *raine* for the *use* of the *earth*, yet some *wells* are without *water*, some *Clouds* without *raine*, even so though *all teachers* ought to be *fitted*, and *filled* with *store* of wholesome *doctrine*, to *minister*, *distill*, *droppe*, and *powre* it out for the *use* of the *Church*, yet are those *false teachers* utterly destitute *thereof*. And againe, as those *clouds* without *water* are *light*, and *fitter* for nothing then to be *carried* about of *winde* with a *tempest*, so these are altogether *variable* and *inconstant*, *carried about with every blast of strange doctrine*: their *reward*; to *whom the mist of darkenesse is reserved for ever*, even that *utter darkenesse*, *that eternall darkenesse*; that *blacke darkenesse*, that *woefull and uncomfortable estate of the damned in hell*, *which is the absence and want of heavenly light*, *darkenesse* that may be *felt*.

The *confirmation* is laide downe in the 18 and 19 *verses*; wherein is expressed, *that as wells allure thirstie passengers thereunto*, *and cloudes which swell by the winde make an offer*

The confirmation.

of raine to refresh the thirstie grownd, so those men draw many after them, as hoping to attaine some great thing by them, but when all comes to all, they prove voide and emptie, wells without water, Clouds that are carried with a tempest. Herein we may take notice, both of the *seducers*, the *manner* of their seducing, the *persons* whom they doe *seduce*, the meanes whereby they are *seduced*, together with the *vanitie* and *folly* of these men.

The *Seducers* are *false teachers*, aptly compared (as the *originall* word importeth) unto *cunning fishers* and *skilfull fowlers*; knowing both *when* and where, and after what *manner* to entangle simple *fowles*, the *manner* of their *seducing*, is *fraudulently, hypocritically, vaineglorioufly.*

The *persons* whom they doe *seduce* are those who for a *while* were *escaped from them, who live in errour*, (as some *coppies* have them) that is, *who made some shew of goodnesse and reformation*, or (according to our *translation*) *those that were cleane escaped from them who live in errour*; which are not to be understood *simply* and *absolutely*, but in outward *apparance*, in their *owne*, and in the *judgement of others*; *for most certaine it is that the elect cannot fall away totally* and *finally.*

The *means* whereby *they* are *seduced*, are by the *vaine glorious doctrine* of their *teachors*; by the *plausible doctrine* which they doe *teach. They speake great swelling words of vanitie, they allure through fleshly lusts*, through *much wantonnesse*: *promising libertie and freedome unto all their followers.*

The *vanitie and follie* of these men consisteth in two particulars. 1. in *promising* that, *which* they are not *able* to performe, even *libertie*, when as they themselves are in *bondage*, *overcome*, of their owne *corruption.* 2. in making their followers believe that true *libertie* consisteth in a *freedome*, from *outward obedience* and *subjection* unto *magistrats*, which is nothing so, it consisting in a *freedome* from *sinne*, neither can those bee accounted *free*, which are *overcome* of *sinne, servants* of their owne *corruption.*

This

This *Prophecie* we finde accomplished in *these* dayes, both by the *Popish clergie*, by the *sect of libertines*, and by the *familie of love*. The *Popish clergie* teach their hearers, *that they may be able to satisfie the justice of God for their sinnes, yea and merite life everlasting*, and that *many of them can performe workes of supererogation, which the verie Law of God doth not require* of them. They *speake the swelling words of vanitie*, extolling *virginitie*, and speaking of the *merit* thereof, thus putting downe the *faith of Christ*, and making *way* indeede to a *life*, in all *lust* and *filthinesse*. The *libertines* also and *familists*, they doe *fondly* assure their *Disciples*, that they *shall be illuminate and deified, thus making them the Children of the Divell, sevenfolde more then they were before*. But for all the outward *shew* that they make, they are *wells without water, clouds carried with a tempest*; whose words *are great swelling words* of *vanitie*: whose *doctrine* tendeth altogether unto *carnall* and *fleshly liberty*, which endevour by all *meanes* to *withdraw* those from the *truth*, who make a *profession* of the *same*, who *promise* unto their *followers*, that which they are not able to *performe*, that which they *themselves want*, even *freedome and liberty*.

From hence divers *observations* might be gathered, whereof *some* I have already handled, namely, that *the estate and condition of false Teachers, in regard of those manifold judgements and torments prepared for them in the life to come, is most woefull, miserable, and wretched*, and that *they doe* (as *Fishers and Fowlers*) *fraudulently entangle those which are seduced by them*. Others are not to *profitable* for your *edification*, as to *speake of the causes why wels are full of water at one time*, whereas *at other times they are empty*; of the *nature* of the *clouds*, and after *what manner* they are *carried* about of the *winds*, and *how* they are *sustained*, or *upholden*; of the *nature* of that *terrible* darkenesse in hell, whereunto false teachers are *reserved*, and of the *like*. Therefore omitting and passing by *those*, consider we for the *present five* plaine and profitable *observations*.

The first is this, that

D. False teachers make a shew of that which is not in them.

False teachers make a shew of that which is not in them, they boast of knowledge, but have *it not*, their *words* are *vaine* and *swelling* as a *broken bladder* full of *winde*, they *promise liberty*, when as *they themselves are in bondage*, wels without water, clouds carried about *with a tempest*. Not unlike unto *Iobs brooke*, my *brethren have deceived me* (saith he) *as a brooke, and as the rising of the Rivers they passe away, which are blackish with ice, and wherein the snow is hid; but in time they are dryed up with heate, and are consumed, and when it is hot, they saile out of their places*; like the *brambles* mentioned by *Iotham*, *If yee will indeed anoint me king over you, come and put your trust under my shadow*; *like the fig-tree* which our *Saviour saw in the way*, when he *was hungry*, he *came to it, and found nothing thereon, but leaves onely*. Like the *Ægyptian* forces, *which by their inchantments seemed* to doe, as *Moses* did *miraculously* by *Gods* power, *and the enchanters of Ægypt, did likewise with their sorceries*, where the *marginall* note is this, in *outward appearance*, & after that *the seven dayes were ended*, like unto *Corah, Dathan*, and *Abiram*, who *seemed* to be *carefull* of the *welfare* of *Gods people*, but *indeed* were not. Of this number was *Balaam*, who being most *Ambitious* and *covetous*, yet seemed *desirous* to *die the death of the righteous*, and that *his last end might bee like his*. Of this *number* were the *Priests of Baal*, who having taken the *one bullocke that was given them, prepared it, called upon the name* of *Baal* from *morning till noone, leaping upon the Altar that was made, crying lowde, and cutting themselves, as their manner was with knives and launcers, till the blood gushed out upon them*. Of this number was *Zidkiah* the sonne of *Chenaanah*, who made *him horns of iron, and said, thus saith the Lord, with these shalt thou push the Aramits, untill thou hast consumed them*, yea so *vaineglorious*, and *audacious* he was, *that he smote the true Prophet Micaiah on the cheeke, saying, when went the spirit of the Lord from me, to speake unto thee*. Thus the *wicked* (saith the *marginall* note) *would seeme, that none were in the favour of God, but they, and that God hath given his graces to none so much as unto them*

Iob. 6. 15.

Iudg 9. 15.

Mat. 21. 19.

Exod. 7. 22.

Num. 16. 13.

Numb. 23. 10.

1 King. 18. 26. 28.

1 King. 22. 11. 23.

them, of this *number* was the *Prophet Hanani*, of whom *Ieremiah speaketh*. Of such the *Apostle Paul* speaketh, *Beware lest there bee any that spoile you through philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.* Hereof our *Saviour* informeth us. *Beware of false Prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves*, prophecying of them that they *would even come in his name, saying, I am Christ, and thereby deceive many*, hence it is (*as* I take it) that they are named doggs, for as *those dogges* which *barke* most, have the least courage in them, so *they*, making the *goodliest shew*, have the *least substance*. Of this *number* are *Iesuits, Monkes, Friers, Seminary Priests*, the *sect* of *Libertines*, the *famelie of love*, yea *Antichrist* himselfe the *Pope of Rome, whose comming is by the effectuall working of Satan, with all his power, & signes, and lying wonders, he* pretendeth *holines*, yet favoureth & worketh *wickednesse*, himselfe being *that wicked man, the child of perdition.*

Ier. 28. 1.
Col 2. 8.
Matth. 7. 15.
Mark. 13. 6.
Phil. 3. 2.
2 Thess. 2. 9.

The *Reasons* hereof are these. 1 becaus they doe affect *praise* and *commendation*, they would be *applauded* of others, and therefore as the *Scribes and Pharises* fasted, prayed, gave almes to be *seene of men*, so doe *they*. 2 Because thus they may the more *easily* and *readily deceive*, for under a *pretence* of *holinesse* and *sanctitie*, they draw *Disciples* after *them*. 3 Because no doubt, even their *conscience* doth convince them, that howsoever they doe otherwise *line*, yet that they ought to *walke* in the *paths* of *godlinesse*.

Reasons.
1
2
3

Hence we may perceive.

Vse.

1 *The dissimulation and hypocrisie of false teachers*, and the *vanity of those* which are *Seduced* by *them, whatsoever they pretend, they have no soundnesse in them*, and *whosoever are seduced by them, are carried away with a shew, wherein there is no substance at all.*

1

2 The *dutie* required of the *preachers* of *Gods word*, namely to have *knowledge, sincerity*, the *substance* of that, whereof others have onely the *shew*, They must be able *to teach wholsome and sound doctrine, The Priests lips should preserve know-*

2
Tit. 1. 9.
Mal. 2. 7.

knowledge. They must *not be as clouds without water*, occasioning the *barrennesse* of *Gods field*, but must so *teach*, that through the *operation* of *Gods Spirit*, the *graces* of *faith*, *repentance*, and *obedience*, may be *dropped* into the *hearts* of the *hearers*.

3 3 How *carefull* all of us ought to be in *avoyding*, as well the perverse *doctrine*, as the corrupt *manners* of false *teachers*, *all is not gold that glistereth*, neither *all doctrine*, *which is delivered from truth*: Oh that we would by the *touchstone* of *Gods word try the Spirits*, *whether they are of God or not* lilet us not *imitate* them in our practise, by *making a shew of holinesse*, *purity*, and *sincerity*, being indeed *inwardly unholy*, *impure*, and *hypocriticall*, for this is but to provoke *God*, unto further *wrath* and *indignation*; *pretended sanctity*, *being double iniquity*. Thus of the first observation.

D. The doctrine of false Teaches lendeth unto carnall and fleshly liberty.

The *second* is this, that

The doctrine of false teachers tendeth unto carnall and fleshly liberty, hereby all their *followers* are *entangled* and *seduced*, for *even freedome and liberty from performing necessary and good duties is pleasing unto mans corrupt nature*. This might be *confirmed* by *instancing* divers points of their pernitious *doctrine*, such as of *free will*, *purgatory*, *pennance*, *invocation of Saints*, and the *like*, whereby people are *soothed* in *sinne*, drawne or continued in *errour*, but that *heretofore* I have handled the *same*, and *thus* doe false *Teachers* in *these* dayes, entangle simple *soules*.

Use.

Hence may be perceived,

1 1 The *difference* betweene the *word* of *God*, and *heresies*, betweene the *true preachers* of *Gods word*, and false *teachers*, *Gods word* giveth no liberty to *sinne*, doth not *sooth* up *people* in their *evill wayes*, is not *agreeable* and *pleasing* unto mens corrupted *nature*, whereas by the *contrary*, false and erronious *doctrine*, doth give *liberty* to *sinne*, *soothing* up *people* in their *wickednesse*, is most *agreeable* and pleasing unto mens corrupt *nature*.

2 2 That we ought to be *carefull* and *watchfull*, lest wee be *circumvented* through the *flattering* and *alluring doctrine* of false

false *Teachers, the sweetest drinke is not alwayes the wholsomest*, neither *that doctrine which agreeth best, with our corrupted nature, most profitable*; that *salve* which *biteth* most, *healeth* the wound *soonest*, and that *doctrine* which *pricketh* us most, *dealeth* most *plainely* with us, is *most* for our *advantage*. Compare *Nathans* Sermon preached unto *David*, with that of *Zidkiah* preached unto *Ahab*, and you shall quickly see the *difference*, and which was most *profitable: Nathan* went *roundly* to *worke, thou art the man*, what was the *issue? David repented, Zidkiah* spake *pleasing words, plausible doctrine, Thus saith the Lord, goe up unto Ramath in Gilead, and prosper*, what was the *issue? he went and perished*. Thus of the *second observation*.

2 Sam. 12. 7. 13.

1 King. 22. 11 37.

The *third* is this, that

D. Many may goe a great way in the course of godlinesse and at the length fall away.

Many may begin well, and in outward appearance goe a great way in the course of godlinesse, and yet at the length fall away. They may seeme both unto *themselves* and *others* to be *cleane escaped from them who live in errour*, and yet be *seduced* and *circumvented* by false *Teachers*; This the *Apostle Paul* foretold. *Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heede unto Spirits of errour, and doctrine of devils*, and our *Saviour* himselfe, *and because iniquity shall be encreased, the love of many shall waxe cold*. As the *Israelits* after they were *come* out of *Egypt, returned* thither in their *hearts* to the *fleshpots*; as *Lots wife* having safely come out of *Sodome*, yet looked *backe againe* towards *Sodome*; as *Orpah* having once come from *Moab*, did *againe* returne *thither*: so *many* may outwardly forsake *ungodlinesse*, afterwards *fall* into the *same*. Hence are those *exhortations, let him that thinketh he standeth, take heede lest he fall. Worke out your owne salvation with feare and trembling. Passe the time of your sojorning here in feare*, & that of our *Saviour, but he that shall indure to the end, the same shall be saved*. Of this *number* was that *rich man* that came unto *Christ*, being *bid sell and give unto the poore*, he went away *sorrowfull*. Of this number was *Demas*, of whom *Paul* writeth unto *Timothy, Demas hath* for-

1 Tim. 4. 1.

Matth. 24. 12.

Exod. 16. 3.

Gen. 19. 26.

Ruth. 1. 14.

1 Cor. 10. 12.

Phil. 2. 12.

1 Pet. 1. 17.

Matth. 24. 13.

Luk. 18. 18.

2 Tim. 4. 10.

Matt h. 26. 15. *forsaken me, having loved this present world,* and *is departed unto Thessalonica.* Of this *number* was *Judas* who for *thirty peeces of silver* betrayed *Christ.* Of this *number* are whole *multitudes* in these our *dayes,* who at *first seeming fixed starres in the firmament of God,* by their *Apostasie,* and *backe-sliding* appeare to be but *wandring starres,* clouds carried *about with the winde,* now *Protestants,* now *Papists,* now *Atheists,* now of *one religion,* now of *any religion,* now of *no religion.*

Reasons. The *Reasons* hereof are these. 1 Because they were never *truly* grounded, nor setled in the course of *Godlinesse,* never *built* upon a *sure foundation.* 2 Because they did never *sincerely make conscience* of their *wayes,* but onely for some *by-respect.* 3 Because they doe take more *liberty* unto themselves, than *Gods* children dare, *dispensing* with *many* things, which a good *conscience* would not *tolerate.* 4 Because their *hearts* are so *carried* after this *world,* and the *pleasures* hereof, that in *comparison* of them they doe little *esteeme* eyther *religion* or *honestie.* 5 Because they did never *firmely* purpose or resolve to suffer any thing for the cause of *Christ,* and therefore when in the *way* towards *heaven,* they meete with *manifold crosses* and *afflictions,* such as *poverty, slander,* losse of *goods, imprisonment, banishment,* the *hatred* of the *men* of this *world,* and the *like,* they cannot *abide* to goe on. 6 Because *God* doth withdraw from *them,* even that which they *seemed* to have; *of all sorts of people, God can least abide hypocrits, dissemblers, wavering minded persons,* and therefore when he *perceiveth* that such have a *name* that they are *alive,* when as they are but *dead,* to be counted *holy, religious, professors,* when they are *nothing so,* he doth *unvaile* them, maketh them to be *knowne* in their owne *colours,* whereby it *appeareth,* they *were never truly converted.* 7 Because they are not *watchfull* of their *owne wayes,* they rely too much upon their owne *wits* and *strength,* saying with Mat. 26. 35. *Peter, though all should forsake thee, yet will not I,* therefore they become even a ready *pray* unto the *Divell,* and their owne *corruption.*

Hence

Hence we are taught. *Use.*

1 That *perseverance, is the principall note whereby Gods children may be discerned from hypocrits. If yee continue in my word,* (saith our *Saviour*) *then are yee my disciples indeed.* and againe, *he that indureth unto the end, shall be saved.* They *went out from us* (saith his *beloved disciple*) *but they were not of us: for if they had beene of us, they would no doubt have continued with us: but they went out, that they might be manifest that they were not all of us.* A formall *hypocrite* (compared by our *Saviour* to the stonie *ground*, which receiveth the *word with joy, beleeveth for a time, but in the time of temptation falleth away*) he may be *indued* with *understanding* and *knowledge* in the *word* of *God*, he may be *perswaded* that it is *divinely* inspired, he may see *cleerely* by the *Law* of *God* the *grievous* intolerablenesse of his *sinnes*, and the *heavy* judgements of *God* due unto *them*, he may be *terrified* and *amazed* with fearefull *horrour* and *remorse* of *conscience* for his *sinnes*, he may give *assent* unto the covenant of *grace* in *Christ*, as most *certaine* and *sure*, and may *conceive* that *Christs merits* are of *inestimable price*, and a most precious *restorative* to a languishing *soule*, *&c.* but notwithstanding of all his *shewes* of *religion*, of his outward *profession*, of his selfe *perswasion* that he is in the *state* of *grace*, he *falleth away*, doth not *persevere* unto the *end.* 1 Ioh. 8. 3. Matth. 10. 22. 1 Ioh. 2. 19. Luk. 8. 13.

2 That *we ought not to stumble at the multitude of backesliders in these our dayes*, seeing there *have* beene such from time to time, and this is *now* the *last age*, *If they were of us, they would continue with us.* 2

3 That we must carefully *watch* over our *selves*, *take heed* unto our *selves* lest *we* also *fall away.* This *inconstancie*, and *backe-sliding* is in these dayes too too *common*, hast thou beene *such?* repent, hast thou heard of the *falls* of any of the *Saints?* (for they also through *infirmitie*, may and doe *fall*) be *warned.* Dost thou perceive *wicked* men daily to *waxe worse* and *worse?* Shunne those *rocks*, on which they made *Shipwrack* of a good *conscience*, as the *miserable* and *fearefull* end of the 3

two

2 King. 1. 13.

two former Captains sent by *Ahazia* to the *man* of *God*, was a *warning* unto the *third*, so to behave himselfe *towards* the *Prophet*, that he might *scape*; so let the *falls* of *others* be unto *us*. Indevour to be *setled* and *rooted in the truth*; to be *well* and *firmely grounded*, be *built* upon *Christ*, the sure *foundation*, resolve that *trials* and *afflictions* will come, and that *thou* (how grievous soever *they* are) wilt *stand* for *Christ*, that *thus* it may appeare *that yee are cleane escaped from them, who live in errour*. Thus of the third *observation*.

The *fourth* is this, that

D. Its not enough to begin well unlesse we continue and persevere.

Its not enough for a Christian to beginne well, unlesse he continue in the profession and doing of that, wherein he hath begun; for this cause the *Angel* of the *Church* of *Ephesus* was *reproved, because he had left his first love*. The *Lord* commended *Iob, because he continued in his uprightnesse*. *Hannah* continued in *prayer*, and *obtained* her *request*. The *Disciples* were commanded to *continue* in *love*. *Achitophel, Saul, Iudas, Demas*, they *begun* well, but not *continuing*, they *lost* their *reward*.

Rev. 2 4.
Iob. 2. 3.
1 Sam. 1, 22.
Ioh. 15, 10.

Reasons.

The *reasons* hereof are these. 1 Because *salvation* is promised *onely* unto such as *continue*. *He that endureth to the ende shall be saved, we are made partakers of Christ, if wee keepe sure unto the end, the beginning wherewith we are upholden. They that persevere to the end shall be crowned*; *to them* onely is the *reward* given. 2 Because by *this* (as yee heard) the *godly* are *discerned* from the *wicked*, for its *a note* of a *righteous* man *to hold his way*. They *are not carried away, with divers and strange doctrines, but have their hearts stablished*. They are *as the branch which abideth in the vine. They are like the tree planted by the rivers of waters, whose leafe doth not fade*. By the *contrary*, the *ungodly* are as *a reede which is shaken*, or as the *dust, which the winde driveth hither and thither*. They may *weepe* with *Esau*; *humble* themselves with *Ahab*; *pray*, with the *proud Pharisee*, but they cannot *continue*, continue either in *those* or *any* other Christian *dutie*. 3 Because such as want *this* are not *acceptable* of *God*, but are as *unfruitfull branches cut off*; and

I
Matth. 24. 13
Heb 13. 14.
Rev. 2. 10.

2
Iob. 17. 9.

Heb. 13. 9.
Ioh. 15. 4.
Psal. 1. 3.

Gen. 27. 34.
1 King. 21. 27.
Luk. 18. 11.

3

there-

therefore it is sayd. *If any doth withdraw himselfe, his soule hath no pleasure in him.* 4 Because *such* as doe not *continue, draw backe unto perdition.* This is their *lot*, their *punishment*, the *portion of their Cup.*

Rom. 11. 22. Heb. 10. 38. 4 Heb. 10. 39.

The *Vses* hereof are *fourfold.*

Vse of Instruction.

For instruction. If it be not *enough* for a *Christian* to *begin* well, unlesse he *continue* in the profession and doing of that, wherein he hath *begun*, then followeth it, that *perseverance is so needfull, as without which we cannot see the face of God.* This is required in the *performance* of every *duty.* Is it *prayer?* we *must alwayes pray.* Is it *thanksgiving?* we *must in all things give thankes.* Is it *fasting?* we must *continually cease from sinne.* Is it *faith?* we must *never be without it.* Is it *obedience to Gods Commandements?* we must *alwayes performe it.* Is it *love* unto our *neighbours?* we must *continue therein.* The *like* may be sayd of every other *dutie.* 'Its not enough *for a time to escape them, who live in errour, and thereafter give way unto them,* but as *Caleb* and *Ioshua constantly followed the Lord*, and were *partakers* of the *promised land*, so must we constantly *goe on in the course of godlinesse*, that we may *obtaine* that *kingdome* of *heaven.*

Num. 32. 12.

Vse of Reprehension unto such as fall away.

For reprehension. Vnto those, which making a *profession* and *shew* of *godlinesse*, doe not *continue* in the *same*, how *many* are there, which *professe sobriety*, and yet upon the *least* occasion, are drawne to *drunkennesse?* which professe *love*, and yet upon the *least* occasion, manifest their *envy?* which professe *continencie*, and yet give themselves over unto *whoredome.* Have not a great *many* with *Demas* and *Iudas* forsaken *God*, and a *good cause*, for the *love of preheminencie*, and *worldly treasures?* have not *others*, for *feare forsaken Gideon*, and *Gods people?* are not *thousands wavering* and *inconstant*, when as notwithstanding the *Apostle* exhorteth us to *keepe* the *profession of our hope without wavering, and to continue, grounded and stablished in the faith.* What will it availe thee to come to *Church?* to *heare* the *word?* to *read* the *Scriptures?* to *pray* unto *God?* nothing at all without *perseverance*, nay, without *it*, they shall turne unto

Col. 1. 23.

2 Pet. 2. 21.

unto thy further *condemnation. It had beene better for thee not to have knowne the way of righteousnesse, then after thou hast knowne it to turne from the holy Comandements given unto thee.* Mayest thou not behold, the *Sunne*, the *Moone*, the *Starres*, the *Elements*, the *Sea*, they *continue* in the *state* wherein they were *made*, and yet wilt *thou*, a reasonable *creature*, made according to the *similitude* and *likenesse* of *God*, wilt *thou* I say, having *entred* into the *way* of *Christianity*, having made *profession* of thy *service* unto *God*, *withdraw* thy selfe; *fall* away from him; *give way* unto thine owne *corruptions*; leading thy *life* in *drunkennesse*, *malice*, *adulterie*, *covetousnesse*, and the *like?* wilt thou be so carried by violent *passion*, so tickled and allured by base *affections*; as that thou wilst to *revenge* to selfe, to *satisfie* thy beastly *pleasures*, *fall away* from *God*, be *partaker* with *such as live in errour?*

Vnto such as have not yet begun to walke in the wayes of God.

But what should I speake of *fallers away*, when as there are so *few beginners*! Oh how many are which as yet have not gone *one step* into the *way* of *Christianity*! which as yet *continue* in their *sinnes*, growing *worse and worse*, *drinking iniquity like water*, *adding drunkennesse unto thirst*, *turning to sinne as horses runne to the battell*, *having their hearts fully set to doe evill*; drawing *iniquity with cords of vanity*, and *sinne as it were with Cart-ropes*; in whom *sinne hath dominion*; against whom *iniquity hath prevailed*. *Elisha was* angrie with *Ioash beacuse* he *shot* but *thrice*, and then *ceased*, but wee may *complaine*, that the *most part* of us have not as *yet begun* to *shoote* at all, not so much as one *Arrow* against our *sinnes*, being in *love* and *liking* with our owne *corrupt* wayes.

Vse of Consolation.

Hos. 6. 4. Iam. 1. 6. Ephe. 4. 14. Psal. 84. 7. Pro. 4. 18.

For consolation. Happy and blessed is the *estate* and *condition* of *Gods children*. They *continue*; *Their goodnesse is not as the morning due*, *that goeth away*, they *are not like the waves of the Sea*, *which are driven and tossed of the winds*. They *are not like shipps tossed to and fro*, *but are built on a sure foundation*, They *walke from strength to strength*. They *goe forward*; their way *shineth as the light*, *that shineth more*

and

and more unto the perfect day. They *are not of the number of those* of whom Saint *Iohn* speaketh, *they went out from us, but they were not of us: if they had bene of us, they would have continued with us.* 1 Ioh. 2. 19

Obiect. But I have *fallen* away *exceedingly*, I grow *worse* and *worse!* I am not so *carefull now*, *as I* have *beene*: not so *conscionable* in the *performance of* holy *duties*, as I have *beene*: my *faith, zeale, love, knowledge*, and the like *graces* doe not *encrease*; I have *committed* such and such *sinnes*, even since I made *profession* of the *truth*; I am as covetous, *malicious*, *lascivious*, as ever I *was*; and therefore I have *fallen away*, am a *back-slider*, an *Apostate* from *God*. *Ob.*

Answ. This thy complaint is either *true* or *false*, if *true*, then I counsell thee in time to *runne* unto *God*, by a *true* and *lively faith*, with *true* and unfained *repentance*, bewayling thine *Apostasie* and *backesliding*, that so thou mayest *againe* obtaine *Gods* favour. *David* fell, *Peter* fell, *Manasses* did *fearefully* fall away, but they lay not *still*, they *continued* not in their *sinnes*, they truely *repented* of the *same*, so must *thou*. Hast thou *beene*, or art thou *still*, an *adulterer* with *David*? *hast* thou *beene*, or *art* thou still, a *denyer* of thy *Master*, with *Peter*? thou must *play the good Merchant*, what thou hast already *lost* by *sinning*, *gaine* by *repentance*; *redeeme the time*; if *thus* thou doest, then say I to thy *comfort*, thou shalt not be *cast off*, the *Lord putteth under his hand*, the *Lord* who *upholdeth* thee, *abideth* in thee, and *Iesus Christ is at the right hand of God*, *making request for thee*. Againe, if thy complaint be *false*, as *often* it is, thou hast not such cause to be *troubled*, though thou dost not *feele* that *comfort* and inward *joy*, which thou wast *wont*, the *power* and *operation* of *faith*, as *formerly*; yet *waite*, a *little*, thou shalt *finde* the *same*. Shall we say of the *sunne*, that because being *overshadowed* and *obscured* by *clouds*, it giveth not *light*, that therefore it *is* not in the *firmament*, or of the *ground*, being *covered* with *snow*, that it's *not* at all, or of trees in *winter*, that, because they have no *leaves* or *fruit* on *Solut.* What we must doe, having fallen away. *Simil.*

them, they are dead, were not such *affections*, *ridiculous*? so were it to say, that because *Gods* favour is not so *apparent* at one time as at *another*, he hath therefore *wholly* withdrawne the *same*, when those *Clouds*, (sent for our *humiliation*, and *triall*) shall be *removed*, it will appeare, that even *then* wee have made a *progresse* in *godlinesse*

Ob.

Object. But consider with thy selfe the dayly *Apostasie* and *back sliding* of *Professors*, I feare that I also *shall fall* away.

Sol. What wee must doe fearing that we shall fal away.

Answ. 1. If thou *feareſt* or *suspecteſt* thine owne *Apostasie*, be so much the more *watchfull*, and *carefull*, lest thou *doe fall* away, putting away those *lets*, whereby thou mayest be *withdrawne*, and using the *meanes*, whereby thou mayest be *withdrawne*, and using the meanes, whereby thou mayest be *upholden*. 2. If thou doest belong unto *God*, thou canst not *fall* away, *totally* and *finally*, thou *art begotten of the incorruptible and immortall seede of Gods Word*. *God hath made with thee an everlasting covenant*, thou hast his owne *promise*, not to *faile* or *forsake* thee.

1 Pet. 1. 23. Ier. 32. 39.

Ob.

Objection. But how shall I *know* that I *belong* unto *God*.

Sol. How to know, if wee belong unto God.

Answ. If being admonished and told of thy *sinnes* by the *word* of *God*, thou dost not *continue*, or *lye* still *therein*, but utterly *forsakeſt* and renounceſt the *same*, grieving and *sorrowing* that thou hast so often committed *them*, *humbling* thy selfe under the mighty *hand* of *God*, vowing, promising, resolving not to fall into the *same* any more, thou belongest unto *God*. But by the *contrary*, if after many admonitions and warnings out of *Gods Word*, thou doest not *grieve* or lament for thy *sinnes* committed, imagine, *adultery*, *drunkennesse*, *theft*, *malice*, or the *like*, still *going* on in the same, as *yet* thou belongst not unto *God*, thy *case* is *fearefull* and *miserable*.

Vse of Exhortation.

For Exhortation. Hence, let all of us be provoked, not onely to *forsake* our *evill wayes*, and make a good *beginning*, but also having *begun* well to *goe on* and *continue*. Is it *not folly* (saith our *Saviour*) *for a man to begin to build a tower, unlesse first he know, whether he hath sufficient to end it*, or

for

for a *King to undertake a warre, unlesse he hath first prepared provision to maintaine it?* no lesse *folly* is it to *begin* to *warre* againe the *Divell*, the *world*, and the *flesh*, and at the very *first encounter*, to *yeeld:* what a *shame* were it, for a *souldier* to *arme* himselfe, goe to *battell*, and at the *first skirmish* to give over? so for us, to *begin* the spirituall *warrefare*, and put on the *spirituall armour*, and then put *it off*, as *David* did *Sauls*, not being accustomed to *weare* it; shall the *Israelites* continue in the *wilderneſſe* 40. yeeres, *fighting* dayly against their *enemies*, that they might *enter* into the *land* of *Canaan*, and should not we in our spirituall *warrefare*, that wee may *enjoy* our celestiall *Canaan?* As the *Philosopher Crates* being *rich*, and fearing that *riches* would hinder his *studie* in *Philosophie*, threw them into the *Sea*, whereby his *minde* was much more *quiet*, so *whatsoever*, may or is *like* to withdraw us from perseverance, must be *moved* and *put* away, whether the *love* of this *world*; *feare* of *man*; *pleasure* in *sinne*; *corruption in the heart*; *infidelity*; the *enticing* or *seducing* of *others*, or any *other*; for if we *entertaine any* of them, wee cannot *continue*, such as have *heavie burthens* upon their *backes*, cannot *continue* in *running*, or those which have *fetters* on their *legs* in *walking*, no more can *they* continue in *well-doing*, which either *love the praise of men more then the prayse of God*, or which *feare men more then God*, or which *give themselves over to the pleasure of sinne*, though but of *one*, as of *adultery*, *covetousneſſe*, *malice*, or the *like*; or *which doe not take heed of their inward*, *inbred corrupon*: or *which have an evill, and unfaithfull heart within them*, or which finally *are as reedes, shaken with the winde, yeelding to every seducing, and deceiving doctrine.* If every *let* which a *travailar* meeteth with in the *way*, did *affect* him, he should never *attaine* the *end* of his *jorney*; if those or the *like*, doe *affect* us, we shall never *attaine* unto the *end* of *ours*. Thinkest thou to come to *heaven*, without any *trouble* at all? it is impossible; *through many afflictions we must enter into the Kindome of God.* Holy men of *God*, *formerly* had *triall of cruell mockings and scourgings, yea moreover of bands, and impri-*

Luc.14.31.

1 Sam.17.39.

Deut.2.7.

Simil. What sort of persons cannot continue in well doing.

Act 14.22.

Heb.11.36.

impriſonment, &c. Yet *went* they on, they *perſevered* unto the *end*; though we be *ſlandered, mocked, hated*, yet muſt we not *faint*, but even *reſolue* with *David*, when he was *mocked*
2 Sam. 6. 22. by *Michol to be yet more humble*, to make *ſtill* a further and further *progreſſe* in the courſe of *godlineſſe*: *Heaven is worth*
Rom 8. 18. *all the paines, we can take for it, the momentaneall troubles of this life are not comparable unto that exceeding weight of glory*, one *minute in heaven is a ſufficient recompence*, for all the *perſecutions, troubles, afflictions*, which wee doe *here* endure for the *ſame*. And becauſe of our *ſelves* wee are not *able* to
Phil. 2. 13. *perſevere*, no not the *leaſt* ſpace of time, we ſhould therefore *runne* unto *God*, beſeeching him *who worketh in us, both the will and the deed* of his good *pleaſure*, to performe this *good worke which he hath begun in us, untill the day of Ieſus Chriſt*; unto *prayer* we muſt adde *hearing* and *reading*, and *meditation* of *Gods Word, conference* with the *children* of *God*, a *ſetled reſolution* to *perſevere* and *continue*, notwithſtanding of all *lets* and *impediments*, an *examination* of our *judgement, affection*, and *practiſe* in goodneſſe, *ſuſpicion* of our owne *weakeneſſe*, and the *like*. Neither muſt we thinke it ſufficient *once* onely to *uſe* thoſe *meanes*, or *once* to remove thoſe *lets*, but we muſt continually take heede, *leſt at any time, there be*
Heb. 3. 13. *in any of us, an evill heart, and unfaithfull, to depart away from the living God*, aſſuring our *ſelves*, that notwithſtanding of all *oppoſitions*, which we meete withall, *yet God*
1 Cor. 10. 13. *is faithfull, who will not ſuffer us to be tempted, above that which wee are able to beare*. Thus of the *fourth obſervation*.

The *fift* is this, that

D. Such as are overcome of ſinne are bond ſlaves thereunto.

Such as are overcome of ſinne, are bond ſlaves thereunto, Whoſoever committeth ſinne (ſaith our *Saviour*) *is the ſervant of ſinne. Know ye not* (ſaith Saint *Paul*) *that to whom*
Ioh. 8. 34. *yee yeeld your ſelves ſervants to obey, his ſervants yee are to whom ye obey, whether of ſinne unto death, or of obedience un-*
Rom. 6. 16. *to righteouſneſſe*. Hee *that is overcome of drunkeneſſe*, is a *bond ſlave thereunto*. He that is overcome of *whoredome*, is *a bond-ſlave* thereunto, ſo of other *ſinnes, pride, covetouſneſſe, malice*, and the *like*.

The

Th e *reasons* hereof are these. 1. because they are deprived of their christian *liberty*, 2 because put to base *employments*, 3 because they are *often* punished *thereby*. 4 Because sinne *reignes* in them.

Reasons.
1
2
3
4

Oh how *carefull* then should wee be, either not to *commit* sinne at all, or having *offended*, speedily to *repent*! better it is to be a *slave* unto a *Turke*, or *Spaniard*, then unto *sinne*. *Uncomfortable* was the life of *Ioseph* in the *prison*: so of *Samson*, so of the *people* in *captivitie*, but much more *slavish*, to be a *slave* of *sinne*, much more *uncomfortable* to bee a *slave* unto our owne *corruptions*. Therefore resist *sinne*, oppose your selves against the very *first* motions *thereof*, let it not gather any *strength*, *pull* it downe by *fasting* and *prayer*, & other the *like* meanes: art thou *tempted* unto *covetousnesse*? be not *overcome*, *what will it advantage thee*, *though thou shouldest gaine the whole world*, *if thou lose thine owne soule*? *seeke first the Kingdome of God*, *and his righteousnesse*, *and these things shall be added unto you*. Art thou tempted unto *adulterie*? be not *overcome*; *adulterers and woremongers God will judge*. Art thou tempted unto any other *sinne*, bee not *overcome*, lest yeelding unto *it*, thou become a *bond-slave* thereunto. Thus of the 5 *Observation*, and so of the 2 *part of this chapter*.

Use.

Mat 16.26.

Mat. 6. 33.

Heb. 13. 4.

Vers. 20. *For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, they are againe entangled therein and overcome, the latter end is worse with them then the beginning.*

21. *For it had beene better for them not to have knowne the way of righteousnesse, then after they have knowne it, to turne from the holy commandement delivered unto them.*

22. *But it is happened unto them, according to the true proverbe: The dogge is turned to his owne vomit againe, and the sow that was washed, to her wallowing in the myre.*

The last part of the Chapter containing the woefull and miserable state of such as are seduced.

Followeth in *these verses* (containing the *last part* of this *chapter*) a *description* of the *woefull, lamentable* and *miserable* estate of *those* which are *seduced*, which embrace the *pernicious doctrine* of *false teachers*, of *those which in outward appearance, in their owne and the judgement of others, were cleane escaped from them who live in errour*, of those *which having escaped the pollutions of the world, through the knowledge of the Lord, and Saviour Iesus Christ, are againe entangled therein and overcome, the latter end is worse with them, then the beginning. It had beene better for them not to have knowne the way of righteousnesse, then, after they have knowne it to turne from the holy Commandement delivered unto them, like unto the dog which turneth to his vomite, and the sow that was washed to the wallowing in the myre.* This is their *due*, their *lot*, the *portion* of their *cup*.

Two particulars, a proposition, a confirmation.

The *parts* to be considered are *two*. 1 A *proposition* laide downe in *the* 20 *verse*. 2 A *confirmation* of the *same* laide downe in the 21 and 22 *verses*.

The summe of the proposition.

The *Proposition* containeth in *briefe* thus much, that, the *estate and condition of those which having escaped the pollution of the world, through the knowledge of the Lord and Saviour Iesus Christ, are againe entangled therein and overcome, is much more miserable then it was at the beginning*, herein *two* things may bee considered. 1 The *subject* or *parties spoken* of. 2 the *predicate*, or what is *spoken of them*.

Touching the *former*; the parties *spoken* of, are they *which having escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ, are againe, entangled therein, and overcome*, for the understanding of which we are to consider. 1 Their *former estate*, and how they are *freed* therefrom. 2 Their *present estate*, and by what *meanes* they fell thereinto,

Concerning their *former estate*, it is laide downe in these words, *if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ*, a loathsome and *filthy estate*, as being subject unto the *pollu-*

tions

tions of the *world*, even their *worldly* and *filthy vices*, the *ſinnes* both of *doctrine*, and *life*, whereunto the *world* was given, filthy and abhominable in *themſelves*, making *them* alſo *loathſome* which were entangled *therewith*, for what are the *luſt of the eyes*, the *luſt of the fleſh*, and the *pride of life*, but the *pollutions* of this *world*? and all ſuch as are given unto *them*, or any branch *of them*, ſuch as *covetouſneſſe laſciviouſneſſe*, *malice*, *pride* or the *like*, are *defiled* with the *pollutions* of the *world*, are under the *dominion* of the *prince* of this *world*, are not *govern'd* nor *directed* by the *ſpirit* of *truth*, but *goe* on in *darkneſſe*, hating the *light* of *Gods word*, and ſo with the *whole world lying* in *wickedneſſe*. An eſtate exceeding *dangerous*, from which *men* and *women* can hardly be *rid*, as the word *eſcape* implieth; and certainly *ſuch as are rid of thoſe wordly pollutions*, *have eſcaped a very great danger*, ſeeing, as a *Lyon ſeeketh to catch and keepe his prey*, *as hunters follow after their gaine*, *ſo the world purſueth after thoſe*, *whom it is like to loſe*. If any being a *drunkard*, begin to withdraw himſelfe from *company*, hee ſhall not want *allurements*, *provocations*, *incitements*, *threats*, *ſcoffes*, to *draw* him unto the former *vice*. If any being narurally *covetous*, begin to uſe *liberalitie*, to *beſtow*, and *uſe* his goods *well*, to looke for *Gods glorie*, more then his owne *gaine*, he ſhall not want both *outward* and *inward lets* to hold him ſtill in *covetouſneſſe*. Thus of all *other ſinnes*, ſo dangerous they are, that *one* can be hardly *rid* of the ſame. An *eſtate* from which *no man* can be *freed*, either by *philoſophy*, by carnall and *fleſhly reaſon*, by the *wit* and *policie*, of *man*, or by any other *meanes*, excepting onely the *knowledge of our Lord and Saviour Chriſt Ieſus*. This (as the *Sunne*) deſpiſeth the *clouds* and *darkeneſſe* of *ignorance* and *errour*. This *knowledge of Chriſt*, obtained by *the Goſpell of Chriſt*, doth plainly ſhew the *vileneſſe*, and *odiouſneſſe* of *ſinne*, and ſo withdraweth *them*, at *leaſt* from the *publicke* performance of the ſame. Thus of their former *eſtate*.

Concerning their preſent *eſtate*, it is laide downe in theſe words

words *are againe entangled therein, and overcome:* wherein we have both their *temptation*; their *yeelding* unto the *temptation*; and by *what meanes they fall* into the *same.* Their *temptation*; the world being loath to *lose* such a *prey*, finding it selfe *grieved* to bee *deprived* of such *servile subjects*; presenteth unto them, *whatsoever* either *profite* or *pleasure* it seemeth to *have*, offering to their *use* it selfe, and *whatsoever* it hath, it *lamenteth* and *bewayleth* their *fall*; it pretendeth great *care* for their *recoverie*; it telleth them of the *difficultie* of their present *course* of *life*, how that hereby they *deprive* themselves of all their *worldly profits* and *pleasures*, how they must bid *farewell unto whoring, dicing, drinking, swearing, lying, companie keeping*, and the *like*, how that but a *few* walke in this *way, and that is every where evill spoken of*, their *yeelding* unto the *temptation*, they are *overcome*, not being *built* upon the *rocke*, they are not *able* to endure the *stormie winds*; their former *profession* being meerely *hypocriticall*, their *hypocrisie* bewrayeth it *selfe* by their *relapse*, *having tryed the sute* at the *barre* of *carnall* and *fleshly reason*, truth is *condemned* & *suppressed*, *falsehood* being *exalted*, *countenanced*, having given but a *few blowes*, they *yeeld*; the *world* againe becommeth *victor*, their *conquerour*. The *means* whereby they are *overcome*, are by *entangling themselves with the things of this world*. The *similitude* may bee taken, (as the *originall* word importeth) from a *bird*, which being *drawne* into the *net* by the *baite*, becommeth *ensnared therein*; the more it *strugleth*, the *faster* it is *tyed*, one *thred* being *coupled* unto another. Even so are *worldlings* (at the first *free* as *birds flying* in the *ayre*) being *allured* by some *bayte* of *honour, profit, pleasure*, they come into the *net*, and are *ensnared*, wherein the *longer* they *continue*, the *more* they strive to *satisfie*, their *ambitious*, *luxurious*, and covetous *desires*, the *further* they are *insnared*, the *more* they are *intrapped*: their *minds* become so *clogged* with *cares*, with the *multiplicitie* of *businesse*, that they are the more *entangled* therewith; their covetous *desires* have no end, whilst they

they are *eating, talking, praying, hearing* the *word, ſleeping,* their *minds* are at the *fleſhy pots of Egypt, about their graſing, malting, plowing, buying, ſelling,* & the *like,* every man may by his owne experience find the truth hereof. *There is no readier way to be overcome of this world, then to intangle a mans ſelfe too much, (eſpecially when there is no neceſſity) with the things of this world.* Thus of their *preſent eſtate,* and ſo of the *parties ſpoken of.*

Touching the *latter,* what is *ſpoken* of them, *The latter end is worſe with them then the beginning,* that is, *their eſtate and condition is now by their relapſe, after their profeſſion of the Goſpel, and knowledge of Chriſt, much more dangerous* and *perillous,* then it *was before, they made any ſhew of goodneſſe, when as yet they continued in their blind ignorance, or ignorant blindneſſe.* Thus of the *propoſition.*

The *confirmation* laid downe in the 21. and 22. *verſes,* is ſet forth both by a *compariſon,* and a *ſimilitude.*

The confirmation ſet forth by a compariſon and ſimilitude.

The *compariſon* layd downe in the 21. *verſ.* may be thus conceived, *If the ſinnes of knowledge and preſumption ſhall be more ſeverely puniſhed, then the ſinnes of infirmity and ignorance, then to ſuch as having eſcaped the pollutions of the world through the knowledge of our Lord Ieſus Chriſt are againe intangled therein, the latter end is worſe then the beginning. But the former is true, therefore alſo the latter.* That the *ſinnes* of *knowledge* and *preſumption* ſhall bee more ſeverely *puniſhed* then the *ſinnes* of *ignorance* and *infirmity,* is expreſſed in the very Text, *It had beene better for them not to have knowne the way of righteouſneſſe, then after they have knowne it to turne from the holy Commandements delivered unto them,* that is, *their caſe had beene better, themſelves leſſe faulty, not to have knowen the Commandements of God, the Goſpel of Chriſt Ieſus, but to have continued in ignorance, then after their knowledge of the ſame, fighting againſt their knowledge, to fall and continue in their former vices, to turne away from yeelding obedience, unto thoſe holy Commandements delivered unto them, holy in themſelves, delivered by an holy God, tending unto holineſſe, which cannot be*

be performed, but by those which are holy.

The *similitude* layd downe in the 22. *verse*, is *twofold*, the *former internall*, taken out of *Prov.* 26. 11. (called therefore a true *proverbe*) where *Salomon* saith, *as a dog returneth to his vomite, so a foole returneth to his folly.* The latter *externall*, added by our *Apostle* unto the *former*, *and the Sow that was washed, to her wallowing in the mire*, both tend to *one* and the *same* purpose. *As it's loathsome for a Dog to licke up his owne vomite*, and *as the Sow which is washen, becommeth more uglie and loathsome, if thereafter she wallow in the mire, the dirt cleaveth more unto her, then else it would have done: so those men thus sinning become more abhominable, loathsome, and filthy.* Thus of the *confirmation.*

D. The estate of those which having gone a great way in Christianity, fall away is more dangerous then theirs which never made any profession at all.

From the *whole* this *generall observation* may be gathered, that *the estate and condition of those, which being illuminated by the knowledge of the Gospel, thereby making a profession of sincerity and truth, abstaining from those former vices, wherein they lived, doe fall into a relapse, continuing and going on in the same, is much more miserable, dangerous, and fearefull, then of such as continuing in their ignorance, never made any profession or outward shew of goodnesse.* The *estate* of those *ignorants*, which have *continued* all their *dayes*, in *drunkennesse*, *malice*, *adulterie* and the *like abhominations*, is *better*, lesse *fearefull*, than of *those*, which having beene *such*, and by the *knowledge of the Gospel* forsaken those *vices*, doe *againe* notwithstanding of their *profession fall* into the *same*, going *on*, and continuing *therein*. Not that hereby I excuse the *sinne* of *ignorance*, or that, considering how prone we are to *fall away* from *God*, it were *better* for *us* to continue in *ignorance*, then to *labour* for *knowledge*, for even *ignorance* it selfe is *sufficient* to *condemne* us, and *knowledge* we *ought*, and *must* labour for. I doe not (I say) hereby extenuate the *sinne* of *ignorance*, but *aggravate* the *sinne* of *presumption* and *knowledge*, which being *compared* with the *sinne* of *ignorance* is much *greater*, the *punishment* thereof much more *fearefull*. Neither yet is this *doctrine* to be understood of *those* which after their *illumination*, after they

they have attained *knowledge* of the *Gospel*, whilst they are *professers*, fall into some *heavy* and fearefull *sinne*, for which they are heartily *sorry*, and truly *repent*, (for even *Gods* dearest *children may*, and *have* thus fallen, as *David*, *Lot*, *Peter*, *&c.*) but of *those* which have *fallen*, continuing *therein*, notwithstanding of all the *admonitions* and *threatnings* of *Gods word*, which is not *farre* from the *sinne against the holy Ghost*, if not a *direct branch* of the *same*, to such I say, *their latter end is worse, then their beginning*, *It had beene better for such not to have knowne the way of righteousnesse, then after they have knowne it to turne from the holy Commandements delivered unto them.* This our *Saviour* confirmeth, Math. 12.43. *when the uncleane spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he sayd, I will returne unto my house, from whence I came out, and when he is come, he findeth it empty, swept and garnished, then goeth he, and taketh with himselfe seven other spirits, more wicked then himselfe, and they enter in, and dwell there, and the last state of that man is worse than the first*, and Luk. 12.47. againe; *and that servant which knew his lords will, and prepared not himselfe, neyther did according to his will, shall be beaten with many stripes.* To this purpose *Saint Iames* speaketh. *Therefore to him that knoweth to doe good, and doth it* Iam. 4.17. *not, to him it is sinne*, and our *Saviour* telleth us, *that no man having put his hand to the Plough, and looketh backe, is fit for* Luk. 9.62. *the kingdome of God.* This the *Apostle* unto the *Hebrewes* Heb. 6.4. witnesseth, *for it is impossible for those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to be renued againe by repentance, seeing they crucifie to themselves the sonne of God a fresh, and put him to an open* Heb. 10.26. *shame.* And againe, *If we sinne wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certaine fearefull looking for judgement and fierce indignation, which shall devoure the adversaries.* Thus was it with *Achitophel*, with *Iudas*, with *Demas*,

with

with the *Scribes* and *Pharisees*, with *Hymeneus* and *Alexander*, with *Iulian the Apostate*, as it shall be with all such *professors*, as *impenitently* goe on in their *sinnes*.

Reasons. The *Reasons* hereof are these three. 1 Because they sinne against their *knowledge*, for *unto whomsoever much is given, of him shall be much required*, and *to whom men have committed much, of him they will aske the more*. 2 Their *ingratitude* and *unthankefulnesse*, *crucifying unto themselves, the Sonne of God, afresh, putting him to an open shame*, contemning and despising the *good gifts* bestowed upon *them*. 3 Because of the wrong which by their *fall* they doe unto *God*, his *word*, *religion*, the *profession* of *sincerity* and *truth*. They make the *name* of *God* to bee *blasphemed*, they bring a *scandall* unto *religion*. This *God* cannot *abide*, he is *jealous* of his owne *glory*, he will *remove* such *stumbling blocks* out of the *way*, *more* severely *punishing* them, than *others*.

1 Luc. 12. 48.

2 Heb. 6. 6.

3

This serveth *partly* for *Instruction*, and *partly* for *exhortation*.

Vse of Instruction. *For Instruction.* If the *estate* of those which (being *illuminated* by the *knowledge* of the *Gospel*, thereby making a *profession of sincerity* and *truth*, abstaining from those former *vices* wherein they lived) fall into a *relapse*, *continuing* and going on in the *same*, be much *more* miserable, dangerous and fearefull, then of *such* as continuing in their *ignorance*, never made any *profession* or outward *shew* of *goodnesse*, then doth it follow, that *relapses are exceeding hurtfull and dangerous*, better to have *three* divers *sicknesses*, and *three* severall *wounds*, then *twice one sicknesse*; *one part twice wounded*. The estate of *Heathens*, is better then the estate of *Christians, denying the faith*. The *estate* of such as *continue* in *ignorance* is better then *their*, which having for a *time* abstained from *sinne*, doe againe *fall therein, continue* in the *same*. The *sinne* is *greater*, the *punishment* much more *fearefull*. Such despise *knowledge*; such contemne the *Crosse* of *Christ*, such make the *world* their *God*, and will *God* indure such *blasphemie*, such *hypocrisie*, such horrible *impiety* in manifold *opposition*

The danger of relapses in sinne.

ſition unto himſelfe. It is in *vaine*, that they have beene *illuminated*, that they have *taſted* of the heavenly gift, that they have beene made *partakers* of the holy *Ghoſt*, that they have *taſted of the good word of God*, and of the *powers of the world to come, that they are ſwept and garniſhed; that they have eſcape from the filthineſſe of the world, through the knowledge of the Lord and Saviour Ieſus Chriſt*, for they ſhall all *turne* unto their further *condemnation*: *continued relapſes in ſinne are not to be ſcoffed at*, as being *preſages* of eternall *torments* in the *fire of hell*. Oh that *back-ſliding, worldly minded, hypocriticall profeſſors* would but *take notice* of this fearefull and woefull *condition!* makeſt thou a *ſhew*, that thou hateſt *ſinne*, and yet privily *continueſt* therein, making *religion*, as a *cloake* to cover the *ſame?* doſt thou notwithſtanding of all the *admonitions* and *threatnings* of *Gods* Word, continue in thy *covetouſneſſe*, *whoredome*, *drunkenneſſe*, *malice*, and the *like*, from which thou ſeemedſt for a *time* to bee *eſcaped?* thy *latter end ſhall be worſe then the beginning*. The evill Angels attend to carry thy *ſoule into hell*; *hell gapeth for thee*, everlaſting *torments* are *prepared* to bee rendred unto *thee*. *Achitophels* *treaſon* did *more* trouble *David*, then all his other *adverſaries*, thy *ſinne* doth more *offend God*, then the *ſinne* of *thouſands* of others. 2 Sam. 15. 31.

For Exhortation. 1 Vnto ſuch as ſtand, *take heede leſt ye fall, worke out your ſalvation with feare and tremóling, let us paſſe the time of our ſojorning here in feare:* hath *God* illuminated us? beſtowed upon us the *knowledge of Chriſt?* and wee made a *ſhew* of *Sincerity?* having abſtained *ſo long*, let us not bee ſo *wicked* now through our *Apoſtaſie* to wrong our owne *ſoules*. 2 Vnto ſuch as have *fallen, ſinne no more, leſt a worſe thing befall thee*; haſt thou *fallen* with *Peter*, with *David*, with *Salomon*, with *Lot* with *Noah*, *&c.* repent with *them*, doe *ſo no more*, and thy *former iniquities* ſhall bee *blotted*

Vſe of Exhortation.
1
2

blotted out. Oh tempt not *Gods spirit* any more, yee have provoked him too *much* already, let not your *consciences* sooth you up in your *sinnes*, remember that I doe *now* give you *warning* of *them*, *fall* not *therein*. The *more* thou *renuest* thy *sinnes*, the *more* thou feedest thy *corruptions*, and makest *them* the more *rebellious*. *A chained dog* breaking *loose* becommeth more *fierce*, a *river* long *stopt*, if a *breach* bee made *runneth* the more *violently*, so for thee to restraine thy *sinne* for a *time*, and then to *give* way unto the *same*, is most *dangerous*. Thou *fallest* from *God* to the *Divell*! from an holy *profession*, to *prophanesse*, thus shewing thy selfe *unthankefull* unto *God*, what should wee not give to obtaine grace, to get *Gods favour*? nothing should so *intangle us*, as that for the *love thereof* wee should reject both *God* and *grace*. Oh *there is no losse to the losse of grace*! to the *losse of Gods favour*! *no ruine to the ruine of the soule*! what *will it advantage us*, *to gaine the whole world*, *with the losse of our soules*? Tell mee now (answer thine owne selfe in thy *conscience*) whether art *thou not now entangled*, *yea overcome by worldly pollutions*! whether *hast thou not turned from the holy Commandement given unto thee*? whether hast thou not with the *Dogge returned to thy vomite*, and *with the Sow that was washed to thy wallowing in the mire*? how are thine *affections* bent? how doest thou *affect* things *above*? what *love* beares thou to *Gods word*, his *ministers*, good *men* and *women*, *grace*? whether hadst thou not formerly more *zale*, *repentance*, *humility*, heavenly *meditations*? how *prayest* thou? how *speakest* thou? what are thine *actions*? art thou an *Usurer*? an *adulterer*? a *breaker* of *Gods Sabbath*? a *theefe*, &c. Thou disgracest thy *profession*, and hast neede of *speedier repentance*, art thou not now given unto *these* or the *like sinnes*? bee *thankefull* unto *God*, that *thou hast escaped*, bee not *againe intangled therein*.

Simil.

For

For this cause bee *alwayes on the watchtower*; bee *continually at warre with the Devill, the world* and the *flesh*: *doe not give way unto temptation: rely not upon thine owne wit strength or policie: be alwayes familiar with God in prayer, that he which hath begun the good worke, may perfect it unto the glory of his name, the good of his Church, the benefit of our owne soules, Amen.*

* *
*

Phil. 1. 6.

CHAP. III.

ALthough at *all* times the *world* hath beene *corrupted*, full of many *impediments*, which might *withdraw* men and women from the *course* of *godlineſſe*, yet at no time more *corrupt*, more *wicked*, or more *dangerous*, then in theſe *latter dayes*. Now *the Divell hath great wrath, knowing that he hath but a ſhort time*. Now doth he *as a roaring Lyon goe about, ſeeking whom he may devour*. Now doth he indevour by all meanes to *hold* men in *ſinne*, and to *withdraw* them from *goodneſſe*. This doth he eſpecially bring to paſſe *two* manner of wayes. 1 By *falſe doctrine, ſeede* which taketh deepe *root*, and if it be not quickly *look't* into, *diſperſeth* it ſelfe *farre* and neare, ſo much the more *dangerous*, as by woefull *experience* it hath beene found *agreeable* and *pleaſing* to mans corrupted *nature*. Thus upon the *ſudden* have many *thouſands* beene entangled, many *millions* bewitched, and altogether deſtroyed. By *this* the *Divell* prevaileth, amongſt the *Turkes*, *Perſians*, *Egyptians*, and other *mahometan* nations. By *this* he hath the *greateſt* part of the *inhabitants* of *Europe*, almoſt *all* the *inhabitants* of *Aſia*, *Affrica*, and *America*, at his *devotion*. 2 By *lulling* men

Reu. 12. 12.

1 Pet. 5. 8.

Two wayes whereby Sathan holdeth men in ſinne or withdraweth from goodneſſe.

1 By falſe doctrine,

By ſtirring up unto ſecuritie.

Mat. 24. 48.

Luc. 17. 26.

Ibid. 29.

1 Theſſ. 5. 3.

men and women *aſleepe* in the *bed* of *ſecurity*, making them *careleſſe* of *Gods ſervice*, *mockers* and *ſcoffers* both of his *word*, and *workes*, like the *evill ſervant*, which *ſaith in his heart, my maſter doth deferre his comming, and beginneth to ſmite his fellowes, and to eate and to drinke with the drunken:* like the *people* of the *old world*, in the dayes of *Noah*, They *eate, they dranke, they marryed wives, and gave in marriage unto the day that Noah entred into the Arke, and the flood came and deſtroyed them all*; like unto the *Sodomits* in the dayes of *Lot*, they *eate, they dranke, they bought, they ſold, they planted, they built*, But in the day that *Lot* went out of *Sodome*, it *rained fire and brimſtone from heaven and deſtroyed* them *all*. Like unto *theſe*, which when *they ſhall ſay peace and ſafety, then ſhall come upon them ſudden deſtruction, as the travaile upon a woman with child, and they ſhall not eſcape.* Thus, as the *Divell* prevailed againſt the *old word*, againſt the *Sodomites*, againſt the *Iſraelites*, ſo doth he in theſe *dayes* againſt *worldlings*, *carnall* and *fleſhly chriſtians* hee draweth them into *ſecuritie*, ſo that in the midſt of warre, they proclaime *peace*, ſcoffing and mocking at the *Word* of *God*, and the *judgements* denounced and threatned *therein*: whom he cannot *vanquiſh* one *way*, he vanquiſheth *another*: againſt whom he cannot *prevaile* by the *one*, he endevoureth to *entangle with* the *other*: and certainely by both *joyntly* or *ſeverally*, he doth much *hurt*.

The ſumme of the former Chapter.

Thoſe two are the *argument* of *this* and the *preceeding chapter*, wherein is expreſſed, (as yee have heard in *part*) how *dangerous* and *hurtfull* they are, and how they may be *avoided*.

In the preceding *chapter* our *Apoſtle* hath handled the *former*, ſhewing both the *certaintie that there ſhould be falſe teachers*, their *nature*, *or what kinde* of *perſons* they ſhould be; their puniſhment, *which did attend, and ſhould be inflicted upon them*, as alſo *the fearefull, lamentable*, and *wofull condition* of ſuch as are *ſeduced* by them.

In *this*, he handleth and entreateth of the *latter*; namely of *certaine ſcoffers, mockers, profane* and *ungodly* perſons, which

which ſhould call into queſtion the comming of *Chriſt* unto *judgement*, the *deſtruction and end* of the *World*, the reward of the *godly*, & *puniſhment* of the *ungodly*. Thoſe he *confuteth*, admoniſhing the faithfull to *prepare* themſelves for the comming of *Chriſt*, and to bee watchfull, *leſt they alſo bee plucked away with the errour of the wicked*, and fall from their owne *ſtedfaſtneſſe*.

The ſumme of this Chap.

The *parts to be conſidered are two*. In the *former* hee affirmeth, and by *conſulting* the *adverſarie*, evidently and cleerely *confirmeth*, that the world ſhall have an end, *Chriſt* ſhall come into *judgement*; from *verſ.* 1 to *verſe* 10. In the *latter*, he *deſcribeth* the *forme* and *manner of* the *ſame*, *from verſe* 10 to the end of the *Chapter*.

The parts.
1
2

The *former part*, containeth *theſe* particulars. 1 A *preface* in the *firſt two* verſes. 2 The *errour* and *opinion* of thoſe *Epicures*, and *profane* perſons, *together* with the *ground* of the *ſame*, in the 3. and 4. *verſes*. 3 A *confutation* of their *errour* drawne out of the *fountaine* of the *holy ſcriptures*. *verſe*. 5. 6. 7. 8. 9.

3 Particulars contained in the former former part.

The latter *part* containeth *theſe*. 1 The *forme* and manner of *Chriſts comming* unto *judgement*, of the *end* of the *world*, *verſe* 10. 11. 12. 13. 2 An *exhortation* unto *holineſſe*, and *innocencie* of *life*, confirmed alſo by the *authoritie* of Saint *Paul*; upon which *occaſion* hee commendeth *Apoſtolike doctrine*, *verſe* 14. 15. 16. 3 the concluſion, both of this chapter, and this Epiſtle, exhorting unto watchfulneſſe, unto *perſeverance*, unto the growth in *grace*, and in the *knowledge* of our *Lord* and *Saviour Ieſus Chriſt*, *verſe* 17. 18. Thus of this *chapter* in *generall*, come we now to handle the *verſes* in *particular*.

3. Particulars contained in the latter part.

Verſ. 1. *This ſecond Epiſtle (beloved) I now write unto you in both which I ſtirre up your pure minds by way of remembrance.*

2. *That yee may be mindfull of the words which were ſpoken before by the holy Prophets, and of the Commandement of us, the Apoſtles of the Lord, and Saviour.*

The preface of this chapter shewing the finall cause of the writing both of this and the former Epistle.

These *verses* containe the *preface* of this *Chapter*, the *first* particular to bee observed *therein*, shewing the *finall* cause of the writing both of this, and the *former* Epistle, which is *twofold*. 1 To renue the same *doctrine* which they had *received*, to *admonish*, and put them in minde of the *same*, inciting and *stirring* up their *pure minde by way of remembrance* to *constancie*, and *perseverance* in the *same*. v. 1. 2. To *instruct* them in the *doctrine* of the *Gospell*, as the onely true *doctrine*, confirmed by the *Testimonie* of the *Prophets*, and of the *Apostles* of *Iesus Christ*, *vers.* 2.

Two particulars laid downe in these verses.
1.
2.

The *parts* to be considered are *two*. 1 An *incitation* to receive the *doctrine* now to be *delivered*, in these words: *this Second Epistle beloved, I now write unto you, in both which I stirre up your pure minds by way of remembrance.* 2 A *perswasion* to *persist* in the *truth*, *which before* they had *received*, in these words, *that ye may be mindfull of the words which were spoken before by the holy Prophets, and of the Commandement of us the Apostles of the Lord & Saviour.* Both which are enforced by a *twofold* argement; the *former*, drawne from the *condition* of the *persons*; *the latter* from the *nature* of the *things*. The *condition* of the *persons*, both *writer*, and *hearer*.

Enforced by a twofold argument.

The former drawne from the condition of the person, writer.

The *argument* drawne from the *writer*, is urged for the *Fathers* care and the *Childrens* profite, the *Apostles* love, and the *beleevers* good. *It* may be thus framed, *whatsoever proceedeth from truth, faith, love, a care of your soules, and a desire of your salvation, ought to be heard, accepted, and received: but that which I write now unto you, proceedeth from truth, faith, love, a care of your selves, and an earnest desire of your salvation*, forewarning you of your enemies approach, and preparing you against the comming of your sorrow, and *and therefore it ought to be heard, accepted, and received of you.*

Hearer.

The *argument* drawne from the *quality* of the *hearer*, may be thus framed. *Pure minds ought to entertaine nothing, but sound and sincere doctrine*, and *therefore must receive*

ceive into them nothing but sinceritie and puritie of doctrine.

The *other* argument enforcing the *preface* is taken from the *nature* of the *things* that are *written*; vrged from the *antiquity* and *consent of* the *Scripture*, after this sort. *The doctrine that can bring custome and acquaintance for it's plea, age and antiquitie for its warrant, the Prophets and Apostles for the authors of the same, must be carefully kept, hartily welcome, throughly remembred, duely received, and inwardly ingrafted into you*, But *the things which I now write and declare unto you, are neither strange for acquaintance, nor new for their age: but the same that were foretold by the Prophets prophecied by our Savior, and delivered by his Apostles.* And *therefore you ought accordingly to esteeme of the same.*

The latter drawne from the nature of the things written, backt by antiquitie and consent of Scripture.

The *observation* arising from *hence* may be gathered, *partly* from the *writer: partly* from the *persons* to whom hee *writeth*; and *partly* from the *matter* which he *writeth* unto them.

Concerning the *writer* diverse *things* may bee *noted.* 1 his affection, *beloved.* 2 His faithfulnesse, *doe now write unto you.* 3 His diligence, *this second Epistle.* 4 His wisedome, *to stirre vp your pure minds by way of remembrance.*

For the 1. His *affection*; *beloved*, he was *beloved* of them, they were *beloved* of him, and by this *compellation* he doth further *insinuate* himselfe in their *favour*, and *gaineth* their good wills the *more.*

S. Peters affection beloved.

Whence may be gathered, that

The preachers of Gods word ought tenderly to affect their people, God is my record (saith *Paul*) *how greatly I long after you all, in the bowels of Iesus Christ*, and to the *Thessalonians, we were gentle amongst you, even as a nurse cherisheth her children*; not as a *nurse mercenarie*, but as a *nursing mother*, whose *affections* are most *tender.* Should not *tutors* love their *Pupills? should* not *Stewards*, affect their *household?* should not *parents* love their *children?* as *shepheards*

D. Preachers of Gods word ought tenderly to affect, their people. Phil. 1. 8. 1 Thess. 2. 7.

their flocke? the *Preachers of Gods* word, are *tutors, Stewards, Parents, shepheards*, therefore must *love* their *people*.

Vse. *This* as it may justly *reprove* many in these our dayes, both *Preachers* and *people*, so it may serve for *exhortation* both unto the *one*, and the *other*, unto *Preachers* to love, respect, and affect their *people*: unto *people*, to love, respect, and affect their *teachers*. Thus of the *first*.

His faithfulnesse doe not write unto you.

For the 2 his *faithfulnesse*, I *doe now write unto you*, hee had gone many a *mile* for their *good*, he had *preached* many a *sermon* to draw them unto *God*, now also he *writeth* unto them, whence may be gathered, that *the ministers of Gods Word must use all meanes, endevour every way for the good of Gods people*, They must be like the faithfull *servant*, which *employeth his Talent unto his Masters greatest advantage*, They must use both *preaching, praying, writing*; yea *every* other lawfull and commendable *way*, whereby to gaine *soules* unto *Gods Kingdome*.

D. Ministers must use all meanes, endevour every way for the good of God people.

Reason. If *God* bestoweth a *gift*; he taketh notice how it *is* employed, whether *it* be *let rust*, or *hid* in a *napkine*, or *put* to the *best* use for the *advancement* of his *glory*.

Vse. Oh the great *goodnesse* and *love* of *God* towards his *Church*, from time to time, in raising up *Prophets, Evangelists, Apostles, Doctors*, and *Pastors*: endewing *some* of them as with the *gift of preaching*, so with the *gift* of *writing* good bookes: wherein, they *being now dead, doe yet speake unto us, as if they were alive*, by which meanes the *Kingdome* of *Antichrist* hath *received* his deadly *wound*. Thus of the *second*.

His diligence. *The second Epistle doe I now write unto you.*

For the 3. his *diligence*, This *second Epistle I now write unto you*, he *wrote* one before, now also hee *writeth* another, of the same *matter*, to the same *Persons*.

Whence may be gathered.

Obj. This second Epistle is no lesse canonicall then the former.

1, That *those faile exceedingly, which reject this Epistle canonicall*; the *Author* of the *former*, being also the *author* of this, *both* being of a like *authority*, *inspired* by the same *spirit*, written by the same *Apostle*: true it is, that the *penning*

ning, seemeth more *obscure*, and the *stile* diverse from the *first*; yet if wee looke unto the *time* when *Peter* wrote it; in his *olde* age with one foote in the *grave*, or to the *things containd* in *it*, no whit *unworthy* of an *Apostles* spirit, or last and chiefely, to his owne witnesse, *word* and warrant, the *doubt* will *easily* be *dissolved*, and we assured it is Saint *Peters* worke.

2. That the *preachers of Gods word must be painefull and diligent in their calling*, they must *preach in season, and out of season*, they must adde *line unto line, precept unto precept, now a little, and then a little*, They are the *Apostles* heires, whose *heritage* is to *preach*, to *teach*, to *use* all meanes for the *good* of their *people*. They must not content themselves by *once* or *twice* performing their duty, but must use *dayly* diligence in this *needfull* worke. Yea it appeareth that even at *this* time wherein our *Apostle* wrote this *Epistle*, hee was very *ancient*, yet would hee not through his *age*, exempt himselfe from using *diligence* in his calling. *The Lord of mercie by whom we are called, stirre us up dayly unto the diligent performance of our calling.* Thus of the *third*.

D. Preachers must be painfull and diligent. 2 Tim. 4.2. Isa. 28.13.

Use.

For the 4. His *wisedome, to stirre up your minds by way of remembrance*. Hee considered what was most *needfull* for *them*, accordingly *exhorting* them thereunto.

His wisedome to stirre up their pure minds.

Whence may be gathered, that

The preachers of Gods Word must in their sermons and writings ayme especially at those things which are most profitable unto their people. If they *observe* in *them* the *want* of *this* or *that grace*; the *continuance* in *this* or *that sinne*, they must accordingly *exhort* unto the *former*, dehort from the *latter*, perswade to *grace*, dissuade from *vice*: yea seeing the *nature* of man is *diverse*, they must so *accommodate* themselves unto all, that so much as in them lyeth, *they may winne all*: some are *secure*, and so in *danger* of *presumption*, some are *buffeted* by *Satan*, and so in *danger* of *desperation*, some are *forgetfull* of such good *instructions* as have formerly beene *delivered* unto *them*, and so have neede of *admonitions*: thus

D. Preachers must especially ayme at those things which are most profitable for their people.

thus must *Preachers every way employ their Talent for the best advantage, casting downe the presumptuous, raising up the afflicted, admonishing the forgetfull.* Thus of the 4 and so of the writer.

Concerning the *persons* to whom he writeth, they were the *elect* people of *God*, such as *had obtained like precious faith, through the righteousnesse of Christ Iesus*, and therefore hee saith, I *stirre up your pure minds by way of remembrance.*

Your pure minds, &c.

D. Even Gods elect have need to be put in mind of their duty.

Act 20.31.

phil. 3.1.

Act. 13.42. 44.

Whence may be gathered, that

Even those which are elected, regenerated, and sanctified, have neede to be stirred up, to be admonished and put in minde of their dutie by the preachers of Gods word. To this *end* did the *Apostles goe about from place to place strengthening and confirming those whom they had converted*, for this *cause* did not S. *Paul cease to warne every one night & day with teares:* neither did it grieve him to *write the same thing unto the Philippians, as being for them a sure thing:* yea at the *request* of his *Auditors*, what he *preached* on the one *Sabbath*, he *did* (for the same cause) *Preach also on the following Sabboth.*

Reasons.

1

The *Reasons* hereof are *these* two, 1. because (although they cannot *fall* away *totally*, and *finally*, yet) they may fall through *temptations* into many horrible and *fearefull* sinnes. Had they not neede then to be *admonished*, and *warned*, that *standing, they take heed, lest they fall.*

2

2. because they doe even *oftentimes* become too *negligent*, and *careless* in the *performance* of their *dutie*, and therefore must be *roused* up.

Simil.

If *iron* be not used, *it rusteth*, so, if even the *purest* mindes be not whetted and *stirred* up, they become *dull* and *drowsie, remisse* and *careles.* But of this I have spoken at large in handling the 13 *verse* of the *first* chapter. Thus of the *persons* to whom he *writeth.*

That they might be mindfull of the words, &c.

Concerning the *matter* which he did *write*, it was to *stirre up their pure minds by way of remembrance, that they might be mindfull of the words which were spoken before by the holy Prophets, and of the Commandement of the Apostles of the Lord and Saviour.*

Hence

Hence *two* things may be gathered.

The *first* is this, that

The *doctrine of the Gospell is the onely certaine and true doctrine, as being confirmed* both by the *holy Prophets*, and the *Apostles*, of *Christ Iesus*.

D. The doctrine of the gospell is the onely certaine and true doctrine.

Whence it followeth:

Use.

1. That *whatsoever doctrine is agreeable to the doctrine of the Prophets and Apostles, is to be received and admitted as necessary and true.* 1

2. That *whatsoever doctrine is repugnant unto this of the Prophets and Apostles, ought to be received as erronious and false.* 2

3. That *there is a correspondencie and agreement betweene the doctrine of the Prophets and the doctrine of the Apostles of Christ Iesus*, the *former*, confirming the *latter*: the *latter* shewing the *accomplishment* of the *former*. 3

4. That therefore we *ought to sticke unto the doctrine of the Gospell*, being *frequent* in the dayly exercise and *meditation* of the *same*, rejecting al such *doctrines* as *repugne* or *contradict* the *same*. Oh how much to blame are the *Prophet-scorners* of these dayes, who make light of *their words*, and small account of *their workes*, calling them *dead letters*, and making *equall* with them the inventions of *men*; notwithstanding that their words *are mighty in operation, sweeter then the honey for the taste*, and more *brightsome* then a *lantherne* for the *eyes*; a *way* of *life* to *leade* us from the *shadow* of *death*, and a *sword* to *wound* our enemies in the *way*, yea a fire that *kindleth* in us good *desires*, consumeth and *burneth* up our *iniquities*! Oh how many in these our dayes, *forsake the fountaine of living waters* (the *doctrine* of the *Prophets* and *Apostles*) and *digge rotten cesterns unto themselves*; *give eare unto fables*, unto the *doctrine of Divells*; thus *rejecting* the *antiquitie of truth*, *embracing* the *novelty* of *errour*. 4

Thus of the first.

The *second is this, that*

It's not enough to read Gods Word, or to heare the same read, prea-

D. Its not enough to heare or read Gods word, unleſſe we be mindfull of the ſame.

preached, or expounded, unleſſe alſo we keepe it in minde and ſo be doers of the ſame, it's not ſufficient that the *ſeede* bee *ſowne* in the *ground*, unleſſe it be alſo *harrowed*, the *word* is the *ſeed*, our *hearts* are the *ground*, *meditation* is the *harrowing* of the *ſame*, *as the fowles of heaven are buſie in picking up ſuch ſeede as they finde unharrowed, ſo the Divell to ſteale from us thoſe profitable admonitions and counſels, which by meditation and practiſe we have not made our owne. If any man be an hearer of the word* (ſaith Saint *Iames*) *and not a doer, he is like unto a man beholding his naturall face in a glaſſe, for he beholdeth himſelfe, and goeth away, and ſtraightway forgetteth, what manner of man he was.*

Simil.

Iam. 1.23.

Uſe.

Wherefore let us not onely *heare*, but bee mindfull alſo of thoſe things which we doe *heare*, let us *meditate* upon the *ſame*, day, and night, let us not *leave* it, till we have made *it* our owne; let us digeſt it, and *lay* it up in our hearts; let us *eſteeme* it, as a moſt precious *perle*, rich *treaſure*, and ineſtimable *jewell*. But alas, the *wilfull* ignorance, careleſneſſe, and negligence of *people* in theſe our *dayes*, is too, too *common*, they *ſcorne* to be *taught*, and yet know *nothing*; the word taketh no *roote* in *them*, they are wholly forgetfull of the *ſame*. There are *many that will too well remember a bawdie ballet, or laſcivious ſong, but are not able to remember one word of a ſermon*; a great many which *ſcorne to be catechiſed by preachers, and yet know not ſo much as the principalls of religion*, Tell me plainely; haſt thou *heard* many a *ſermon*, what doſt thou *remember* of them? ſure but a *little*, if any *thing*, neither is the *cauſe* ſo much in *any* thing, as in your *owne negligence*: it's a common *proverb*, *uſe legs, and have legs*, ſo ſay I, *uſe memory, and have memory*: is one *indepted* unto thee in a *ſumme* of *money*, thou *remembreſt* it; art thou upon a *band* to pay *mony* unto another, thou art *mindfull of* the *day* before *it* commeth, but in *ſpirituall things* thou art as *blind* as a *Beetle*. Oh *amend* this great *ſinne*. *That we may not preach in vaine, doe not you heare in vaine. God* calleth you to the *performance* of this *duty*, moſt *honorable* it is to *performe* it, yea unleſſe we doe

performe

performe it, wee cannot duely performe either our *duty* towards *God*, or our *duty* towards our *Neighbour*, the *word* inſtructing *us* in both. Muſt we ſtirre you up and will not you be ſtirred up? muſt we awake you, and will you needes *ſleepe* ſtill in ſinne? Is there a *woe* lying upon *us*, if wee doe not *preach*? and yet are you *forgetfull* of what we *Preach?* and muſt we *dayly* put you in *minde*, and will not you be *put* in *minde? God* forbid. Remember I pray you, that *as the beaſt was not cleane that could not chew the cudde*; ſo *the man is not ſound that will not ruminate upon the word.* It muſt bee *remembred*, it muſt be *laid up in our hearts*, If *we remember what we heare, repeate what we remember, practiſe what we repeate, we offer our ſacrifice in memorie to the Lord*: little profits the *meat* that is *forthwith* ejected, and leſſe the *ſermon*, that is not *remembred*, and *memorie without ruminating, is like unto a claſped booke without reading*, Oh let us delight to *reade* the *ſcriptures* in *private*, to *heare* the ſame *read*, *preached* or *expounded* in *publike* repeating, what either we *read* our ſelves, or heare by others, dayly *praying* unto *God* to further us in this chriſtian *exerciſe*, that being *frequent hearers* of this *doctrine* of the holy *Prophets* and *Apoſtles*, we may dayly be *mindfull* of the *ſame*. Thus of the 2. and ſo of the *matter* which we *wrote*, as alſo of the *Preface* of this *Chapter*. *Simil.*

Verſ. 3. *Knowledging this firſt, that there ſhall come in the laſt dayes, ſcoffers, walking after their owne luſts.*

4. *And ſaying, where is the Promiſe of his comming? for ſince the Fathers fell a ſleepe, all things continue as they were from the beginning of the Creation.*

Theſe verſes continue the ſecond particular which is to be *conſidered* in the *firſt* part of this *Chapter*: namely, a *Propheſie touching Epicures, which would deny the comming of Chriſt Ieſus*

A propheticall description of Epicures.
1. From the time wherein they would abound, in the last daves.
2. From their nature, scoffers walking after their owne lusts.
3. From their blasphemous speeches, where is the promise of his coming?
4. From their ridiculous reason to confirme their opinion, for since the fathers fell asleepe, &c.

Iesus, the end of the world, the reward of the godly, and punishment of the wicked. Those hee *describeth.* 1 From the *time* wherein they would *abound* in the *Church*, *in the last dayes*, that is, in generall, from the ascension of *Christ* unto the *end* of the *world*, but more *specially* in the *ages* immediatly going *before* the *comming* of *Christ.* 2 From their *nature*, *scoffers, walking after their owne lusts*, scoffers, that is, *they that scorne all religion, and make a mocke of godlinesse, and good men*, which *jest at the threatnings and admonitions of Gods Word, proudly scorning whatsoever is contained therein*, walking after their owne lusts, that is, *setting and ordering the course of their life, both in regard of doctrine and manners, according to their owne corrupt reason and affections, following them as their guides.* 3 From their *blasphemous speeches, where is the promise of his comming?* that is, *when shall those things be accomplished and fulfilled, which Iesus of Nazareth hath foretold? when will he come to judgement, as he said he would?* as if they had more plainely said, *all the promises and threatnings of the word are vaine; and there shall neither be a resurrection of the dead, neither any judgement at all.* 4 From the *ridiculous reason*, alledged by *them*, to *confirme* their opinion, and *countenance* this their *errour. For since the fathers fell asleepe* (*say* they) (that is, *dyed*) *all things continue as they were from the beginning of the Creation.* It may be thus framed. *If the world hath alreadie endured for many Ages, it shall also endure for ever, and so by consequent, Christ shall not come to destroy the world neither shall there bee any judgement.* But the *world hath already endured many ages, many thousands of yeeres.* Therefore it *shall also endure for ever.* This *argument* (learned in the *schooles* of *Epicures*, *Galen*, *Plinius*, *Aristotle*, and other *Philosophers*) how ridiculous it is, may thus appeare. 1 From the *decree* of *God* to destroy the *world.* 2 From his will revealed unto us, that *it* shall be *abolished.* 3 Because wee have not any *one* promise of the *continuance* thereof. 4 Because the *world* doth not *consist* of it *selfe*, but is *upholden* by the *power* of *God*, which he *withdrawing*, it goeth to *ruine*, yea

Yea *experience* sheweth the *contrary*; *physicke* hath at all times *heretofore* done me *good*, therefore *it* will doe so *still* This *house* hath *endured* many *hundred* yeeres, *therefore it* shall *never* fall. I was never *sicke*, therefore I shall *never* be *sicke*. I am not yet *dead*, therefore I shall not *die*; were not *such* conclusions *ridiculous*? fit to be *laughed* at? The like is this of those *Epicures*. The *world* hath yet continued, therefore *it* shall continue: for, when *Gods* appointed *time* is come, *it shall* have an *end*, unto *those* we may *adde* the *certaintie* of this *Propheſie*, yea how needfull it is that wee should take notice of the same, *knowing this first*, or *this first understand*, *that there shal come in the last dayes scoffers*, which is to be referred as well unto *us*, that we should take notice *hereof*, as unto the *Apostle*, warning us of the same.

5. From the certaintie here of, This know.

The *observations* arising from the whole are *five*.

The *first* is this, that

This know. *D.* both preachers and people should take notice of scoffers and mockers.

Both preachers and people should take notice of scoffers and mockers, of *such* as *scoffe* at *God*, his *word*, *thruth*, *children*, *religion*, and *goodnesse*; *knowing this first*: a word of *attention* or direction, having *reference* as well unto the *teachers* as hearers, but beloved (saith *Iude*) *remember ye the words which were spoken of the Apostles of our Lord Iesus Christ*, *how that they told you there should be mockers in the last time*, *who would walke after their owne ungodly lusts*: he did take *notice* of them, he *desires* them also to doe the *like*. So also the *Apostle Paul*, *having written* unto *Timothy*, touching the *manners* of the last times, concludeth, *If thou put the brethren in remembrance of these things*, *thou shalt bee a good minister of Iesus Christ*, and *againe* willeth *him* to take *notice* of the *same*. *This know* (saith *he*) *that in the last dayes*, *perillous times shall come*, *for this* cause they are *foretold* unto *us*, and *recorded* in *scripture*, even that both *teachers* and *people*, may take *notice* of the *same*.

Iude.17.

1 Tim.4.6.

2 Tim.3.1.

The *reasons* hereof are these. 1 That we may *use* all good *means* for their *conversion* and *amendment*. *Preachers* by *shewing them* their *sinnes*, out of *Gods Word*, threating *Gods* wrath, and fearefull *indignation* against the *same*. *People* by *private*

Reasons.
1

private admonitions, and *exhortations*, both *preachers* and *people* joyntly *praying* for their *conversion*: shewing their *dislike* and *hatred* of their *vices* by *abstinence* from the *like* in *themselves*. 2 That we may the better *auoide* their *company* and *conversation*, and so by *consequent*, their *sinne*, with those *judgements* which doe attend the *same*. For, *blessed is the man that walketh not in the counsell of the ungodly, nor standeth in the way of sinners, nor sitteth in the seate of the scornefull*, and againe, *judgements are prepared for scorners, & stripes for the backe of fooles*. 3 That both of us, may from our owne *experience* perceive as wel the *truth* of *Gods Word*, as *Satans hatred* against the *same*; the truth of *Gods Word*, as being *most certaine, infallible unchangeable*, already *accomplished*, or yet to be *manifested* in it's owne *time*, which shall *undoubtedly come to* passe, as if it were already accomplished. *Satans hatred* thereof, by *raising* up from time to time *enemies* and *adversaries* thereunto. If, I say, wee take *notice* of the *scoffers* and *scorners* of *religion*, wee shall perceive, as well the *truth* of *Gods Word*, which *foretold* there should bee *such*, as *Satans* malice, and implacable *hatred* against the *truth*, in raising and stirring up the same.

2

psal. 1. 1. Pro. 19. 29.

3

Vse. Learne we then from hence to take *notice* of such, if peradventure after some small *search* wee can meete with *such*, and surely we shall not neede to take any great paines in this *search*; for if either wee will looke into our *owne* hearts in *particular*, or behold the *life* and *conversation* of *others* in the *generall*, we may plainely *perceive* the *accomplishment* of this *Prophecie* in these our *dayes*; and that *now* there are a *world* of *scoffers* and *scorners*, jesting at *Gods* Word, his *truth*, *true religion*, his *children*, *sincerity* in his service, with all *manner* of *goodnesse*. I prove it thus, because amongst *us* in these our dayes there is no small *number*. 1 of such, which beleeve not the *threatnings* of *Gods* word, but are *secure* and careless (like unto the *Sodomites* and those mentioned by *Ezekiel*, who saith, the *vision that he seeth is for many dayes to come, and he prophecieth of the times that are not farre off*)

1 Diverse sorts of scoffers. Gen. 19. 14. Ezek. 12. 23.

eff) even when imminent *destruction* is before their eyes. 2 of such as *despise* the *ministrie*, as bring up *nick-names* unto the *Preachers* and *professors* of *the same*, like unto *those* two and forty *children*; which came out of *Bethel*, and mocked *Elisha*, saying, *come up thou bald head, come up thou bald head.* 3 *of such* as *mocke* and *deride* at those *good meanes* whereby *Gods* wrath may be *appeased*, and his judgements averted like unto those of *Ephraim* and *Manasses* who *laughed to scorne, and mocked the Kings Posts sent unto them.* 4 of *such* as count it *baseneſſe* to *perform Gods* service, like unto *Michol*, who *despised her husband in her heart, and likewise mocked him for dancing before Gods Arke.* 5 Of *such* as *deride* the promises of *God*, like unto those heere mentioned, *where is the Promise of his comming?* 6 Of *such* as *beleeve* not the *power of God*, but speake against the *same*, like unto *those, who at the* raising of *Iairus daughter*, when our *Saviour* said, *the damsell is not dead, but sleepeth, laughed him to scorne*, or *those which derided* the *Apostles* being *filled with the holy Ghost*, and *speaking diverse languages*; saying, *these men are full of new wine*, or like unto *those which having heard* by *Paul* of the *resurrection of the dead, mocked*, 7. Of *such* as doe insult over *Gods* children being in *distresse*, as the *people* and *rulers* of the *Iewes, whilst Christ was hanging* upon the *crosse*, derided him saying, *he saved others, let him save himselfe if he be Christ the chosen of God*, as also the *souldiers* mocked him, *comming* to him, and *offering* him, *vinegar* and saying, *if thou be the King of the Iewes, save thy selfe.* 8 Of *such* as *serve God* in *hypocrisie*, whose *practise*, and *profession* doe *disagree*, which use *religion*, as a *cloake* to *cover* their *ungodlinesse, who say in their hearts there is no God, although outwardly they make a profession* of his *name*, like unto the *Iewes* of whom the *Lord* complaineth by his *Prophet*, this *people draweth nigh unto me with their lips, but their heart is farre from me.* Lastly, of *such* as *continue* and *goe* on in their *sins, notwithstanding* all the *admonitions* & threatnings of *Gods* Word, like unto those *covetous Pharises*, who having *heard* our *Saviour* Preaching against *covetousnesse*, *derided him*, all

2 King 2.23.

3

2. Chron. 30. 10.

4

2 Sam. 6. 16, 21.

5

6

Mar. 5. 40. Act. 2. 13. Act. 17. 32.

7

Luc. 23. 35.

8

Isa. 29. 13.

9

Luc. 16. 14.

all which *severall* sorts of *people* are plaine *mockers* and *scoffers* of *God* and *goodnesse*, by all which it *appeareth* that there are whole multitudes of *scoffers* and *scorners* in these our *dayes*.]

Papists also are scoffers of God.

And yet all this while I have not spoke one word of the *Papists*, who are no lesse *scorners* and *mockers* of *God*, then *others* are. They acknowledge *Christ* to be a *King*, but the *Pope* must *controle* him, both in making *lawes* of his *owne* to *bind* the *conscience*, as also in *adding* and *detracting* from *Christs* Lawes, what he will. They acknowledge *him* to bee a *Saviour* of *himselfe*, by meriting *salvation*: they acknowledge *him* the *mediator* betweene *God* and *man*, and yet *pray* unto the *Saints*, to bee their *intercessors*, what is *this*, but to make a *mocke* of *Christ*? They acknowledge the *scriptures* to be the *word of God*, yet no *translation* must bee *used* but their *owne*, no *sense* allowed, but that which the *Pope* authorizeth, and setteth downe, and what is this but to make a *mocke* of *Gods* Word? As I hope you are not of this *order* of *scorners*, so also *endevour* and *labour*, that you bee not of *any* the *other* orders, take *notice* of *your selves*, take notice of *others*, that both you your selves may amend, and likewise *may strive* for the *amendment* of *others*. Thus of the *first*.

The last dayes *D.* There hath not beene any time so pestred with scoffers and scorners of religion as the last dayes. 2 Tim. 3. 1.

The *second* is this, that

There hath not beene any time so pestred with scoffers and scorners of religion, as the last dayes, from the Ascension of Christ unto his second comming unto judgement. Yea the *nigher* that *day* draweth, the *more* this *number* encreaseth, hereof Saint *Paul* enformeth us. *This know also, that in the last dayes perilous times shall come, for men shall bee lovers of their owne selves, &c.* And Saint *Iude* putteth the people in minde, that *the Apostles* of our *Lord Iesus Christ told them, there should be mockers in the last time, who should walke after their owne ungodly lusts.* This our owne *experience, compared with such things* as we finde recorded in *preceding* ages, confirmeth. All people are either *Infidels* or *Christians*; if *Infidels*, *then* are they *scoffers* and *scorners*, as well

Iude. 18.

well of our *God*, as of *Christ*, *Christians*, & true *religion*. If *Christians*, then are they either *Papists* or *Protestants*. If *Papists*, then are they (as yee have heard) *scoffers* and *scorners*, both of *God*, of *Christ*, of his *Word*, of us his *servants*, and our *serving* of him. If *protestants then are they* such which doe *eyther* make a *shew* and *profession* of *godlinesse*, or which make no *shew* at *all*. Of *those* which make no *profession* of *sincerity*, there are some *Atheists*, others *drunkards*, *swearers*, *whoremongers*, *&c.* all which are *scorners* and *mockers* of *God*: If they make a shew of *goodnesse*, then doe they it, eyther in *hypocrisie*, or in *sincerity*. If in *hypocrisie*, then are they eyther *hereticks* *schismaticks*, *civill honest men*, as they are tearmed, or such as affect *popular applause* and commendation, whose *practise* in *private* doth not *agree* with their *publike profession*, as those which *outwardly* pretend *purity* and *holinesse*, and their *desire* to *advance Gods* glory, but *inwardly* are *defiled* with *monstrous* abhominations, living in *malice*, *covetousnesse*, *adultery*, and the like, all *those* I say, (together with such as were mentioned in the *preceding doctrine*) being *scoffers* and *scorners*, it followeth, that *there remaineth onely a few*, *a handfull which in purity and sincerity worship God*, and therefore that we may *truly* say that *there hath not beene any age so pestred with scoffers and mockers*, *as this last*, yea *these times*, *wherein we live*.

Reason.

The *Reasons* hereof are these. 1 Because *heresies* and *hereticks* have *more* abounded in these last times, then *formerly*. 1
2 Because *now the Divell hath great wrath*, *because he knoweth he hath but a short time*. 3 Because *people* are more *secure* and *careless*, then *formerly* 4 Because *men* and *women* have lesse *feare* of *God*, then *formerly*, doe not *tremble* nor *stand* in awe of *Gods* judgements, doe not make *conscience* of their *wayes*, take *more* liberty to *sinne* against *God*, doe more desire to *seeme* religious, then to be religious indeede. 5 Because even such as doe make a godly *shew* of *purity* and *holinesse*, doe for the most part by their *rashnesse* and *indiscretion* scandalize their *profession*, open the *mouthes* of *Gods* enemies to *blaspheme*, to *scorne*, *scoffe*, and *mocke* at re-

2
Rev. 12. 12.
3
4
5

ligion. This is *apparent* by *Nathans* speech unto *David* about his *adultery*. *By this deed thou hast given great occasion to the enemies of the Lord to blaspheme*, and of *Pauls* unto the *Romans*, *for the name of God is blasphemed amongst the Gentiles through you.*

2 Sam. 12. 14.

Rom. 2. 24.

Use 1

Hence it followeth

1 That *Sathans envy and malice both against God and man is exceeding great*, he doth not rest contented with those many *millions* whom he haah *already* destroyed, but *still* indeavoureth to destroy *more*, he *careth* not by what *meanes* he have *people*, if he can have them at *all*. Its all *one* unto *him*, whether thou *leadest* thy *life* in *drunkennesse* or in *swearing*, or in *malice*, or in *theft*, or in *whoredome*, or in any the *like*, any *one* of them will *serve* his *turne*, if thou walkest, and *impenitently* continuest in any *one* of them, *it* will at the *length* bring thee to *hell*. The more *God* doth manifest his *love* unto us in offering the *meanes* of our *conversion*, his holy and heavenly *word*, the more doth *Sathan* manifest his *hatred*, in making us to *scoffe* and *geere* at the *same*. *The nigher the day of our redemption draweth on towards us, the Divell would have us through sinne to withdraw further from it.*

2 That *this is the last time*, *these the last dayes*, *wherein we live*, at *all* times there have beene some *mockers* and *scoffers*, but never so *many* as *now*, scoffers in *heart*, scoffers in *word*, scoffers in *action*, which may be proved by the very *strife* and *contention*, by the *envy* and *malice* which is betweene *neighbour* and *neighbour*, according to that of *Solomon*, *cast out the scorner*, *and contention shall goe out*, *yea strife and reproach shall cease*

2

Pro. 22. 10.

3 That all of us should be *circumspect* and *carefull* that we be not *seduced* or *intangled* by *such*, we must not be *withdrawne* from our *profession* by their *mocks*, good *Isaac* was not *freed* of them, neyther *Iob*, nor *David*, yea that *Apostle* telleth us, that *divers had tryall of cruell mockings and scourgings*, yee must also be *carefull* not to give any *occasion* unto the *enemies* of *God* to *blaspheme*, walking *circumspectly*, in an holy *reverence*, as well of *God*, as his *word*, his *truth*, *religion*

3

Heb. 11. 36.

gion, and *good men*, not partaking with *scoffers* and *scorners* in this *abhominable* and *detestable* sinne. Thus of the 2.

The *third in this*, that

Walking after their owne lusts. *D.* Scoffers and scorners of religion Walke after their owne lusts. Iud. 18.

Scoffers and scorners of Religion walke after their owne lust, that is, *set and order the course of their life, both in regard of doctrine and manners, according to their owne corrupt reason and affections, following them as their guide.* This S. *Iude* confirmeth in the *forementioned* place, *that there should be mockers in the last time, which should walke after their owne ungodly lusts.* This our owne *experience* confirmeth. *scorners* and *mockers* of religion *are intractable*, doe but *jest* at, and *deride* the best *counsell* which is given them out of *Gods* word, will *follow* their owne *lusts* and *affections* without *controlement.*

Reason.

The *Reason* is plaine, even becaufe they have the *contempt* of *Gods* word *grounded* in them, having *fully* refolved not to *yeeld* obedience *thereunto*, whereby it commeth to paffe, that the *inordinate* and *evill* motions of their *inner* man, againft the *law* of *God*, as a *branch* or *fruite* proceeding from their *originall* corruption, *rule* them as they *will*, *lead* them whither they *lift.*

Vse.

Hence may we *perceive* a maine *difference* betweene the *children* of *God*, and *thofe* which *fcorne* and *fcoffe* at religion, *Gods Children though they have lufts, though they are fubject unto many actuall finnes and rebellions, yet doe they not live in them, they are not flaves unto them, they walke not after them, when they are tempted unto finne they grieve, and give not ready and willing affent unto the temptation; if through frailty they give their confent, yet it is not their full confent. They doe it againft their will and purpofe, if they put their lufts in execution, they lie not in them, walke not after them, but doe againe recover themfelves.* whereas by the contrary, *fcorners and fcoffers of religion, yea all unregenerate and reprobate perfons, they live in their finnes, they are flaves unto their corruptions, they walke after their lufts, they doe readily yeeld to temptations, they give their confent unto them, they doe liberally finne, they doe lye ftill in finne,*

and so goe on in that way which leadeth to damnation. Oh the *brutishnesse* of *those* men which to *satisfie* their *carnall* appetite *forsake God, walking* after their owne *lusts*, imitate we not them in their *brutishnesse*, *if the blind leade the blinde, both shall fall in the ditch*, and if we *walke* still after our owne *lusts*, we cannot but *perish*, let us not provoke *God* to *wrath* and *indignation* against us, through our *inordinate* walking; if *God* be *God*, *follow* him, there is an *enmity* betweene *God* and thy *lusts*, if thou wouldest follow *God*, thou must *not walke* after thy *lusts*, if thou *walkest* after thy *lusts*, thou doest *not* follow *God*, neyther *continuing* in that *course*, canst *follow* him; consider what St *Iohn* saith, *love not the world, neyther the things that are in the world, if any man love the world, the love of the father, is not in him, for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the father, but is of the world, and the world passeth away, and the lusts thereof, but he that doth the will of God, abideth for ever. If we walke* after our *lusts*, the *love* of *God* is not in us, wee *walke* after *those* things which *proceede* not from *God*, and which will *vanish* away, which will not *alwayes* continue. Our *lusts* are as *wilde* Colts which must be *broke* at *first*, or else they will *afterward* prove *intractable*, we must *subdue* them, get the *mastery* over them, and then we *shall* finde them in *some* measure *serviceable* unto *us*, *working together for our good.*

Math. 15. 14.

1 Ioh. 2. 15.

Before I leave this *point*, take we notice of these *three* things *observable* from the same:

Ob. There is lust or concupiscence in every one. Orginall.

I That *there is lust or concupiscence in every one*, therefore it is sayd *here*, which *walke after their owne lusts*. This is of two sorts, *Originall* and *Actuall*. The *former* being the *fountaine* and *roote* of *all* other *sinnes*, The *latter* the *fruite* of the *corruption* of our *hearts*. The *former* is *an impotency of the heart, whereby it is inordinatly disposed to the desire of this or that evill*, of which S. *Iames* speaketh, *every man when he is tempted is drawen away by his owne concupiscence.* The *latter* is *every inordinate and evill motion of the inner man against the law of God*, which *springeth* as a *branch* from the

Iam. 1. 14.

Actuall.

Rom 6. 12.

the former *roote*, of which S. *Paul* *Let not sinne raigne in your mortall bodies, that yee should obey it in the lusts of it*, where by *lusts* are meant, the *flames* and *motions* of *lusts* springing from the *former* fountaine. *Hereof* there be *two* degrees, for *sometimes* it is *sudden*, and sometime *voluntary*; the *former* is the *first motion of the minde conceived, but without consent*, the *latter* is the *motion conceived, with consent, purpose and deliberation*, both which are *sinfull*. The *consideration* of *which* is enough to *humble* us, yea to *incite us* unto *circumspective* watchfulnesse, lest our *originall* lusts, produce *actuall* lusts, and those at first *sudden* motions, and without *consent*, become *sinnes* with *consent*, purpose and *deliberation*, labouring *to cleanse our selves from all filthinesse of the flesh and Spirit, perfecting holinesse in the feare of God.*

Violent

Use.

1 Cor. 7. 1.

2 That *mockers and scoffers of God, have their hearts filled with ungodly lusts*, they walke not after *one* but after *many lusts*. They which have no *feare* of *God* before their *eyes*, who doe not make *conscience* of their *wayes*, which *despise* and *mocke* the *threatnings* of *Gods* word, which *scoffe* and *scorne* religion, which *deride* and *jest* at sincerity, and the *profession* of *Gods truth*, have *many* lusts, which through the *Divels* temptations working *often* by *externall* objects, they doe *daily* follow, their *originall* concupiscence *producing* in *them* many *actuall* sinnes and *rebellions*. Oh that our *eyes* were *opened*, that we might *behold* those many *abhominations* lurking in the *scorners* heart (which the *Scriptures* cleerely discover) that we might the *better* avoyd them, and *detest* their *sinne*.

Obs. Mockers of God have their hearts filled with ungodly lusts.

Use.

3 That *mockers and scorners are vassalls and slaves unto their owne lusts*, which raigne in them, and *cause* them to give *attendance* upon them, which they are *forced* and *compelled* to *obey*; by them their *hearts* are *withdrawne* from *God*, they give *assent* unto them; they *practise them*, they keepe a course and trade in *sinning*. They *deny* the true *God*, and *exclude* him out of their *heart*, they set up the *Divell*, yea their owne *lusts* for their *Gods*, they *follow* them as their guids:

Obs. Mockers and scorners are vassals and slaves to their owne lusts.

guides: they *walke*, after *them*: they *walke* in *them*: they *walke*, as they are *directed* by *them*, as *travailers still follow their guides untill they come to the end of their jorney*, *so* doe *those their lusts*, *untill they come to the end of their jorney*, *their owne destruction*. Oh that their *eyes* were *opened* and their *hearts* truly *touched* with the *consideration* of this their *slavish* bondage, and *thraldome*. Thus of the 3.

Simil.

Use.

Saying where is the promise of his comming. *D.* Not any point of religion in a manner more opposed then this of Christs second comming to judgment. 2 Thess. 2. 3.

The *fourth is this*, that

There is not any point of religion in a manner more opposed, and contradicted by the devill and his instruments, then this of Christs second comming unto judgement. Where is (say they) *the promise of his comming?* At *one* time he perswaded that it was *suddenly* to come, that *hereby* he might *drive* the *Thessalonians* into *desperation*, at *this* time againe hee perswaded that *it was not to be at all*, *where is the promise of his comming?* As if they should have sayd, *he will not come at all*, there shall bee no *judgement* nor *resurrection* of the *dead*.

Reason.

This doctrine hindreth the divels kingdome exceedingly.

The *Reason* hereof is this, because there is not any one *doctrine*, which doth more hurt unto the *Divels* kingdome, *this* hindring the *increase*, *growth*, and *progresse* of the *same*: I prove it by *these* instances. *It* pointeth out the *justice* and *mercy* of *God*, two especiall *motives* to *withdraw* men from *sinne*; *It* pointeth out the *happy*, and *blessed* estate of the *godly*, the *woefull* and *miserable* estate of the *wicked*. *It* sheweth the *benefit* which we *reape* by *Christ*. It *inciteth* us unto the *performance* of holy *duties*, to an *indeavour* for *reconciliation* with *God*, for the *pardon* and *forgivenesse* of all our *sinnes*. *It* telleth us, that *God* will not *leave sinne unpunished*, and that if in *time* we doe not *repent*, and obtaine *pardon*, we shall *render* an account for *all* our *thoughts*, *words*, and *actions*. It *willeth* us not to *judge* of things according unto their *outward appearance*, but according to their *estate* and *condition*, wherein they shall be *found* in that *day*; for then the *godly*, which have *here* endured much *sorrow* and *misery*, shall be *exalted*, the *wicked* which have *here* borne their *heads* full

high,

high, condemned, debased, tormented. In a *word* there are not *any* meanes more *forcible* to withdraw *men* and *women* from *covetousnesse, drunkennesse, malice, adulterie, Idolatry,* and the *like abhominations,* then *this* is, even the *account* which they must *render* on the *day* of *judgement.* The *Divell* I say, *knowing* this, doth by *all meanes* oppose and *contradict* the *same,* perswading, that *eyther* it shall not be at *all,* or not so *soone* as we *imagine,* or not so *extreme* and *fearefull* as is *supposed,* and that the *punishment* shall not *alwayes* continue, and the like.

Use.

Hence we are *taught.*

1 That (howsoever the *Devill* and his *instruments* contradict and gainesay the *same,* yet) *there shall be a day of judgment, wherein all people shall appeare before the tribunall seate of God, and every man shall be rewarded according to his workes;* the *godly* absolved, the *wicked* condemned; the *godly* conveyed into *heaven,* the *wicked* thrust into *hell. Gods word* telleth it, *Gods children* beleeve it, the *wicked* tremble at it, the *Divell* by his *instruments gainsayeth the same.* 1

2 That *the doctrine of the last judgement is most needefull to be taught and learned in these last dayes.* The *Divell* endevoureth to *lull* us *asleepe* in the *bed* of *security;* sinne *aboundeth,* wickednesse *increaseth, Gods* children *condemned,* the wicked *commended,* all which *point* out the *necessity* of the *same.* The lesse *Sathan* and *wicked* men can *abide* it, the more must the *ministers* of the *Gospel* ply it. 2

3 That *its our part and dutie every day to meditate of the day of judgement,* by the *same,* repelling all such *temptations,* wherewith wee are *assaulted.* Our *Saviour* imployeth so much, when he saith, *And take heede to your selves, lest at any time your hearts be over-charged with surfeting, and drunkennesse, and the cares of this life, and so the day come upon you unawares.* Doth the *Divell* tempt thee unto *malice,* unto *adultery,* unto *covetousnesse,* unto *theft,* unto *slandering* and *backbiting* thy *nighbour,* or unto *any* other *sinne,* in *thought, word,* or *deed,* repell it by *this,* that *the day of judgement will come, wherein thou must be called to an account for all thy doings,* 3 Luk. 21. 34.

ings, doe nothing now, whereof thou maist be then affraid to give an account, The more the *Divell* would have thee *forget* this day, the *more* doe thou *remember* it, the *more* hee would have thee to *despise* it, the *more* doe thou *esteeme* it, that so *living* here as it *becommeth Gods* child, thou maiest not say, *where is the promise of his comming?* (for such *scoffers, whensoever he* commeth shall finde that it is too *soone* for them) but *come Lord Iesus.* Thus of the 4.

For since the Fathers fell asleepe.

The fift is this, that

D. Such as are carnall and fleshly minded are ridiculous in the judging and reasoning about points of religion. Ioh. 3.4.

Such as are carnall or fleshly minded, are ridiculous in their judgeing and reasoning about points of religion, for (say they) *since the fathers fell asleepe, all things continue as they were from the beginning of the creation; and* therefore (by their *consequent*) *shall so still continue and indure.* This may be *confirmed* by the *speech* of *Nicodemus* unto our *Saviour Christ, how can a man be borne when he is old, can he enter the second time into his mothers wombe, and be borne?* Our *Saviour* was speaking of *regeneration, he understood* him as *speaking* of mans naturall *birth,* so also by the *woman* of *Samaria,* our *Saviour* sayd unto *her, If thou knowest the gift of God, and who it is, that saith to thee give me drinke, thou wouldest have asked of him, and he would have given thee living water;* the *woman* sayd unto him, *Sir, thou hast nothing to draw with, and the well is deepe, from whence then hast thou that living water?* Thus the *Iewes* murmured at him, because he sayd *I am the bread which came downe from heaven, and they sayd, is not this Iesus the sonne of Ioseph, whose father and mother we know? How is it then that he sayd, I came downe from heaven?* So at *another* time when our *Saviour* sayd unto them, *your father Abraham rejoyced to see my day, and he saw it, and was glad,* they sayd, *thou art not yet fifty yeares old, and hast thou seene Abraham?* Thus *Festus* hearing *Paul* make an *Apologie* for *himselfe,* declaring his life from his *childehood,* and how *miraculously* he was *converted* and *called* to his *Apostleship,* sayd with a loude voyce, *Paul Paul thou art beside thy selfe, much learning doth make thee mad.* Thus in these our *dayes,* if we would take notice of the

Ioh. 4.11.

Ioh. 6.41.

Ioh. 8.57.

6.24.

arguments

arguments used by *familists*, *Anabaptists*, *Atheists*, *Papists*, and the like, throughly *weighing and trying* them by the *ballance* and *touchstone* of *Gods* Word; wee should finde *them* (for the *most part*) *childish*, *foolish*, *ridiculous*.

Reasons. 1

The *reasons* hereof are these *two*. 1 Because they *judge* according to the present *outward* appearance, which our *Saviour* reprehended in the *Iewes*, when he said, *judge not according to the appearance, but judge righteous judgement*: yea *thus* even the godly themselves have beene *deceived*, as was *Samuel*, when *he* would have anointed *Eliab*. 2 Because they perceive not the things of *God*, of which Saint *Paul* speaketh, the naturall *man perceiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can hee know them, because they are spiritually discerned*.

Iob. 7. 24.

1 Sam. 16. 6.

2

1 Cor. 2. 14.

Use. 1

Hence it followeth

1. That *carnall and fleshly minded people, scoffers and scorners of God, are unfit to judge and determine in matters of religion, walking after their* owne *lusts*, not being guided and directed by *Gods Spirit*, it's *impossible* for them to *comprehend* the benefit of our *redemption* through *Christ*, the *doctrine* of *Gods* eternall *predestination*, the *nature* of *Iustification*, *sanctification*, and the *like*.

2

2. That therefore wee must *endeavour* to *vanquish* our owne *affections*, to *conquer* our *lusts*, to bee *endowed* with *knowledge*, *holinesse*, and the *other* graces of *Gods* spirit, that so being *spirituall*, we may *discerne* such things as are *spirituall*. Thus of the 5.

All things continue, &c.

From this *last*, laide downe in these words, *for since the Fathers fell asleepe, all things continue as they were from the beginning of the Creation*, three things may bee *noted*.

Obs. Gods providence in the preservation of his creatures.

1. *The wonderfull providence of God, in the maintenance and preservation of those things which hee hath created*, the *Sunne*, the *Moore* the *starres*, *beasts*, *fishes*, *fowles*, *hearbes*, *trees*, *men*, and the *like*. A cleere *demonstration* of his *Deity*, an evident

evident *argument* to *prove* that hee is *God*.

Fell a sleepe. Obs. Death is but a sleepe.

2. That *death is but a sleepe*, and *mans dying*, *as a falling asleepe*, a comparison very *frequent* in the *Scriptures* both of the *Olde* and *New* Testament: *sleepe* being the *brother* of *death*, the *like* things *happening* to them that are *asleepe*, and to them that are *dead*, both *resting* from their *labours*, neither of them *thinking* of this *life*, *death being* nothing else but *a continued sleepe*, and our *burying* places, *sleeping* places, out of *which we shall arise* an the *last day*, an *argument* or *motive* against the feare of *death*, as being unto the *godly* a *comfortable* and *sweet sleepe*, to whom I may apply that of the *wiseman*. *When thou lyest downe thou shalt not be affraid, yea thou shalt lye downe, and thy sleepe shall be sweet: when thou dyest, thou dyest in peace, thou sleepest in peace, without feare, from which God himselfe being thy watchman, shall in his owne time awake thee, rayse thee up unto glory*, yea, *without this, thou canst no more enjoy everlasting life, then without sleepe thou canst prolong thy naturall life. Sleepe* is naturall unto *man*, so is it *appointed that all men shall dye*, *sleepe* commeth upon us *every* day, Oh that we could *thereby* bee *drawne* unto a *dayly* meditation of *death*, that our *inclination* unto sleepe may put us in minde of the *certaintie* of our *death*, our *beds* may *put* us in minde of our *graves*, as our *bed-cloathes*, of the *earth* wherewith we shall be *covered*.

Use.

Pro 3.24.

Heb.9.27.

Obs. The wicked abuse Gods blessings to the dishonour of his name.

3. That the *wicked* through the *subtiltie* of the *Divell*, doe even *abuse Gods* blessings, his *love* unto *man*, his *providence* over all his *Creatures*, to *uphold* and *countenance* them in their *errours*. Thus in *this* place doe *those* scoffers and scorners of *God*, *fight* against him with his owne *weapons*, abusing the *works* of *Gods* providence, and *preservation*, whereof they should have made this *use*, even still to bee *thankefull* unto *God*, and still to *depend* upon him. Thus of the 2 particular.

Vers. 5. *For this they are willingly ignorant of, that by the Word of God the heavens were of olde, and the*

the earth standing out of the water, and in the water.

6. *Whereby the world that then was, being overflowed with water perished.*

7. *But the heavens and the earth which are now by the same word, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.*

A confutation of the precedeng argument of those scoffers denying the comming of Christ.

These with the *two* following *verses* containe the *third* particular to be *observed* in the former part of this *chapter*, namely a *confutation* of such *scoffers* and *scorners*, already mentioned, which deny, that the world shall bee destroyed, that our *Saviour* shall *come* unto judgement: whose ridiculous *reason* of this their blasphemous *assertion* was *this*, because the *course* of nature, is *now* all *one*, as it was from the *beginning*. It was thus concluded, if the world hath *already* endured for many *ages*, it shall also endure for *ever*, and so by *consequent* neither shall the *world* bee destroyed, neither shall our *Saviour* come unto *judgement*. But the *course* of *nature* is all one as it was from the *beginning*, the world hath already endured for many ages, therefore it shall still indure, it shall never be destroyed, there shall bee no judgement at all. This *argument* our *Apostle* denyeth, shewing the *falsehood* as well of the *Proposition*, as of the *Assumption*.

The falsehood of the proposition.

The *Proposition* is this, if the *world* hath already *endured* for many ages, it shall also endure for ever; our *Apostle* answereth, not so; because as *God* was able by his *word* to create the *world*, and *all* things therein, so *he* is able by the same *word* to *dissolue* and destroy *it*. This is implied in these words, *by the word of God the heavens were of olde, and the earth stood out of the water, and in the water*; by his word, that is, his *decree*, *ordinance*, *will*, and *beck*. (as the *word* is elsewhere taken) he *made* them, he seperated, and *divided* them, he made the earth *appeare*, *the waters being gathered together in one place*, Therefore by the same *word*, hee is *able* to destroy the *world*, which hee then *created*. This he proveth

Heb. 1. 3.

veth by the *testimony* of their owne *conscience*, in these words, *for this they are willingly ignorant of*, that is, they *know this truth, or easily may know it out of the Scriptures*, but they *dissemble*, they are *willingly ignorant thereof*; they *doe of purpose suppresse the same.*

The falsehood of the assumption.

The *assumption* is this, the *course* of *nature* is all one as it was from the *beginning* of the *Creation*, the *world* hath already endured for many ages. Our *Apostle* denyeth it. *The world that then was* (saith he) *being overflowed with water, perished.* It may be thus framed. *If since the creation, the world hath beene destroyed, then the course of things is not all one, as from the beginning of the creation, but in the dayes of Noah, the world that then was, being overflowed with water, perished*, that is, *the waters returning unto their former place: this world, that is to say, this beautie of the earth which we see, and all living creatures, which live upon the earth, perished*, Therefore *all things continue not as they were from the beginning of the creation*, Thus the *adversarie* being *confuted*, our *Apostle* doth from his owne *reasons* alledged against *them, conclude in the 7 verse*, that the *heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men*, he pronounceth, *I say, that it shall not be harder for God to burne heaven and earth with fire in that day which is appointed for the destruction of the wicked* (which thing he will also doe) *then it was for him in times past to make them with his onely word, and afterward to overwhelme them with water.*

Two particular parts considered.

1
2

The particular *parts* to be considered are *two*, 1 a *confutation* of *errour* 2 an *asseveration* of the *truth*. The *confutation* of their *errour*, is laide downe in the 5 and 6 *verses*, containing *matter*, both of *reprehension* and *instruction*, Reprehension of their wilfull, willing, and affected *ignorance*, of such things as they should and might have knowne. *Instruction*, In the same things whereof they were *willingly* ignorant, namely 1. about the *creation* of the *world*, which both in regard of the *manner*, and *matter* thereof,

thereof, was by the *Word of God: by which the heavens were of old*, even the *ayre* with the diverse *regions*, and *hemispheres* thereof, stiled therefore *heavens* in the *plurall* number: and the *earth* appeared, the *waters* being *gathered* together into *one* place. 2 About the *destruction* of the *world*, which is either *past*, or to come, past, by *water*, to come, *by fire*. The *asseveration* of the *truth* is laide downe in the 7 verse, wherein our Apostle declareth, that this world, reserved by *Gods* Word, shall at the day of *judgement*, and *perdition* of *ungodly* men, be *destroyed* by fire.

From either part one *observation may be gathered.*

From the *first*, *this*, *that*

The Word of God revealed in the scriptures is the ordinarie and especiall meanes both to be preserved from errour, and to confute all erronious opinions. To be preserved from *errour*, implied in these words, *for this they willingly are ignorant of, that by the Word of God, the heavens were of old, and the earth standing out of the water, and in the water* as if hee should have said, *if those scoffers and mockers, which deny Christs second comming unto judgement, or that there shall be an end of this world, would but diligently search the Scriptures, as both they may and should, they could not gainesay such undoubted truthes, they could not fall into such errours:* To confute all *erronious* opinions. Those *scoffers denyed* that *Christ* would *come* unto judgement; where is (say they) *the promise of his comming? for since the Fathers fell asleepe all things continue as they were from the beginning of the creation*; them with their opinions our *Apostle* confuteth, by *proofes*, *reasons* and *examples* out of the holy *scriptures*. *for this* (saith he) *they are willingly ignorant of, that by the word of God the heavens were of olde, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished, but the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men,* hence I say, it *followeth* cleerely, that the *word of God, revealed in the*

For this they are willingly ignorant of, &c.

D. The word of God revealed in the scriptures is the ordinarie and especiall meanes, both to be preserved from errour and to confute all erronious opinions.

the scriptures is the ordinarie and especiall meanes, both to be preserved from errour, and to confute all erronious opinions.

2 Tim.3.16. This Saint *Paul* confirmeth, when hee saith, *all scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may be perfect, throughly furnished unto all good workes.* Thus did our *Saviour* confute the *Sadduces* which *denied* the *resurrection*; *ye doe erre* (saith he) *not knowing the Scripture, nor the power of God: have you not read that which was spoken unto you by God, saying I am the God of Abraham, and the God of Isack, and the God of Iacob; God is not the God of the dead, but of the living.* For this cause after *he* had *reproved* the *infidelitie* of his *two* Disciples that went to *Emmaus, beginning at Moses and all the Prophets,* he expounded *unto them in all the scriptures, the things concerning himselfe.* This was the cause that *Peter and Iohn* were *ignorant* of our *Saviours* resurrection, even because *they knew not the scripture, that he must rise againe from the dead.* Thus *Paul*, as *his manner was, went into the Synagogue of the Iewes which was at Thessalonica, and three Sabboth dayes reasoned with them out of the Scriptures, opening and alledging that Christ must needes have suffered, and risen againe from the dead, and that Iesus, whom he preached unto them, was Christ.* Thus a *certaine Iew named Apollos borne at Alexandria, an Eloquent man, and mightie in the scriptures, being come to Ephesus, mightily convinced the Iewes, and that publickly, shewing by the scripturs, that Iesus was Christ*, for this cause the *Bereans which were more noble than those in Thessalonica in that they received the word with all readines of minde, searched the Scriptures dayly, whether those things were so*, whether *Paul* preached unto them *errour* or *truth.* Hereby *Gods* holy *Martyres* from time, to time, were *preserved* from *errours* and *heresies*, would not either for hope of reward, or *feare* of *punishment* yeeld unto the pernicious *doctrine* of *Gods* enemies; yea, a number of *them* (being otherwise *unlearned*) by their knowledge and *readinesse* in the *scriptures*, convinced their *adversaries*, putting even great *Bishops*, and

Mat.22.29.

Ibid.32.

Luc.24.27.

Iob.20.9.

Act.17.2.

Act.18.24. 28.

Act.17.11.

lear-

learned *Doctors* unto *silence*, for this cause are those many *exhortations* to *search the Scriptures*, to give *eare unto them*, to *heare the word*, to *meditate therein*, to beleeve it, and the *like*, and those many *commendations* thereof, as *excellent*, *sweete*, *cleane*, *pure*, *profitable* and the *like*, expressed by many severall *similitudes*, as of a *lanthorne*, *sword*, *sheelde*, *meate*, *staffe*, *wine*, *and* such *like*.

Reasons.

The *Reasons* hereof are these. 1. Because *they containe* an *evidence* or *coppie* of *Gods* will, of those *duties* which *he requireth* to be in *us*, of *perseverance* in the *truth*, and courage to withstand the *gainesayers*. 2. Because they furnish us with the *knowledge* of the *truth*, and so *of Gods* will, saying of the right way, this *is the good and old way*, walke in it, & of the *bad* way, *come out of it*, *depart from* it. 3 Because *they* containe *varietie* of *reasons*, manifold *motives*, both to *preserve* us from *errour*, & to *confute* all erronious *opinions*. For example, To *preserve* us from *errour*, amongst *many* others we have *two* sorts of reasons. The former may bee taken from the *commendation of the truth*, as that it is *pleasant*, *profitable*, *constant*, & the *like*. The *latter*, from the danger of *errour*, as that it is hurtfull for *body*, *soule*, *estate*, *frends*, & the *like*. Againe; to *confute* the *adversarie*, either *Papist*, *Familist*, *Anabaptist* or the like, there is no easier, no *surer*, no readier way then the *scriptures*. 4 Because there is nothing *which* can so much *convince* the *conscience*, as doeth *Gods word*, our *owne*, if we *runne into errour*, *others continuing* in their *errour*. This prevailed so farre with King *Agrippa*, that when *Paul* said unto him, *King Agrippa beleevest thou the Prophets? I know that thou beleevest* that he answered, *almost thou perswadest me to be a christian*; yea and *when they were gone aside*, *they talked betweene themselves*, saying, *this man doth nothing worthy of death or of bands*. to this purpose speaketh the *Abbot Pannormitan* (as *Master Fox* relateth) *would* (saith he) *rather beleeve one Lay person*, *bringing for him authority of Scripture*, *then an universall councell*, *that ordaineth or defineth a thing without Scripture*.

1

2

Ier. 6. 16.

3

How to be preserved from errour.

How to confute the adversarie.

4

Act. 26. 27.

Ibid. 31.

Acts and monuments, P. 111.

Hereof may be made a *twofold* use, one

For

Vse of Reprehension.

For Reprehension, Vnto all such as are *ignorant* of *Gods* word laide downe in the *scriptures*. If it bee the *especiall* meanes, whereby to *preserve* us from *errour*, whereby we may bee *able* to *oppose* our selves against *Gods* enemies, *confuting*, and *convincing* them, why should *any* of us bee *ignorant* of it, especially in this *sun-shine* of the *Gospell*, thus *exposing* our *selves* into danger, when we neede not, being *dumbe* and *silent* in the *cause of Christ*, when as otherwise we might be *courageous*? *Ignorants* are of *two* sorts. 1 Such as continue *ignorant*, by reason of the lacke of those *helps* whereby they might attaine unto *knowledge*, namely the *preaching* of the *Word*, administration of the *sacrament*, conference with *Gods* children, and the *like*. 2 such as are *wilfully* ignorant, as doe *wilfully* and of set purpose *affect* the *same*, having the *meanes* whereby they might attaine *knowledge*, but *contemning* and *despising* the same, which was the *sinne*, of those *scoffers*, and *mockers*, here mentioned, they were *willingly ignorant*, their *ignorance* was *affected*. There are *degrees* in sinne, and a *gradation* in ignorance: *it is a sinne to be ignorant in that we should know: but a greater to be ignorant in that*, *we are both bound to know* and have meanes *to attaine*; great is the *sinne* of *ignorance*: *errours* and things committed upon *ignorance* must have their *sacrifice*: and *David* prayeth *God not to remember the sinnes of his youth, nor his ignorances*. Ignorance is our common *plea*, (a *sinne* for which men *seldome* repent) which notwithstanding will not stand us in *steede* before *Gods* judgement seate. *Ignorance* in the *scriptures* is no *excuse* for a *Divine*, neither can *ignorance* in christianitie *excuse* the *Christian*; *ignorance* upon *negligence*, shall not goe *unpunished*, yet *herewith* in these dayes are too too many *infected*, too too many *affected*. As the *adder* stoppeth her *eares* at the sweetest *charmer*, so they at the most wholsome *admonition*, refusing to *understand*, pleasing themselves in this their *folly*; with holding their *eyes* from *beholding* the *light*, and their *minds* from *discerning* the *truth*. *Another*

Two sorts of ignorants.

1

2

Numb. 15. 24.

Psal. 25. 7.

Psal. 58. 5.

Vse of Exhortation.

For Exhortation, Vnto every one of us in these *last* and *perillous*

For Exhortation. Vnto every one of us in these *last* and *perilous* times *wherein hereticks* and *heresies* doe so much abound, to *sticke* unto our *weapons*, run unto our *fortresse*, make use of our *shield* and *buckler*, even the *holy Scriptures*, whereby we may *continue* in the *truth*, *confute* all *erronious opinions*. Oh that wee could truly *love* them, *search* them, *heare* them, *beleeve* them, *meditate* upon them, *use* them as the subject of our *contemplation* and *discourse*. As those which are at all times in *danger* to be *assaulted* by their *enemies*, have their *weapons* alwayes in *readinesse*, so seeing *we* are at all *times* in *danger* of *false teachers*, we must in *like* sort have our *spirituall* weapons in *readinesse*, being eyther so *conversant* in the *Scriptures*, as that wee may be *able* upon the sudden to *reason* with any *adversary*, which is *best*, or else (which is more easie) to *reduce arguments* from *such* and *such* places of *Scripture* against *this* or that *errour*, whereby we may be *able* upon a short advertisement to *dispute* against the same. For example, reading the first verse of the *first* Psalme, we may observe therein, an *argument* against *scoffers*, reading the *fifteenth* Psalme we have an *argument* against *slanderers*, *swearers*, and *usurers*, reading the 23. *Chapter of S. Luke*, *verse* 43. we have an *argument* against *purgatory*, reading the 50. *Psalme*, and 15. *verse*, we have an *argument* against *invocation* of Saints, reading the 3. *Chapter* of the *Romans* and 28. verse, we have an argument against *justification* by *workes*; thus drawing *arguments* for the *confutation* of all *manner* of *errours* and *vices*. Thus of the former.

From the *second this*, that

As *by the decree, ordinance, will, and becke of God, the heavens and the earth were created in the beginning, and thereafter the earth being overwhelmed with water perished, so by the same, the heavens and the earth which are now, are upholden, and kept in store, reserved unto fire against the day of judgment, even the day wherein the ungodly shall be destroyed.* This *doctrine* consisteth of three parts, the 1 concerneth the *creation* of the *world*, in these words, *by the word of God, the heavens*

But the heavens and the earth which are now, &c. *D.* As by Gods decree the heavens and the earth were created in the beginning, and they after the earth was drowned, so by the sinne they are reserved, &c.

The creation of all things 2

Destruction in Noahs dayes 3

Destruction in the dayes of judgement.

The creation.

The efficient cause of the creation. Gods word. The time of old.

The matter created, the heavens and the earth.

The manner how they were created. God divided the earth from the water.

vens were of olde, and the earth standing out of the water and in the water, The 2 the *destruction thereof* in the *dayes* of *Noah,* in these words, *whereby the world that then was, being overflowed with water, perished,* The 3 the *destruction* thereof on the *day* of *judgement,* in these words, *but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.*

Touching the 1, *foure* things *are* to be considered. 1 The *efficient* cause of the *creation, Gods* word, that is, his *decree, ordinance, will,* and *becke,* by which *every* thing was *made,* without *which* there was nothing made, 2 the *time* of the *creation,* of *old,* or as it is *Gen.* 1. 1. *In the beginning,* that is, *then* when the *things* which are *now,* begun to be. 3 The *matter* created, the *heavens and the earth,* the heavens, that is (as some judicious *Interpreters* doe understand them) the *ayre,* called the *heavens* in the *plurall* number, in respect of the divers *regions* sayd to have beene of *old,* because they were amongst the *first* of the *creatures,* and in *another* manner then *now,* that is, *calme* and free from *cold winds* and *tempests,* the *earth,* that is, the *earth* it selfe, *with* such *things* as are *usefull* for the *sustentation* of mans *life,* as *corne, grasse, trees, beasts,* and the *like.* 4 The *manner* how they were *created, God* divided the *earth* from the *water* ; the *waters* being gathered together into one *place,* the *earth* appeared ; the *earth* standeth out of the *water* and in the *water,* out of the *water* because *made* out of *it,* and by the *water,* because *hereby,* as by a kinde of *glue* it is as it were *cemented,* and made to hang together, which otherwise would *dissolve* and *vanish* into *dust* and ayre, or consisting out of the *water,* that is, by being *discovered,* when at the *word* of *God,* the *waters* were *gathered* together, and by the *water,* that is (as *Beza* hath it) because by the divine *disposition* it is all full of *veines* of *water,* even as a mans *body* is full of *blood,* or *out* of the *water,* as the *matter* thereof, and *by* the *waters,* because without *water* it could not be *fruitfull,* or *out* of the *waters,* and by the *waters,* because at the *first* no *earth* appeared, but *all* was

covered

covered with *water*, which being *commanded* to *gather* together, the *earth* appeared, which is, as it were *by* the *waters* cemented and *conglutinated*.

Use 1

The 1 *informeth* us, of *Gods* power, he being the onely *Creator* of all things, who of *nothing* produced all such *things*, as now are.

2

The 2 *informeth* us of his *eternity*, as being from *everlasting*.

3

The 3 *informeth* us of his *love* and *goodnesse*, in that hee would *vouchsafe* to make the *world*, having no neede of *it* (as having beene from *everlasting* without it) and *bestow* upon us the *use* of his *creatures* for our *preservation* and *maintenance*.

4

The 4 *informeth* us of his wonderfull *wisedome*, who could thus *distinguish* betweene the *heavens* and the *earth*, the *earth* and the *waters*, the *waters* and the *waters*. Thus of the 1 part.

The destruction of the old world in the dayes of Noah The things destroyed, the heavens and the earth, and how.

Touching the 2. The *destruction* of the *old* world in the *dayes* of *Noah two* things may be noted. 1 What *things* were *destroyed*. 2 By what *meanes* they were *destroyed*. The *things* which were *destroyed* were the *heavens* and the *earth*, not *in regard* of the *substance* of them, but in *respect* of the *inhabitants*, and the outward *forme* of the *earth*, which by reason of the *waters* long occupying, the place *thereof* was made *grosser*, and the *earth* more muddie, and the *water* thicker by reason of the long *commixtion* of the *earth* & *water* together. The *meanes* whereby they were *destroyed*, were waters *descending* from above, *ascending* from below, the *windowes of heaven were opened, and the fountaines of the deepe broken up*, and so the *world* was drowned

The meanes whereby they were destroyed, by water Gen. 8. 11.

Use.

For the 1 we may *conceive* that *God is an enemy unto sinne*, cannot abide *it* in his *creatures*, and that *sinne draweth Gods judgements upon the creatures*, such is the *nature* of *God*, such is the *nature* of *sinne*.

1

2

For the 2 that *no element, no creature can be profitable unto us, without the especiall blessing of God*, both *water* and *fire* are *profitable*, yet did the *world* perish by *water*, and shall be

The destruction at the last judgement.
The matter to be destroyed, the heavens and the earth which are now.
How they are now upholden by the word of God.
By what means they shall be destroyed by fire.
At what time.
The lot of the wicked on that day.

consumed by *fire*. Thus of the 2 part.

Touching the 3. The *destruction* of this present *world* at the last judgement, *five* things may be noted. 1 The *matter* to bee destroyed, the *heavens and the earth which are now*, not differing in *substance* from those which were *before*, but in quality. 2 How *they* are for the *present upholden*, even *by the decree, ordinance, will and becke of God*. 3 By what *meanes* they shall be *destroyed* by *fire*. 4 At what *time* they shall be *destroyed*, at the *day of judgement*. 5 The *lot* and *portion* of the *wicked* at that *day*, they *shall be destroyed*, this being a day *of the perdition of ungodly men*.

From the 1 may be gathered, that *sinne is as odious unto God now as it was of old, doth and shall doe as much hurt unto the creatures as it did in the dayes of Noah*. For upon the sudden *all things* in *heaven* and *earth* shall *perish* by *fire*, all being *turned* into a *fiery flame*, and *burnt* to *ashes*, as then *all* things were *changed* by the *waters*.

Use.

1 From the 2 that *God is not onely the Creator of the world, but also the preserver, upholder, and maintainer of the same.*

2 From the 3 that *God hath divers wayes whereby to execute his will*, all the *elements*, all the *creatures* being his *servants*.

4 From the 4 that *there shall be a day of judgement*, howsoever *scoffers* and *mockers* make a *jest* at the *same*.

5 From the 5 that *howsoever the ungodly doe here beare a great sway*, advance and extoll themselves above measure, *yet shall they on the day of judgement have the sentence of condemnation pronounced against them*; that *day* being unto *them* a *day* of *perdition*. Thus of the 3 part.

Reasons.

The *truth* of the preceding *doctrine* explaned by its severall *parts* may thus appeare. 1 Becaus the *word* of *Gods* purpose and *decree* is *immutable*, his will *unchangeable*. 2 Because *Gods* power is alwayes *one* and the *same*. The power of *man* sometimes *increaseth*, sometimes *decreaseth*, but with *God* its *otherwise*, there is *no time* wherein he is not *infinite* in *power*, it is as *easie*, as *possible* for *him* to *destroy* the *world*,

1

2

as

at it was to make the *world*, the *pot* cannot withstand the *potter*, nor the *creatures* their *Creator*. 3 In regard of the *reward* which is *promised* unto the *godly*, the *punishment* which shall be *inflicted* upon the *wicked*, if the *world* should not have an *end*, and *Christ* come unto *judgement*, how should eyther the *godly* bee rewarded or the *ungodly punished*? 3

This serveth *partly* for reprehension, *partly* for exhortation.

For *Reprehension*. 1 Vnto such as *scoffe* and *mocke* at *Christs comming* unto *judgement*, as *deny* that the *world* shall have an *end*, not considering eyther the infinite power of *God*, or the *unchangeablenesse* of his *decree*. 2 Vnto such as *beleeving* this *doctrine*, yet remaine *covetous*, heaping up *riches*, which shall be *consumed* by *fire*. Vse of Reprehension. 1 2

For *Exhortation*, be *perswaded* of the certainety of this divine *truth*, *as God created the world, and did formerly destroy it by water, so shall he destroy it by fire*. Continue not in thy *sinnes*, for there shall come a *day* of *paiment* for all, when thou shalt be called to an *account* and *rewarded* according to thy *worke*. Vse of Exhortation.

Vers. 8. *But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day.*

9 *The Lord is not slacke concerning his promise (as some men count slackenesse) but is long suffering to us ward, not willing that any should perish, but that all should come to repentance*

Followeth in these *verses* an *answer* unto a maine *objection* of those scornefull *adversaries*. The *objection* is this, If *Christ* be to *come* unto *judgement*, as yee *preach*, & he himselfe, hath *promised*, then why doth *he* so *long* delay his *comming*, why hath he not *comne* all this *while*, many *hundreds* of *yeers* being past since the *promise* was made? sure he is eyther *unwilling*, or if *willing* yet *unable* to *accomplish* his promise. The *answer* is An answer unto an objection. The objection

The answer 1 2

twofold, whereof the 1 is laid downe in the 8 ver. the 2. in the 9.

The former taken out of Psal. 90. 4.

Touching the *former*, it is taken out of *Psal* 90: vers. 4. *for a thousand yeares in thy sight, are but as yesterday, when it is past*, which the *Apostle* amplifieth by the like sentence, *one day is with the Lord as a thousand yeares*, as if he should have sayd, *although a thousand yeares seeme unto us, to be a very long time, and so the world seemeth to have indured very long, as having continued some thousands of yeares, yet with God no time seemeth long with him, there is no place for such distance of time, shorter or longer, as it is with men, he doth invariably behold all things, past, present, or to come*, In *respect of him the greatest time and the smallest differ not, to whom all times are present who will undoubtedly performe that which he hath appointed, God is not subject unto time, but is eternall and infinite, to him nothing is past, nothing is to come, but all things are present, he knoweth the end when it shall be, it is patent in his sight. In his promises he doth not follow our corrupt lust or carnall desire, but his owne eternall and unchangeable counsell*, by which *answer* our *Apostle* doth not onely *endevour* to *speake* of the *repining* of the *godly* at the *delay* of this *day*, but also to *terrifie* the wicked with the *consideration* of their present *destruction*: hereof our *Apostle* would not have us *ignorant*, and therefore doth by a *loving* compellation *exhort* us to the *knowledge* of the same, *beloved* (saith he) *be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares, as one day.*

This place of Scripture diversly abused. 1

This *answer* of our *Apostle* is by *divers* falsely and erroniously *abused*, for 1 there are *some*, which draw *it*, to *prove* the *continuance* of the *worle* to be 6000 yeares, according to the *number* of the *dayes* of the *weeke*, for (say they) *God* was *sixe* dayes in *making* the *heavens* and the *earth*, and he *rested* the *seventh* day, now every day is a *thousand* yeares as S. *Peter* saith, therefore about 6000. yeares from the *creation* the *end* of the *world* shall *be*. To *whom* may be *answered*, that whether the *world* shall *continue sixe* thousand yeares in all, is *uncertaine*, likely *it* is not to *continue* so long, but *this* place maketh *nothing* to the *purpose*, yea from the *same* a like *reason*

might

might be *framed* to confute *theirs*, namely, this, a *thousand* yeares are but as *one* day. The *world* (as they say) shall last *six* thousand yeares, therefore the *world* shall last but *six* dayes. 2 There were *some* which taught from *hence*, that the *day* of *judgement* should *continue* and *endure* for the space of a *thousand* yeares, to whom we might *answer*, that our *Apostle* doth not simply say, *one day is with the Lord a thousand yeares*, but *one day is with the Lord as a thousand yeares*, yea if *this* had beene his *meaning*, that the *day* of *judgement* would *indure* for the space of a *thousand* yeares, it had beene *superfluous* to have added *with the Lord*, because it would be even so by the *computation* of men. 3 There were *some* which understood it, as a *reply* against divers *objections* of false *teachers*, as if they should say unto us, that we might doe as we would our selves, seeing the *day* of *judgement* doth not come for a *great* time, we might *answer*, that *whatsoever* is done in a *thousand* yeares, the *Lord* beholdeth as if it had beene *done* but the *former* day, if *they* shall say unto us, that though we should *repent* if it were *possible* for a *thousand* yeares together, yet we should not obtaine *pardon* for our *sinnes*, we might *answer*, that true and unfained repentance, though but of *one day*, is as a *thousand* yeares standing, if *they* should say unto us, we *neede* not so *toyle* and *labour*, to be so *carefull* and *industrious*, seeing even *one* day were enough, we might *answer*, that even a *thousand* yeares were to be *spent*, as if it were but *one* day. Finally if *they* should say unto us, that although the *day* of *judgement* shall be, yet wee neede not *feare* it, seeing there are so many *thoughts*, so many *workes* of men, that if they should all bee *discussed* and called to an *account*, even a *thousand* yeares would not suffice hereunto, and yet the *Scripture* nameth onely a *day* of judgement, so that by necessary *consequent* many things should be *concealed* from the *Iudge*, wee might *answer*, that *one day* with the *Lord*, is more then a *thousand* yeares with *us*, thus doe those *Spyders* suck *poyson* from this *sweet* hearbe. Thus of the former *answer*.

2

3

Touching the *latter*, it sheweth the true *cause* why the

The latter shewing the true cause

Why the Lord doth differre his comming.

Lord doth *deferre* his *comming*; he *is not slacke concerning his promise, as some men count slackenesse*, men count such *slacke* which linger and put off to doe a thing beyond the *appointed* and *due* time, *God* is not such a *slacke* one, he is not one that *neglecteth* his *season* to come *later* then he should, hee will *surely* come, because he hath *promised*, and that neyther *sooner*, nor *later*, then he hath *promised*.

Quest. But then *why* doth *he* not come out of hand?

Answ. Even because *he is long suffering to us-ward, not willing that any of us should perish, but that all of us should come to repentance*, that is, because *he doth patiently waite, till the elect be brought to repentance, lest any of them should perish, till their number be accomplished, according to* that of the *revelation, and they cryed with a loude voyce, saying, how long O Lord, holy and true dost thou not judge and avenge our blood on them, that dwell on the earth? and it was sayd unto them, that they should rest yet for a little season, untill their fellow servants also, and their brethren that should be killed as they were should be fulfilled*, so that the *words* here are *thus* to be understood, *he is long suffering to us-ward*, us *whom he hath called, and doth call by his Gospel, not willing that any* (to wit of *us*) *should perish, but that all of us*, (whom *he calleth*) *should come to repentance*. This *exposition* as it agreeth with the *truth revealed* in *divers* places of *Scripture*, so with the *scope* of this *place*, for our *Apostle* wrote this unto the *elect*, as is apparent by the *beginning* of the *Epistle*, yea the *words* were not so *proper*, if they were not *thus* to be understood. Beside, *God* is sayd to *will* any thing, *anthropopathôs*, after the *manner* of *men*, as *he* is sayd to *repent*, to be *greeved*, or to be *angry*, so here to *will* the salvation of all, because he *affordeth* unto *them* the *meanes* of salvation, and doth *earnestly* invite them to *repent* and *beleeve*, that they may be saved, and in this his *willing* he is *serious* and not *deluding*, though in the *end* he damneth *many*, even as the *mariner* seriously desireth the *saving* of the *goods* in his *ship*, and yet upon *extremity* casteth them out into the *sea*; and this his *willing* is not *vaine* but *effectuall*, because by the *setting* forth thus of his *grace*, such as are *appointed* unto life, are *converted*

Rev. 6. 11.

& saved, *the loving kindnes of the Lord moving thē to repentance.*

This *verse* is no lesse *perverted*, and erroniously *abused* then the *former*, for from hence diverse doe conclude: that the *grace* of *God* is *universall*, or that there is an *universalitie* of *grace*, as indifferently *offered* to all men alike, if they will but *receive* it, thus also they *abuse* other places of *scripture*, namely. *Mat.* 11. 28. *Come unto me all ye that labour and are heavie laden, and I will give you rest*, *Mat* 18. 11. *For the Sonne of man is come to save that which was lost. Ezek.* 33. 11. *As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live.* 2 *Cor.* 5. 14. 15. *For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that hee died for all, that they which live should not hence forth live unto themselves, but unto him which died for them and rose againe.* 1 *Tim.* 2. 4. *Who will have all men to be saved and to come unto the Knowledge of the truth, and vers.* 6. *who gave himselfe a ransome for all, to be testified in due time.* 1 *Tim.* 4, 10. *We trust in the living God, who is the Saviour of all men, specially of those that beleeve.* 1 *Ioh.* 2. 2. *He is the propitiation for our sinnes, and not for ours onely, but also for the sinnes of the whole world.* These and the *like* places are cited in *favour* of universall *election*, as if that *all* were *chosen*, and that the *cause* of their *damnation*, which doe *perish* is, because they refused offered *grace* which they *might* have *received* if they *would*, which *opinion is contrary* unto sundrie places of *scripture*. True it is that the *common* grace of *God* is *generally* offered unto *all*, either in the *booke of nature*, or in the *Church*, where even *hypocrites* are called by the *Gospell* unto *salvation*, which *calling* of *God is not vaine* or *hypocriticall*, but *serious*, and *ordained* to a saving *end*, and on the part of *God* is sufficient, but the *singular* and saving *grace*, even that which worketh *effectually*, is onely *proper* unto the *elect*; and so in this *sense* diverse of the forementioned *places* may be *applied* unto all men in *generall*, which are *called* by the *Gospell*: But where the singular grace of *God* is meant, we are not by *all*, to understand all of every *kinde*, but some of

This answere likewise perverted to uphold universell grace.

of all *kinds*, who being *predestinated* unto *salvation* are in *time* effectually *called*. To refell this and the like errours, from this and the like places of *scripture*, this *common* and true *rule* must have *place*, that notes of *universality*, *as*, *all*, *whatsoever*, *and the like*, must be *restrained to the matter in hand*, as, *whatsoever ye shall aske of the Father in my name*, that is, *whatsoever according to my will*. so, *whatsoever they* (the *Pharisees*) *bid you doe*, *that doe*, to wit, *according to the Law of Moses*. So, *they that beleeved had all things common*, that is, *all things lawfull*, *and for necessitie*; *all the world taxed*, that is, *all under the dominion of Cæsar*, under which a *great* part of the *world* was not, *all things are lawfull for me* (saith the *Apostle*) that is, *all things in themselves indifferent*, so *Christ gave himselfe a ransom for all*, that is, for all sorts of *people*, so by *all* in this *place*, our *Apostle* meanes, all the *elect*, which were in their *time* to *repent*, and so to be *saved*, for whose sakes, and not in *slackness*, as the *mockers* accounted, he *deferred* his judgements, the *Lord* (saith hee) *is longs suffering towards us*, opposing *us* as the *elect* to the *reprobate*, scoffers at *God*, both in his *word*, and *workes*. Thus of the *latter*, and so of the meaning of the *words*.

Rom. 8. 30. *

D. Rule touching notes of universality.

Ioh. 16. 23.

Mat. 23. 3.

Act 2. 44.

Luc 2. 1.

1 Cor. 6. 12.

1 Tim 2. 6.

The *observations arising from both are fowre*.

The *first is this*, that,

One day as a thousand yeer, &c.

D. God doth not measure times and seasons according to the corrupt judgement of man.

God doth not measure times and seasons according to the corrupt judgement of man; unto a sinner lying in *sinne*, a *long* time seemeth *short*; unto a *sinner* afflicted for his *sinne*, a *short* time seemeth *long*; when we *consider* the time to *come*, a *few* yeeres seeme *many*; when wee *call* to minde the time past, many yeeres seeme *few*, twenty yeeres past seeme but a *short* time, so many to come, a very long time. *Iacob* being demanded of *Pharoah* how *old* he was, answered, *the dayes of the yeeres of my pilgrimage are* 130 *yeeres*, *few and evill have the dayes of the yeeres of my life beene*: his *dayes*, though *many*, seemed to *him* but *few*; *when will the new moone be gone* (said the *Israelites*) that *we may* sell *corne*? *and the Sabbath that we may set forth wheate*, even that *short* time

Gen. 47.

Amos. 8. 5.

time *alloted* unto *Gods* service seemed unto them exceeding *long*, as no doubt our *sabbath* doth unto *many* of us, but this doth not *God* judge, he is not *subject* unto *time*; the *longest* and the *shortest* time; *past*, or to *come*, is all *one* with him, with *whom one day is as a thousand yeeres, and a thousand yeeres as one day.*

The *reason hereof is* this, *because he* is *infinite* and *eternall*, he was before time, in his *hand* is every time and *season*: time was *made and* is *continued* by *him*, for *man*, not for *him selfe*, he *remembreth* al things past, he *taketh notice of al things present*, he *knoweth* al things to *come*, nothing is *hid from* him; he *followeth* his owne *eternall* and *unchangeable* purpose. *Reason.*

Hence *diverse* things may be gathered

1. That the *length, distance, and continuance of time, doth not worke in God a forgetfulnesse of us, and his promises made unto us, when Adam* and *Eve* fell, they had a *promise* of the *Messiah*; when *Abraham* was commanded to *forsake* his owne *country*, he had a *promise* of the *Land* of *Canaan*; when *Iacob* went downe into *Egypt*, he had a *promise* of the *returne* of his *posterity* from thence, many *hundred* yeeres were betweene those *promises*, and the accomplishment of them, yet were they all in their owne *time* accomplished. The *yeere*, the *moneth*, the *day*, the *houre*, the *minute* are alwayes before *Lord*. *Pharoahs* butler, was quickly *unmindfull* of *Ioseph*, but so is not the *Lord* of his *promises*, Oh the *sweetnesse* of this *comfort*, whereof (as it is in my *Text*) I would *entreat* you not to be ignorant, yea the *knowledge* of it is so *needfull*, as that it doth *uphold* us in the *midst* of *troubles*, knowing that the *Lord* is not *unmindfull* of his *promises*, but will *performe* them unto us in his *owne time*, which shall be for our *greatest* good. *Vse.* I. Gen. 3. 15. Gen. 12. 7. Gen. 46. 4. Gen. 40. 23.

2. That *God doth call to minde the sinnes and trauſgressions of the ungodly*, of wicked and impenitent persons, though happly many *yeeres* agoe *committed*. The *wicked* no doubt *forget* their owne *sinnes*; the *swearer*, how often hee hath *sworne*: the *drunkard*, how often he hath beene *drunke*: the *whoremonger*, how often hee hath *defiled* and sinned against

gainſt his own *body*, the *extortioner* how often, & many he hath *wronged*, & the like: but *God* hath them all *written* in the *booke* of his *remembrance*, *Cains* murthering of *Abel*: *Cams* mocking of *Noah*: *Esaus* perſecuting of *Iacob*; *Ieroboams*, *Idolatry*, *Nebchadnezzar*, are now as *freſh* in his *remembrance*, as if they had bin done *yeſterday*. Oh what *terrour* may this *worke* in the *hearts of* the *wicked*, who have all their dayes gone on in ſinne, yea what *torment* unto thoſe which *continue* in the wicked *footeſteps* of their ungodly *progenitors*, ſuch (yea all of us) had neede to *pray* with the *Pſalmiſt*, *Oh remember not againſt us former iniquities*, or *the iniquities of our forefathers*.

Pſal. 60. 8.

3 3. That *we ought not to repine at the delay of Gods promiſes*, meaſuring them by our *carnall* and *corrupt* judgement, he is not then *negligent* and *carelеſſe* of us, when hee *delayeth*, for *all* things are *lyable* unto his *providence*, it were more *fit* that we ſhould with *ſilence* and *reverence* in aſſured *confidence*, waite for the *accompliſhment* of his *promiſes*.

4 4. That we *muſt ſubmit our wills unto Gods*, *but for the length and ſhortneſſe of time*, *God* is the *guider* of *time*, beſtowing *thereof* upon *ſome*, *more*, upon others *leſſe*, whether *he* give us, *much* or *little*; *more* or *leſſe*, we muſt be content, endevouring to employ what we have, in his *ſervice*. Finite *creatures*, cannot be like an infinit *God*, mortall *creatures*, like an eternall *God*, yet herein let us *imitate* our infinite *God*, our eternall *Father*, that as with him a *thouſand* yeeres are but as *one* day, one *day* as a *thouſand* yeeres, ſo it may bee *with* us, even *eſteeming* the ſhorteſt time in *ſinne* to bee as a *thouſand* yeeres, the *longeſt* time in the the performance of *Gods ſervice*, as one day: nay, a *minute* of an *houre*, as no *time* at all. *Iacob* ſerved *ſeven* yeeres for *Rachel*, and *they* ſeemed unto *him* but a *few* dayes, for the *love* hee bare to *her*. If we did truely *love God* we would not be *wearied* in the *performance* of his *ſervice*, eſteeming the *Sabbath* the longeſt day of the *weeke*, that *houre* wherein we *heare* the *word*, to be the longeſt *houre* in the *day*. And if wee did *truely* hate *ſinne*, we would *count* the ſhorteſt *time* in ſinne, to bee too

Geu. 29. 30.

too

too *long*, Even in this *God* as a *patterne* goeth before us, *he* eſteemeth (as we may ſo ſpeake) the *longeſt* time wherein he *powreth* bleſſings on us, to bee but *ſhort*, and the *ſhorteſt* time wherein we *continue* in *ſinne*, to be exceeding *long*, wearying himſelfe in *waiting* for our *repentance*, ſo muſt we *doe*, eſteeme the ſhorteſt time in *ſinne*, to be too, too *long*, the longeſt *time* in performing the *worſhip* and *ſervice* of *God*, to bee but *ſhort*, one day as a thouſand yeeres, a *thouſand* yeeres, as one *day*. Thus of the *firſt obſervation*.

The *ſecond* is this, that

God doth not through ſlackneſſe deferre the promiſe of his comming, but ſtayeth untill the appointed time. *Gods* children in this world, amongſt many others, are *ſubject* unto a *twofold* trouble, the one at the *wickeds proſperity*; the *other*, at their owne *adverſitie*, both the *one* and the *other*, doe not a *little* perplexe them, leſt they ſhould be too much *diſcouraged*, they have a *promiſe* of *redreſſe* in both, even that there ſhall bee a *day* of *judgement*, wherein the wickeds *proſperitie* ſhall bee *changed* into perpetuall *thraldome*; and the *godlies* adverſitie into perpetuall *proſperity*, wherein the *godly* ſhall be taken into *heaven*, the ungodly thruſt into *hell*. Of *Gods* promiſes, ſome have a certaine limited *time* wherein to be *accompliſhed*, as that *promiſe* unto *Abraham touching* the *returne* of the *Iſraelites* from *Egypt*, that *promiſe* unto *Abraham* and *Sarah* touching the *birth* of *Iſaac*; others againe have no time *limited*, as *call upon me in the day of trouble and I will deliver thee*, there is no preciſe time ſet downe, o fthis ſort is *this* promiſe of comming unto *judgement*. There is no *particular* time ſet downe, wherein this *judgement* ſhall be, neither as *yet* is the *generall* converſion of the *Iewes*, which muſt needs precede *Chriſts ſecond* comming unto *judgement*. *He* hath *promiſed* to *come*, and ſhall *certainely* come, but *when* he will *come*, is *uncertaine*, he cannot be *challenged* for the *neglect* and breach of his *promiſe*, unleſſe a certaine time had beene ſet downe (which were already paſt) wherein hee promiſeth to come *unto judgement*.

The **Lord is not ſlack, &c.** *D.* God doth not through ſlackneſſe deferre the promiſe of his comming, but ſtayeth untill the appointed time.

Gen. 18. 1.

Pſal. 50. 15.

The

1 The *reasons* hereof are these. 1. Because *Gods* decree is *immutable*, his purpose *unchangeable*, if he came before the *appointed* time, then hee must needs *reverse* his *decree*,
2 change his *purpose*. 2 Because to deferre the *performance* of *goodnesse* through *slacknesse*, is a *sinne*, whereunto *God* (being
3 *free* from all sinnes) cannot be *subject*. 3 Because it were *injustice* in *God* to punish us for our *slacknesse*, if hee himselfe
4 *failed in the same*. 4 Because it is *God* which *giveth* and *bestoweth* the *seasonablenesse* and *opportunity* of *well doing*; doth *he* bestow it upon *us*, and will *he* neglect it *himselfe*? this
5 were *absurd*. 5 Because according unto the *scriptures*, that *signe* (preceding the *day* of *judgement*) of the *generall* conversion of the *Iewes*, is not yet *accomplished*. If that were *accomplished*, as it is not, there might bee some *colour* to accuse *God* of *slacknesse*, in deferring his *comming*.

This serveth *partly for Reprehension*, and *partly* for *Exhortation*.

Vse of Reprehension. *For Reprehension*, Vnto such as accuse *God* of delay, of the *breach* of his *promises*, repining, murmuring, and grudging at the *supposed* truth of the *same*: wouldest thou have *him* come before the *time* appointed, and *decreed* in *Gods* privie counsell? wouldst thou have him to be *mutable* and *changeable* like unto thy selfe? rather thou shouldest *embrace* this *time* of *repentance*: using thy *time* well to the *glory* of *God*, and doing *good* whilst thou hast *time*. Thou knowest not *when* he will come, employ thy *talent* unto thy *masters* utmost *advantage*: *many* occasions doe wee *neglect*; many a seasonable *opportunitie* of *well doing*, praying, hearing the word, visiting the sicke, relieving the necessities of the poore, and the like, yea *breake* many a *promise* which wee should have *performed*, but it's not so with *God*, hee doth not through *slacknesse*, deferre the *promise* of his comming, but *waiteth* untill the *appointed* time.

Vse of Exhortation. *For exhortation*, 1, Let us not use *slacknesse* in the *performance* of our *promises* unto *God*, but with all *readinesse*, without any *delay*, performe the *same*. Our *promise* made in *baptisme*, the same *renued* at our *partaking* of the *Lords Sup-*

per,

per, with those *many* which wee have made in our *time* of *sickneſſe*, temptations, troubles in minde and the like. Haſt thou *performed* thoſe *promiſes* or not? Art thou not *ſlacke* in the *performance* of the *ſame*? Doeſt thou not *neglect* many a ſeaſonable *opportunitie*, wherein thou mayeſt doe *good*? Oh conſider it, imitate our gracious *God*, who doth not through *ſlackneſſe* deferre the *promiſe* of his *comming*. 2 Let us learne patiently to waite *Gods* leaſure, neither *repining* againſt his not *comming*, or being *indifferent* whether he come or not, Oh let us *pray* unto him to *haſten* his comming, that we may be *tranſlated* out of this *vale* of *miſerie*, and may *enter* into our *Maſters* joy. 3 Let us *comfort* our ſelves with the *meditation* of the *certaintie* of his *comming*, when the *number* of the *elect* ſhall be *accompliſhed*, then ſhall this *day come*, the *promiſe* of his *comming* be performed. Thus of the *ſecond*.

2

3

The *third* is this, that

God doeth by his patience and long ſuffering to us-ward provoke and invite us unto repentance. This the *Prophet Ioel confirmeth. Therefore alſo now* (ſaith the *Lord*) *turne yee even to me with all your heart, and with faſting and with weeping, and with mourning, and rent your heart and not your garments, turne to the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evill.* This, the *Apoſtle Paul* confirmeth, or *deſpiſeſt thou the riches of his goodneſſe, and forbearance, and long ſuffering, not knowing that the goodneſſe of God leadeth thee to repentance.* Thus *God* dealt with the *old* world, which *ſometimes were diſobedient, when once the long ſuffering of God, waited in the dayes of Noah*, *Gods patience* and long *ſuffering* for that whole ſpace of an 120 yeeres ſhould have *provoked* them unto *repentance*, thus dealt the *Lord* with the *Iſralites*, but *they and our Fathers* (ſaith the *Levit*) have *dealt proudly, and hardned their neckes, and harkened not to thy commandements, and refuſed to obey: neither were mindfull of the wonders which thou didſt among them: but hardned their necks, and in their rebellion appointed a Captaine*

But is long ſuffering, &c. *D.* God doth by his patience and long ſuffering intice us unto repentance.

Ioel. 2.12.13.

Rom. 2.4.

1 Pet. 3.20.

Neh. 9.16.17.

tain to returne unto their bondage, but thou art a God, ready to pardon, gracious and mercifull, slow to anger, and of great
Exod. 34 6. *kindnesse, and forsookest them not*, and why so? even to *provoke* them unto *repentance*. This is the *name* of the *Lord*, *And the Lord passed by before him, and proclaimed, the Lord, the Lord God mercifull and gracious, long suffering, and abundant in goodnesse and truth.* Thus hath the *Lord* dealt with former *ages*, Thus doth he deale with *us* at this *time* by his *patience* and long *suffering* towards us, he doth *provoke* and *invite* us unto *repentance*. Neither is there any meanes more *forcible* to stirre us up unto *repentance*, then to consider that *God* is *patient* and *long suffering* towards us that we may repent, that hee doth bestow upon us a *time* wherein we may *performe* the same. For 1 It followeth from hence, that *God doth not delight in the death of a sinner*, that he would not wee should *perish*, but repent us of our *sinnes*. 2 that he doth *extend* his *patience* and *long suffering* towards us, that wee may *repent* before *judgements* doe seaze upon us. 3 That if wee will not *repent*, but still abuse *Gods* patience and *long suffering*, still *provoking* him to wrath and *indignation* against us, hee will *undoubtedly* prove the same upon us. 4 That if we will *repent*, and unfainedly *returne* unto him, we shall notwithstanding of all our former *sinnes* be pardoned, received into his *favour*, *he that waiteth so long for our conversion, will not reject us, being truely converted.* 5 That he would have us to use those good meanes, which hee *bestoweth* upon us to further us in our *repentance*, yea that he bestoweth *manifold* meanes upon us to draw us *nigher and nigher* unto himselfe, the Word, the Sacraments and the like, the *continuance* of *which* is an evident *token* of his *patience* and *long-suffering*, for those being removed, judgements would quickly take holde on us. 6 That *God* might justly *punish* us, yea utterly *destroy* us, at the very first act of sinne, much more after many *relapses*, after a *long* continuance therein, all which being duely considered, are *forcible* motives to draw us unto *repentance*, evident *signes of Gods love*, and desire of our *salvation*.

The confideration hereof an excellent meanes to incite us unto repentance instanced in particular.

1

2

3

4

5

6

Hereof

Hereof also may be made a *twofold* vse: One

Vse of Reprehension.

For Reprehension, Vnto such as abuse the *patience* and long *suffering* of *God*; continuing and going on *impenitently* in their *sinnes*, and thus (alas) doe the most part of us, the swearer, the adulterer, the theefe, the drunkard, the Sabbath-breaker, and the like. *God* hath all this time borne with us, provoking and inciting us unto *repentance*, but we *waxe* worse and worse, *fighting* against *God* with his owne *weapons*, abusing his *patience* and long-*suffering* to our owne *destruction*, why shouldest thou thus abuse *Gods* patience and long *suffering*, wretched man that thou art? why *despisest* thou the *riches* of his *goodnesse*, and *forbearance*, and *long suffering*, *not knowing that the goodnesse of God leadeth thee to repentance*; thou sinnest against thine owne *soule*, *after thy hardnesse and impenitent heart*, *thou treasurest up unto thy selfe wrath against the day of wrath, and revelation of the righteous judgement of God, who will render to every man according to his deeds.* Dost thou thinke that *God* will *still* beare with thee? hee will not. It is *long* ere he *begin*, when he *beginneth*, he will *quickely* make an end, his *feete* are as *leade*, his *hands* as *Iron*, *God is jealous*, *& the Lord revengeth and is furious: the Lord will take vengeance on his adversaries*, *& he reserveth wrath for his enemies*, *the Lord is slow to anger*, *and great in power*, *and will not at all acquit the wicked.* Be carefull therefore in time, doe not further tempt *God*, by your *impenitencie*, say not thus within your *hearts*, *I have continued in this course of life these many yeares*, *in covetousnesse*, *in drunkennesse*, *in malice*, *and the like*, *I have wrought*, *& played upon the Lords day*, *and yet never fared the worse for it*; *I have still had wherewith to doe my turne*, *&c. For that will come upon thee in one houre*, *which did never befall thee before.*

Rom.2.5.6.

ferò, *sed ferìò.*

Nah.1.2.3.

Your owne *experience* may confirme *this*, I doubt not but that ye have *observed* many, which have long *continued* in *drunkennesse*, *whoredome*, *theft*, and the *like*, who though for a *time* they seemed *outwardly* to *prosper*, yet at the *length* came to *poverty*, *shame*, and *fearefull ends.* That which *pro-*

verbially we say of *pride, pride will have a fall,* we may *apply* unto *all sorts* of *impenitencie.* Another.

Vse of Exhortation.

For Exhortation. 1 To admire *Gods* love who hath beene all this while so *patient* towards us. 2 To be truly *thankefull* unto him for this his *patience* and *long suffering.* 3 To *repent* us of our *sinnes*, and truly returne unto him, and that *willingly*, speedily, sincerely, with all our hearts, soules, and affections, for this cause consider we the *filthines* of *sin*, *the danger of sin*, of what *good* we are thereby *deprived*, of what evils *possessed.* Oh that we had a true *sight* & *sense* of our *sins*, with an *unfained* hatred and *detestation* thereof, earnest *contrition*, true *humiliation* for the same, with a constant *resolution* not to spend the *residue* of our *dayes* in *sinne.* Oh my beloved, *continue* not in your *evill* courses, *oppose* your selves mightily against your *sinnes*, *kill* them, before they *kill* you, let it be now enough that yee have already *continued* so *long* therein, *God* hath already wearied himselfe in *waiting* for us, *abuse* we not therefore his *patience* any further, having *already* too too much *abused* the same. Thus of the 3.

Not willing that any, &c. *D.* Gods love towards his owne children is unspeakeable.

The *fourth* is this, that

Gods love towards his owne children is unspeakeable, he is *patient and long suffering towards us, not willing that any of us should perish, but that all of us should come to repentance*: as in his *secret* and eternall *counsell*, he hath *elected* and *chosen* us before time, so doth he by the *powerfull* preaching of the *word* effectually *call* us in *time.* Whence may bee *gathered*,

Vse.

1 That *none of those whom God hath elected, shall perish.*

2 That *the day of judgement is deferred for the Godlies sake.*

3 That *if God were not patient and long suffering towards us, we could not but perish.*

4 Wherefore let us extoll and magnifie the name of *God*, let us praise and *glorifie* his *majestie*, ascribing unto him the *cause* of our *election, vocation, regeneration, conversion, repentance*, and whatsoever else we have. Thus of the 4. And so of the first part of this *Chapter.*

Vers.

Verſ. 10. *But the day of the Lord will come as a theefe in the night, in the which the heavens ſhall paſſe away with a great noyſe, and the elements ſhall melt with fervent heate, the earth alſo, and the workes that are therein ſhall be burnt up.*

The 2 part of the Chapter of our Saviours ſecond comming to judgment.

Followeth to ſpeake of the *ſecond* part of this *Chapter*, laid downe in this and the *enſuing* verſes. It concerneth our *Saviours* ſecond comming unto *judgement*, mainly *oppoſed* and *contradicted* (as yee heard in the former part) by *ſcoffers* and *mockers* in theſe *laſt* and *perrilous* times. Herein *two* things are to be conſidered. 1 The *doctrine*, or *what* we are to *beleeve* touching the *laſt* judgement. 2 The *vſes* which may and ought to be made of the *ſame*. The *Doctrine* is layd downe in this 10. verſe, which concerneth the *forme* and *manner* of our *Saviours* comming unto *judgement*. The *uſes* are layd downe in the *following* verſes, being in number *foure*. 1 Vnto *holineſſe* and *godlineſſe* verſ. 11. 2 Vnto an *expectation* of the *day* of *judgement*, according to the *promiſe* of *God*, verſ. 12. 13. 3 Vnto *innocencie* of *life*, and *other* graces *accompanying* the *ſame*, confirmed alſo by the *authority* of Saint *Paul*, upon which he taketh occaſion to *commend* the *Apoſtolicke* doctrine, verſ. 14. 15. 16. 4 Vnto *watchfulneſſe*, *perſeverance*, the *growth* in *grace*, and in the *knowledge* of our *Lord* and *Saviour Ieſus Chriſt*, verſ. 17. 18. Of theſe in order.

The doctrine of the *laſt* judgement containeth the *forme* and *manner* thereof, or *what* we are to *beleeve* touching the *ſame*. Its layd downe in this tenth verſe, conſiſting of theſe *three* parts. 1 The *certainety*. 2 The *ſuddenneſſe*. 3 The *conſequents* of the *laſt* judgements. The *certainety*, *the day of the Lord will come*, the ſuddenneſſe, *as a theefe in the night*, the *conſequents*, *in the which the heavens ſhall paſſe away with a great noyſe, and the elements ſhall melt with fervent heate, the earth alſo and the works that are therein ſhall bee burnt up.*

The doctrine of it.
The uſe of it.
1
2
3
4

The ſumme and parts of the doctrine
1
2
3

The certainty the day of the Lord will come.

Rom. 2. 5.

Luk. 17. 30. 1 Cor. 5. 5. Matth. 10. 15. 2 Pet. 3. 12.

Pſal. 9. 8.

Eccleſ. 12. 14.

Act. 17. 31.

Heb. 9. 27.

Iude. 14.

For the 1 The *certainety* of the *laſt* judgement. *The day of the Lord will come.* In *Scripture* it is expreſſed by *divers* names, It's called *the day of wrath, and revelation of the righteous judgement of God*, of *wrath* becauſe *vengeance* ſhall be taken of *all* thoſe which in *this* life did not *beleeve* the *Goſpel* of *Chriſt*; of *revelation*, becauſe by the *divine* and *omnipotent* vertue of the *Iudge*, all the thoughrs, *words*, and *workes* of *reprobates* ſhall be made *manifeſt*; of *righteous judgement*, as being *guided* and *proceeding* according to *juſtice*. It is the *day* wherein *the ſonne of man ſhall be revealed*. The *day of the Lord Ieſus*. The *day of judgement*. The *day of God*. And here it is *called the day of the Lord*, becauſe upon *it* the *Lord* will eſpecially *manifeſt* his *omnipotencie, wiſedome, power, goodneſſe, juſtice* and the *like*, abſolving the *godly*, condemning the *ungodly*. This *day of the Lord*, This *day of judgement*, this laſt *day*, This *day of God*, This *day of wrath*, of *revelation*, of *righteous judgement*, even *this day* will moſt *certainely* and *undoubtedly come*. *The Lord hath prepared his throne unto judgment*, ſaith the *Pſalmiſt*. *For God ſhall bring every worke unto judgement with every ſecret thing, whether it be good, or whether it be evill*, ſaith the *Preacher*: *he hath appointed a day in the which he will judge the world in righteouſneſſe by that man whom he hath appointed* ſaith S. *Paul*. And againe, *after death commeth judgement*, with *whom* conſenteth S. *Iude*, *behold the Lord commeth with thouſands of his Saints, to give judgement againſt all men*.

This may be *further* confirmed. 1 From the *teſtimony* of our owne *conſciences* after the *commiſſion* of *ſinne*. 2 From the manifold *promiſes* of *God*. 3 From the earneſt *expectation* of the *children* of *God*, 4 From ſuch *particular* judgements as *have* ſeaſed upon *wicked* men in this *life*, as upon the *old* world, *Sodome*, *Ieruſalem*, fore-runners and types of *this* great *judgement*. 5 From the *end* whereunto mankind was *created*, that hee ſhould be the *image* and everlaſting *Temple* of *God*, wherein he would be *worſhipped*, and to whom he would *communicate* himſelfe, perfect *wiſedome, righteouſneſſe, and goodneſſe*, imparting likewiſe unto him,

1
2
3
4
5

bleſſed-

blessednesse; which being a part of *Gods* image the *Divell* hath destroyed, which *God* (who is mightier then the *Divell*) should *restore*, and that upon this *day*. 6 From our *resurrection* from the *dead*. 7 From the *justice*, *truth* and *goodnesse* of *God*, which requireth that it may goe full *well* with *good* and *evill*; with *the evill*, according to that of S. *Paul*, *It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you who are troubled, rest with us, when the Lord Iesus shall be revealed from heaven with his mighty Angels*; yea this is *one* of the *Articles* of our *Creede*, which we are *bound* to *beleeve*, *from thence he shall come to judge the quicke and the dead*.

6
7
2 Thess.1.6.
8

The *Reasons* hereof (besides variety of others, which might be alledged) are these *two*. 1 In regard of the *godly*, which having *here* endured manifold *crosses* and *troubles*, shall at *this* day be *freed* from them *all*. 2 In regard of the *ungodly*, which having here enjoyed the *world* at will, shall on the *day* of *judgement* receive *sentence* of *condemnation*, to be *tormented* with the *Divell* and his *Angels*, world without *end*.

Reasons.
1
2

The *uses* of this point are *fourefold*.

For Instruction. 1 That every one of us should take notice of the *certainety* of this *truth*; we must *beleeve* it, *meditate* upon it, *have* the *remembrance* thereof alwayes before our *eyes*. For 1 *hereby* we shall be the better able to answer the cavils of *such* as *deny* that there shall be a *judgement*, and so *vindicate Gods* glory, and the *truth* of his *promises*, which they *tread* under their *feete*. 2 *Hereby* we shall bee *encouraged* amidst those many *evils* and *miseries*, which we doe *here* endure, that at *length* there shall come *a time*, when we shall be *delivered* from the *same*, when we shall be *freed* from all those *corruptions*, whereunto we are *now* subject. 3. *Hereby* we may be *enduced* unto the *performance* as well of our *dutie* towards *God*, as our *duty* towards our *neighbour*, this being a most forcible *reason* to *enforce* the same. 4 *Hereby* wee shall *learne* to abstaine from *private censuring* and *judging* one of *another*, an *argument* which the *Apostle Paul*

Vse of Instruction.
1
Benefits arising from our remembring the day of judgement.
1
2
3
4

Rom. 14. 10. vseth to this *end, but why dost thou judge thy brother? or why dost thou set at naught thy brother? we shall all stand before the judgement seat of Christ.* 2 That the *estate* of the *ungodly* and *godly* shall bee *changed* from that which it is *now*; now the *ungodly* rejoyce, but their *joy* shall end in *sorrow*, their *mirth* in *mourning*; now the *godly* weepe, but their *greefe* shall *end* in *joy*; they *sow in teares, but they shall reape in joy.* 3 That all of us should *fit* and *prepare* our selves for *this* day; it's not *long* ere the *bridegroome* will *come*, wee must with the *five wise virgins* set our selves for his *comming*, and as *Iacob* prepared himselfe to meete his furious *brother*, comming against him, so must we now *meete* our Saviour by *faith* and *repentance*, lest on that *day* it be too *late*, he then being *unappeasable*.

Psal. 12. 5. 2

3

Matth. 25. 4.

Gen. 32. 5.

Vse of Reprehension. *For Reprehension.* 1 Vnto such as *deny* that there shall be any *judgement*. 2 Vnto such as *scoffe* and *mocke* at it. 3 Vnto such as doe not *prepare* themselves for *it*, impenitently going on in *sinne*, continuing in their wretchednesse, abhominable and sinfull course of *life*, making a mocke of religion, and the *performance* of holy *duties*. 4 Vnto such even of *Gods* children as *repine* and *grudge* at their *crosses* and *troubles*, and *persecutions* which they endure at the hands of *wicked* men. 5 Vnto those which despise *Christ* and his *members*. 6 Vnto those which doe by their *partiall* judgement here, deprive *God* as it were, of his *unpartiall* judgement hereafter branding even the *sincerest* professors, with *reproachfull* and *disgracefull* names. 7 Vnto all such as *neglect* the *use* of this *truth*, which might be a *motive* to *withdraw* them from *sinne*, for if they did but thus reason with themselves, whilst they are *committing* sinne, or *before* the *commission* of it, *what if the trumpet did not blow, how could I answer this before the judge of the whole world, how should I be shamed in such a solemne and famous assembly of the whole world*; an *argument* which our *Saviour* useth, *and take heede unto your selves, lest at any time your hearts be overcharged with surfeting and drunkennesse, and the cares of this life, and that day take you at unawares.* Would yee not thinke

1

2

3

4

5

6

7

Luk. 21. 34.

thinke that that *towne* were *justly* and deservedly *surprised* by *enemies*, which having *men* and munition, did *neglect* to *watch* or *resist* the *enemies*; So may it be sayd of *us*, that *juſly* & *deſervedly* are we *ſurpriſed* by the *divell*, the *world*, & the *fleſh*, ſeeing that being *inſtructed* of the *certainety* of the *day* of *judgment* we doe not *uſe* it, as a *meanes* and *preſervation* againſt *ſin*.

Simil.

For Conſolation. Vnto the *children* of *God*, & that both in regard of *Gōd*, & in regard of *themſelves*. In regard of *God*, who will *then* eſpecially *manifeſt* himſelfe, in his glorious *attributes*, and *vindicate* his owne *glory*, avenging himſelfe on his *adverſaries*. In regard of our *ſelves*, becauſe *then* we ſhall *attaine* an abſolute *freedome* from all thoſe things which doe *now* trouble or greeve us, whereof we are *now* much affraid; for example, we are *now* greeved at *ſinne*, now *aſſaulted* by the *Divell*, now in *danger* to be *entangled* by the *world*, or *bewitched* by the *fleſh*, now we have a *combate* betweene the *fleſh* and the *ſpirit*; now we are *compaſſed* about with *troubles* and *croſſes*, now the *cauſe* of *Chriſt* is oppoſed and *maligned*, now the *Church* of *God* is *perſecuted* and *perplexed*, now we *feare* both our owne and the *backeſliding* of *others*, now the *wicked* triumph, injoying their *pleaſures*, *profits*, *honours* and the *like*, now *Gods Sabbath* is *prophaned*, *his word* derided, his *ſervants perſecuted*, *ſinne* encreaſing, *people* becomming *worſe* and *worſe*, but beloved, when *that day* commeth, as undoubtedly it *will* come, all *theſe* things ſhall be *changed*, thou ſhalt *ſinne* no *more*, the *Divell* ſhall *prevaile* againſt *thee* no *more*, neyther ſhalt thou ſtand in any *further* feare of the *world*, and the *like*, what *ſoule* indued but with the *leaſt* ſparke of *grace*, doth not *joy* at the *remembrance* of thoſe things, doth not *paſſionatly* breake out, ſaying, *come Lord Ieſus*,

Vſe of conſolation.
In regard of God.
In regard of our ſelves.

For Exhortation. Vnto all of us in *generall*, unto both the *godly* and *ungodly* in *particular*.

Vſe of Exhortation.

Vnto all of us in *generall*. 1 To *aſſure* our ſelves of the *certainty* of this *day*. 2 To be hereby *withdrawne* from *ſinne*, and *reſiſt* the *motions* thereunto. 3 To *prepare* our ſelves by *faith* and *repentance* for the *ſame*. 4 Not to doe *any* thing

In generall.
1
2
3
4

now *whereof* wee *neede* to be *aſhamed* or *affraid* hereafter to *render* an account.

In particular unto the godly.

Vnto the *godly*; *repine* not at the *proſperity* of the *wicked*, comfort your ſelves with the *meditation* of this *day*, waite patiently the *Lords* leaſure; though it ſeeme *long*, yet *will* he undoubtedly *come*.

Vnto the vngodly. Act. 24. 25.

Vnto the *ungodly*, in time *repent* you of your *ſinnes*, before this *day* take hold on you; *Felix* trembled *hearing* but of the *judgements* to come, and doſt not thou *tremble* which *goeſt* on in thy *ſinnes*, in thy monſtrous and horrible *ſwearing*, in thy baſe and beaſtly *whoring*, in thy prophane, wicked, and wilfull *breaking* of *Gods* day, in thy *covetouſneſſe*, *malice*, and the like *abhominations*? doſt thou *know* what ſhall *become* of thee? it may be (yea ſure it is) thou *knoweſt* not, *careſt* not, or *remembreſt* not; well I tell thee what ſhall *befall* thee, thou ſhalt be *called* to an *account* before a moſt *ſtrict* and ſevere *Iudge*. *Rejoyce O young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the ſight of thine eyes, but know that for all theſe things God will bring thee unto judgement*, this is thy *doome*, thy *lot*, thy *portion*; hadſt thou not neede then to *tremble*, to *feare*, to *repent* thee of thy ſinnes, to *humble* thy ſelfe under the mighty hand of *God*, that thou mayeſt eſcape this *judgement*. Oh if thou wouldſt thus *endeavour* thy ſelfe, thou ſhouldſt find more *ſweetnes* & *comfort* therein, then in all thy *pleaſures*, profits, houſes, lands, friends or ſuch *like* things which thou ſo much *eſteemeſt*. Thus of the *certainty*.

Eccleſ. 11. 9.

The ſuddenneſſe, &c. The day of the Lord will come as a theefe in the night. 1 Theſ. 5. 2. 3. 4.

For the 2. The *ſuddenneſſe* of this *laſt judgement*, the *day of the Lord will come as a theefe in the night*, a *phraſe* uſed both by our *Saviour Chriſt*, and S. *Paul*, to expreſſe the *ſuddenneſſe* of this *day*. As *theeves* commonly when they are not *looked* for, ſo ſhall be the *comming* of this *day*, when the *ungodly* thinke nothing *leſſe*, yea as unto thoſe, which being *aſleepe* are *awaked* by the comming of *theeves*, there is great *feare*, *horrour* and *terrour*, ſo ſhall this *day* bee unto *thoſe* which are ſpiritually *aſleepe*, *dead* in their *ſinnes*.

Queſt. But ſhall this *day* come *unexpectedly* unto all?

Anſw.

Anſw. No, onely unto the *wicked*, which *ſcoffe* and *mocke* at this *day*, or quite *deny* and gainesay the ſame, for as touching the *godly*, they endevour to be alwayes in their *watch-tower*, they *long* and *waite* with the *five wiſe* Virgins for the *comming* of the *bridegroome*, and becauſe they *know* not at what time he will *come*, (his *comming* being upon the *ſudden*, as the *twinkling* of an *eye*) they *ſtrive* to be *alwayes* in *readineſſe* to *meete* him, whenſoever *he* doth *come*. *Quæſt. Anſ.*

Hence *two* things may be gathered. *Uſe.*

1 That *it is uncertaine at what time the day of judgement ſhall be.* Our *Saviour* himſelfe *affirmeth* ſo much. *But of that day and houre knoweth no man, no not the Angels of heaven, but my Father onely*, yea neither the *Sonne* himſelfe, but the *Father*. There is *nothing* more *certaine* then that it *ſhall* be, nothing more *uncertaine*, then *when* it ſhall be. This *ſecret* is revealed to *none*, *God* onely knoweth the *ſame*. Neyther is it without eſpeciall *reaſon*. For 1 *God* doth hereby *exerciſe* our faith, and *patience*. 2 He doth *bridle* our *curioſity*. 3 He doth *keepe* us in his *feare*, in *godlineſſe*, and in the *performance* of our *duty*, whereby we may be in *readineſſe*, every *moment*. 4 He doth *incite* us unto *watchfulneſſe*, to be *continually* in our *watchtower*, expecting and waiting for our *bridegrooms* comming, whence may be perceived how much thoſe *faile*, which ſet downe the *preciſe* time wherein the day of the *Lord* is to be. True it is, that by thoſe *ſignes* foretold by our *Saviour*, its likely that it will not be *long*, ere this *day* come; but to *determine* of the *preciſe* time *when* it ſhall be, is not in *man* to determine. This *curioſity* our *Saviour* did *reprehend* even in his owne *Diſciples*, who being *asked* by *them*, *whether at that time he would reſtore againe the kingdome to Iſrael*, anſwered, *It is not for you to know the times and ſeaſons, which the Father hath put in his owne power*. It is more *ſafe* for us to *ſubmit* our *wils* unto the *will* of *God*, to *beleeve* ſo farre as *Scripture* hath *revealed* unto us, not *ſeeking* for *knowledge* above *meaſure*, of thoſe things whereof we have no *warrant*. *Vnto the godly it will be welcome, whenſoever it commeth, as unto the ungodly unwelcome.*

1

Matth. 24. 36.

Mark. 13. 32.

Why God keepeth from us the knowledge of this day, &c.

1

2

3

4

Act. 1. 6. 7.

If

If the *godly* did know the *certaine* time of *it*, it might peradventure *breede* in them *security*; if the *ungodly*, *presumption*, if were not to come for a *long* time; or *desperation* if within *a short* while: therefore hath *God* in his *wisdome* concealed the *same*.

2 2. That 'tis *the dutie of every Christian to be prepared, and watch for this day, lest it take him at unawares.* It's our *Saviours* owne *counsell*, and *take heede to your selves, least at any time your hearts be overcharged with drunkennesse, and surfeting, and the cares of this life and so that day come upon you at unawares, for as a snare it shall come upon all them that dwell upon the face of the earth, watch yee therefore and pray alwayes, that ye may be counted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man*, and againe, *watch therefore, for ye know not at what houre your Lord doth come, but know this, that if the goodman of the house had knowne in what watch the theefe would come; he would have watched, and would not have suffered his house to be broken up*: And againe; *watch yee therefore (for yee know not when the master of the house commeth, at even, or at midnight, or at the cock-crowing, or in the morning)* lest *comming suddenly he findeth you sleeping*: neyther was this said unto *them* onely, but unto *all*, and *what I say unto you, I say unto all, watch*, Thus also at *another* time. *Be yee therefore ready also, for the Sonne of man commeth at an houre, when ye thinke not.*

Luc. 21.34.

Mat. 24.42.

Mar. 13.35.

Ibid. 37.

Luc. 12.40.

Why we ought to be prepared and watch for this day.

To enforce the *performance* of this *duty* there are two reasons. The 1. may be taken from the *blessed* estate, and happie condition of those which doe *watch*, expressed by a *similitude*, *blessed are those servants, whom the Lord when he commeth shall finde watching; verely I say unto you, that hee shall gird himselfe, and make them to sit downe to meate, and will come forth and serve them, &c. They shall enter into their masters joy, where* they shall *remaine* world without *end*. The 2. may be *taken* from the *miserable* and *unhappie* condition of those, which *doe* not *waite*, expressed likewise by the former *Similitude, but and if that servant say in his heart*

1 Luc. 12.37.

2 Luc. 12.47.

heart, my Lord delayeth his comming, and shall begin to beate the man servants and maidens, and to eate, and drinke, and be drunken, the Lord of that servant will come in a day, when he looketh not for him, and at an houre when hee is not aware, and will appoint him his portion with the unbelievers, of which *also* we may *reade* in the *Apocalyps. If therefore thou shalt not watch, I will come on thee as a theefe, and thou shalt not know, what houre I will come upon thee.* So then, had wee not *neede* to *watch*, considering that this day will *come* upon the *sudden*, unto the *Godly*, which *watch*, joyfull; unto the *wicked*, which are *secure* and *careleſſe*, terrible. Reu. 3. 3.

Wherefore (to conclude this *point*) I beseech you all in the *feare* of *God* to be carefull, *circumspect*, and *watchfull*, *working out your salvation* with *feare* and *trembling*. It is most *certaine* that this day shall come, it is *uncertaine* when it will *come*, It will come as a *theefe* in the *night*, in the *twinkling* of an *eye*. Which of you having *houses* and *goods*, and being *warned* of the *comming* of *theeves* which would not onely *deprive you* of your *goodes*, but of your *lives*, would not (at *least* so much as in you lyeth) *watch*, to *prevent* the losse of you *goods* and *lives?* farre *greater* cause have we to be in *readineſſe* against this *day*, lest our *security*, occasion the everlasting *perdition* both of our *bodyes* and *soules*. But alas, we are *growne* in these dayes most *secure* and *careleſſe*, wee put off the *evill* day *farre* from us, we cry *peace*, when *warre* is before us, wee *thinke* that it will bee *long* ere this *day* come, when as the *Judge* is even knocking at the *doore*, most of us *watch* unto *sinne*, are *carefull* and *watchfull* to take hold of those *seasonable* opportunities, wherein they may *commit* them, but for *this* so profitable and necessarie *watchfulneſſe*, few are *carefull*, whereof this *reason* may be *rendred*, because *most* are *entangled* either with the *profits* or *pleasures* of this *false* and *transitorie* world, the *adulterer watcheth* how to accompliſh his filthy and beastly *lusts*, the *covetous* worldling how he may *encreaſe* his *rents*, *livings*, and *treasures*, adding 3

land

land unto *land*, *houses* unto *houses*; the *theefe* how hee may *robbe* his *neighbour*, *&c.* And whoso doth thus *watch*, no wonder it is, though they are *careleſſe* of the *comming* of *Chriſt*. Yea it is *apparant* by the *practiſe* of *moſt*, that they have no *ſenſe* or *feeling* of the *joyes* of *heaven*, no *love* and *affection* to the *ſame*, and how then can they *watch*; ſeeing they eſteeme not the *worth* of his *comming*, for whom they ſhould *watch*: *O my beloved be carefull and watch*, when you doe moſt *ceaſe* from *ſin*, then you *watch* moſt, then you are moſt *carefull*, ye are moſt *ready*, beſt *prepared* for the *comming* of *Chriſt*, watch *leſſe* for theſe *earthly* things, *more* for *ſpirituall*. A man may *watch* all his dayes for the *world*, & yet never be rich, but who ſo waiteth for *Chriſt* ſhall at the *length enjoy him*: what if *Chriſt* did *come* when thou art in thy dead *ſleepe*, even *drowned* in thy *ſins*, when thou art *committing* the very *act* of *fornication*, *adultery*, *murther*, or the *like*, would not thy *care be* heavie, thy awaking fearefull? In time therefore *watch*, by *performing* your *duty* towards *God*, and towards your *neighbour*, that when *he commeth he may finde you ſo doing*. Thus of the *ſuddenneſſe*.

The conſequents of the judgement.

For the 3. The *conſequents* of this *judgement*. 1 *the heavens* ſhall *paſſe away with a great noyſe*, not as being *reduced* into *nothing*, but *changed* into a *new forme*, of which the Pſalmiſt ſpeaketh *of old*, *thou haſt laide the foundation of the earth, and the heavens are the worke of thy hands, they ſhall periſh, but thou ſhalt indure, yea all of them ſhall waxe old as a garment, as a veſture ſhalt thou change them, and they ſhall be changed.* 2 The *element ſhall melt with fervent heate.* 3 *The earth with the workes that are therein ſhall be burnt up*. Thoſe are the *conſequents* of the *laſt judgement*, here *recorded*.

1

Pſal. 102. 25. 26.

2

3

It's not my *purpoſe* curiouſly to *determine* of the *forme* and *manner* of this *judgement*, either of the *fire* wherewith the *world* ſhall be burnt up, *or* of the *things* which ſhall be *conſumed* thereby; *obſerue* we onely for the *preſent two* things from hence.

2. That the *comming of Chriſt unto judgement*, *ſhall be moſt illuſtrious and glorious*. 2. That

2. That *thoſe things which are now in moſt eſtimation with men, ſhall bee at the day of judgement, conſumed with fire.*

D. The comming of Chriſt unto judgement ſhall be moſt illuſtrious and glorious. Mat. 25. 31. 2 Theſſ. 1. 7. 10.

Touching the *former*, the *comming of Chriſt unto judgement ſhall be moſt illuſtrious and glorious.* The *Sonne of man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the throne of his glory: The Lord Ieſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpell of our Lord Ieſus Chriſt, He ſhall come to be glorified in his Saints, and to be admired in all them that beleeve in that day.*

Reaſons confirming it.

This may be *confirmed*, both by the *Perſon* of the *Iudge*; by the *Perſons* whom he ſhall *judge*: by the *end* why he doth *judge*; by the *ſolemne manner* of the *judgement*, and by his *aſſiſtants* in the *ſame*.

Uſe.

This *ſerveth* as to *reprove* thoſe, which doe now diſeſteeme of *Chriſt*, ſo to *incite* every one of us, unto a due *reverence* and *reſpect* of his *majeſtie*, endevouring now for *purity*, and *holineſſe*, that we at his *glorious* comming, may *receive* the *crowne* of *glory*, and be *glorified* by him, the *King* of *glory*. Thus of the *former*.

1

2

D. Thoſe things which are now in moſt eſtimation, with the men of this world ſhall at the day of judgement bee conſumed with fire. Rom. 8. 19.

Touching the *latter*. *Thoſe things which are now in moſt eſtimation with the men of this world, ſhall be at the day of judgement conſumed with fire, the earth alſo and the workes that are therein ſhall be burnt up:* this may bee underſtood of *ſome* things *totally* and *abſolutely*, as of houſes, and the like; of *other* things *onely* in *part*, for the *earth* ſhall not be *quite* deſtroyed, but *refined*, neither the *creatures* therein *altogether* conſumed, for (as Saint *Paul* ſaith) *the earneſt expectation of the creature waiteth for the manifeſtation of the Sonne of God, becauſe the creature it ſelfe alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the ſonnes of God.* Howſoever we *underſtand* the words, *certaine* it is, that *thoſe* things which are now in moſt *eſtimation* with the *men* of this *world*, ſhall be at the *day* of *judgement* conſumed with *fire*.

1

A reason confirming it. 1 Ioh. 2. 15.

I prove it thus. The things of this *world* which are in greatest *account* with *men*, are either the *lust* of the *eyes* (that is, such as tend unto *profite* or *riches*) or the *lust of* the *flesh* (that is, such as *tend* unto *pleasure*) or the *pride* of *life* (that is, such as *tend* unto *honour*) all which shall bee *consumed*.

Vse.

Whence may be gathered.

1 1. *That these earthly things are transitory*, shall not *continue*.

2 2. *That those are exceeding fooliſh which doe set their heart and affections on these transitory things, toyling and moyling, carking and caring to have store of the same.*

3 Wherefore I counsell you all. 2. To *use this world as if yee did not use it*, withdrawing your *hearts* & *affections* more and more from the *same*, considering *that it will not advantage a man though he should gaine the whole world, and lose his owne soule.* 2 To *set your hearts on heaven* and *heavenly* things, according to that of Saint *Paul*, *set your affections on things above, not on things on the earth.* What *comparison* is betweene *heaven* and *earth*, betweene the things *above* and the *things below?* Those are *gold*, these are *drosse*; those are the *substance*, these but the *shaddow*, in those *joy*, in these *sorrow*; in those *contentment*, in these *none*, in those; *happinesse*, in these *miserie*, nay, the whole *world* is not *able* to *satisfie* one *soule*, 3. not to be *eagar* in the *pursute* of these *earthly* things, *they are obtained by labour, possessed in feare, may vanish away before we be aware.* 4 Bee *eager* in the *pursuite* of *heavenly* things, *place your treasure there, where neither the moth can consume, or the theefe digge through and steale*, thus of the *consequents* of the *last judgement*.

Mat. 18. 26.

4 Col. 3. 2.

5

6

Mat. 6. 15.

Vers. 11. *Seeing then that all these things shall be dissolued, what manner of persons ought yee to be in all holy conversation and godlinesse?*

The *doctrine* or what we are to beleeve touching the last judgement being laide downe in the preceding verse, it *remai-*

neth to *handle* the uſes of the *ſame*, laide downe in *this* and the *enſuing* verſes, being *foure* in *number*, as I ſhewed you in the *reſolution* of the *preceding* verſe.

The uſes of the preceeding doctrine of the laſt judgment.

The *firſt* uſe being unto *puritie* and *piety* is laide downe in *this* verſe, wherein our *Apoſtle* from the *conſideration* of the generall *diſſolution*, renovation, and *purgation* of all things on the *day* of *judgement*, doth by way of *interrogation* ſhew us, that wee alſo *ought* now to be *renued*, *purged purified*, *ſeeing then that all theſe things ſhall be diſſolued, the heavens paſſe away with a great noyſe, the elements melt with fervent heate, the earth alſo and the workes that are therein, burnt up (which are without ſinne,) what manner of perſons ought yee to be in all holy converſation and godlineſſe?* how much *more* have yee *neede* of *purifying*, which doe ſo *much* ſinne againſt *God*; how *carefull* ſhould yee bee, that ye may *now* bee purified? leſt on that *generall* day of *purifying*, ye bee found *impure*, you ought by all *meanes* to ſet your *ſelves* about the *performance* of the *ſame*.

The first uſe unto puritie and pietie.

The *parts* to be *conſidered* are *two*. 1 An *exhortation* unto *puritie* and *pietie*, laide downe by way of *interrogation* (which is more *emphaticall*) *what manner of perſons ought yee to be in all holy converſation and godlineſſe?* that is, *yee muſt be diligent, induſtrious, conſtant in holineſſe and puritie.* 2 the *reaſon* of the *exhortation* taken from the *diſſolution* of *all* things, *ſeeing then that all theſe things ſhall be diſſolved, what manner of perſons ought yee to be in all holy converſation and godlineſſe.* The *reaſon may be thus framed. If there ſhall be a generall diſſolution of all things at the day of judgement then we ought to endevour by all meanes to be in all holy converſation and godlineſſe: in all holy converſation, in regard of man; in godlineſſe in regard of God, even rightly to performe our duty both towards God and our neighbour*, both being in this *phraſe* implied (as *God willing yee* ſhall heare) *But there ſhall be a generall diſſolution of all things at the day of judgement*, Therefore *ought we to endevour by all meanes, to be in all holy converſation and godlineſſe.*

Two parts conſidered,

An exhortation and

A reaſon thereof.

From

Seeing then that all these things shall be dissolued, &c. *D.* The consideration of the undoubted dissolution of these things on the day of judgement should incite us unto holinesse.

From those *two* parts, this one *observation* may be gathered, that

The *consideration of the certaine and undoubted dissolution of the elements and creatures in the day of judgement, should incite and provoke all christians to bee in all holy conversation and godlinesse*, rightly to *performe* their *duty* both towards *God*, and their *Neighbour*. This Saint *Paul* confirmeth in *diverse* of his *Epistles*, having *informed* the *Corinthians* of the *changing* of them that shall be *found* alive on the *last* day, he *concludeth*, *therefore my beloved brethren, be ye stedfast, unmoveable, alwayes abounding in the worke of the Lord, for as much as you know your labour is not in vaine in the Lord.* Of his owne *practise*, herein he *writeth* unto the *Philippians*, *for our conversation is in heaven, from whence also wee looke for the Saviour the Lord Iesus Christ, who shall change our vile bodies, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himselfe.* Thus also *instructing* the *Thessalonians* touching the *day* of judgement, he concludeth, *therefore let us not sleepe as doe others, but let us watch and be sober.* Thus also our *Apostle*, but *the end of all things is at hand, be ye therefore sober, and watch unto prayer, &c.*

1 Cor. 15. 58.

Phil. 3. 20.

1 Thess. 5. 6.

1 Pet. 4. 7.

Reasons.

1

The *reasons* here of are these. 1 Because when this *dissolution* commeth, we shall be *called* to an *account* both of the *performance* of our *dutie* towards *God*, and our *duty* towards our *neighbour*, of our *words*, of our *workes*, yea of the very *thoughts* of our *heart*. We *shall all stand before the judgement seat of Christ*, every one of us shall give *account* of *himselfe* to *God*. *We must all appeare before the judgement seate of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*, yea *of every idle word that men shall speake, they shall give account thereof on the day of judgement.* 2 Because for the *present* through the *corruption* of our *nature* those are the especiall *lets* which *withdraw* us from *God*, which *keepe* us both from *purity* and *pietie*, whereas *God* did make the *elements*, and *ordained* his *creatures* for our use, that by the *same*

Rom. 14 10. 12.

2 Cor. 5. 10.

2

same we might be the *better* enabled to doe him *service*, we *abuse* them to the *dishonour* of his name, thus *fighting* against *him* with his *owne* weapons, we take such *pleasure* in them, are so *affected* with them, have our *hearts* so glued unto them, that wee *omit* our *duty* both to *God* and our *neighbour*.

3 Because our *sinnes* are the *cause* of their *dissolution*, yea the *cause* why as yet they are not *dissolved*. They are the *cause* of their *dissolution*, for *the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope, because the creature it selfe also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creation groaneth and travaileth in paine until now.* Through our *sinnes* the *creature* is made *subject* unto a *vanishing* and *fleeting* estate. They have *lost* their *first* comelinesse and *order*, their *first* beauty and perfection in *which* they were *created*. If *man* had not *sinned* they should have *continued* in that *originall* beauty wherein they were *created*. And if *God* did not *waite* for our *repentance*, they should have beene *dissolved* ere this, *for the earnest expectation of the creature, waiteth for the manifestation of the Sonnes of God.* 4 Because if we doe not *now* leade an holy *conversation*, be *devoutly* and *religiously* given, when that *day* commeth, when *these* things shall be *dissolved*, it will be *then* too *late* for *us*, to *begin*. Thus shall we *lose* our *reward*, thus shall we be *deprived* of further hope of any true *repentance*, yea thus may we *assure* our selves of *everlasting* torments in the *fire* of *hell*. 5 Because the *things* which shall be then *dissolved*, were *made* for *us*, made *subject* unto *corruption* by our *sinnes*, shall bee then *purged*, renewed, and refined, now if they shall be then *renued*, have not we much more *neede* of *renovation*? if *these* things shall become *new*, how much *more* should we become *new creatures*? Here is the onely *difference*, *Our renovation* must be *now*, *theirs* shall be on the *day* of *judgement*, we must so *fit* our selves *now*, as that we may be *inhabitants* of the new *Ierusalem*. Vnlesse we be *new renewed* and *sanctified*,

3

Rom. 8. 20.

Rom. 8. 19.

4

5

unlesse we *become* in *Christ* new *creatures*, unlesse wee be *clothed* with our *wedding garments*, we *make* not an *holy use* of the *dissolution* of all *things*. *Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godlinesse?*

An illustration of the preceeding doctrine in three particulars.

For the further *illustration* of his *point*, *three* things are to be considered. 1 That *there shall be a dissolution of the creatures.* 2 That *God doth require of us, to be in all holy conversation and godlinesse*, to *performe* our *duty* both towards *himselfe* and towards our *neighbour*. 3 That *he would have us through the consideration of the dissolution of these things, to performe the same.*

1 There shall be a dissolution of the creatures. Isa. 65. 17.

Psal. 102. 25.

Math. 24. 35.

For the 1 *There shall be a dissolution of the creatures*, for *behold I create new heavens and a new earth, and the former shall not be remembred, nor come unto minde*, saith the *Lord* by *Isaiah*. *Of old hast thou layd the foundation of the earth, and the heavens are the worke of thy hands, they shall perish, but thou shalt indure, yea all of them shall waxe old as a garment, as a vesture shalt thou change them and they shall be changed*, saith the *Psalmist*. *Heaven and earth shall passe away*, saith our *Saviour*. Howsoever to our *dimme* and *unstable* sight, the *heaven* with the *furniture* thereof *seemeth* very *glorious* and *beautifull*, yet every *day* they *decay* and *diminish* by *little* and *little*, and are *already* as an *old* worne and rotten *garment*, ready to be *cast* off, and *folded* up by the *Lord*, neyther the *heavens*, nor the *earth*, nor the *workes* which are *therein*, shall *continue* in that *estate* and *condition* wherein *now* they are, they are *subject* unto *vanity*, their *estate* is *changing* and *fleeting* as *we*, so *they* shall be *dissolved*, and that both for *our* and their *owne* good.

2 God doth require of us to be in all holy conversation and godlinesse,

For the 2 *God doth require of us, to be in all holy conversation and godlinesse; rightly to performe our duty both towards God, and towards our neighbours.* This is the *summe* and *abridgement* of the whole *law*. This is the *commandement* both of *God*, and his *sonne Christ Iesus*, to *love the Lord our God &c.* and our *neighbour as our selfe*, *God* doth *instruct* us in *both*, he *blesseth* the *performers* of *both*, he *punisheth*

nisheth th. *neglect* of *eyther*, he would *have* us to be in all *holy conversation* in regard of *men*, to be *godly* and *religious* in *regard* of *himselfe*. The *former* comprehending *temperance*, *modesty*, *sobriety*, *vigilancie*, *constancie*, wherewith the *godly* being *furnished*, are *carefull* both in their *words* and *actions* not to give *offence* unto the *Church* of *God*; The *latter* comprehending those *duties* which concerne the *worship* of *God*, such as the *study* of *praying*, *reading*, *hearing* the *word* preached, *meditating* of *holy* things, *watchfulnesse* in his *service*, and the *like*. The *one* without the *other* is *insufficient*, nay it is *impossible*, that the one should be *without* the *other*, they goe *together*, accompany one *another*, our *conversation* must *outwardly* be *holy* and *pure*, we must be *temperate*, *sober*, *modest*, and the *like*, else how can we *approve* our selves to *belong* unto *God*? how can we *draw* others unto *God*? how can we doe *good* in the *Church* of *God*? how can we *abstaine* from giving *offence* unto others? our *conversation* must bee in *heaven*, our good *workes* must shine before *men*, we must be *patternes* of *holinesse* unto *others*, and likewise *diligent*, *carefull* and *industrious* in *performing* the worship and *service* of *God*.

For the 3 *God would have us through the consideration of the dissolution of these things, to performe our foresayd duty, to be in all holy conversation and godlinesse.* Herein he *instructeth* us, hereunto he *exhorteth* us. This hath he *appointed* as an *especiall* meanes to *worke* for our *good*. There is *nothing* which doth *more* hinder the *performance* of our *duty* towards *God*, and our *duty* towards our *neighbour*, then this *world*, and the *things* which are *therein*, which *God* in his *wisedome* perceiving, doth *admonish* us of the *dissolution* of these *things*, that *seriously* waiting it, we may not by *them* be *withdrawne* from *Gods service*.

3 God would have us through the consideration of the dissolution of these things to performe our foresayd duty.

For *Instruction*. Behold the *folly* of those, which *setting* their *hearts* upon the *things* of this *world*, neglect the *performance* of their *dutie* both towards *God*, and towards their *neighbour*, such are these *murmuring Labans*, these *churlish Nabals*, these *irreligious covetous worldlings*, whose *end is*

Vse of Instruction.

Phil 3.19.

Iam. 5. 1.

destruction, whose God is their belly, and *whose glory is in their shame, who minde earthly things*. Such *build* their *houses* upon a *stony* foundation. *Goe to now, ye rich men* (saith S. *Iames*) *weepe and howle for your miseries, that shall come upon you*, the *comming of the Lord draweth nigh*.

Vse of Reprehension.

For *Reprehension*, Vnto *those* which are *altogether* for this *world*, at least *more* carefull about *these transitory* things, then *those* which shall *indure* for *ever*. Oh if *such* would but remember, that *these* things shall be *dissolved*, these *houses*, these *gardens*, these *orchards*, these *fields*, these *horses*, these *hounds*, these *barnes*, these *riches*, *gold*, *silver*, *garments*, and the *like*, neyther know we how *soone* this *dissolution* shall be; Thou shouldest be in *all* holy *conversation* and *godlinesse*, but alasse the *world* is thy *God*, *piety* and *purity*, are *farre* from *thee*.

Vse of Exhortation.

For Exhortation. Let every one of us *take* notice of the *dissolution* of *these* things, let not *our* hearts be so *glued* unto these *momentaneall*, transitory things, as to *dreame* of their *eternity* or *perpetuity*, they shall have an *end*. Oh what *manner* of *persons* then should wee be, how *holy*, how *temperate*, how *sober*, how *modest*, how *vigilant*, how *industrious*, how *zealous*! doe we *looke* for our *hire*, and will we not *worke* in the *vineyard*? doe we *looke* for *heaven*, and yet not *endeavour* for *piety* and *purity*? Oh, we are much *different from* that wee *should* be, I will tell you what *manner* of *persons* wee are, what *manner* of *persons* we *should* be, that so we may *cease* to be what we are, endevouring to *be* what we *should* be, we are *prone* unto *drunkennesse*, we should be *sober*, we daily *pollute* our selves with *sinne*, we should be *religious*, we *disobey Gods* word, we should *obey* the same. We *neglect* our *duty* both towards *God*, and towards our *neighbour*, wee should *performe* it, both to the *one*, and to the *other*. The *end of all things* is at *hand*, and *such* persons *should* we be. Thus of the 1 *use*.

Vers. 12. *Looking for, and hasting unto the comming of the day of God, wherein the heavens being on fire shall be dissol-*

dissolved, and the elements shall melt with fervent heate.

13. *Neverthelesse we according to his promise looke for new heavens, and a new earth, wherein dwelleth righteousnesse.*

The second vse unto an expectation of the day of Judgement, together with our preparation for the same.

These *verses* containe the *second* use of the *preceding* doctrine of the *day* of *judgement*, which is unto an *expectation* of the *day* of *judgement* according to *Gods* promise, together with our preparation for *the same*, seeing the *day* of the *Lord* will *come*, we must *looke* for *it*, and *hasten* both the *comming*, and unto the *comming* thereof, we must according to the *promise* of *God* looke for *new heavens and a new earth, wherein dwelleth righteousnesse.*

Three parts considered.
1
2
3

The *parts* to be considered are *three*. 1 What we are to doe *before* this *day*. 2 What *shall* be done *upon* this *day*. 3 What *shall be perpetuall* after this *day*. *Before* this day, *we must looke for it*, we must *hasten* it, or *haste* unto it, when *it* commeth, the *heavens being on fire shall be dissolved, and the elements shall melt with fervent heate*; there *shall be new heavens and new earth*. After this *day*, in those new heavens *and new* earth *shall dwell righteousnesse*.

Concerning the 1 what we are to doe *before* this day, stiled here by a *new name*, the *day of God*, because upon this *day* the *kingdome shall be delivered up unto him by Christ, when he shall have put downe all rule, and all authority and power*, or because upon that *day* he *will judge the world in righteousnesse by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead*. *Two* things are required of us. 1 With *patience* to *expect, waite*, and *looke* for *this* day. 2 To *hasten* unto the *comming* of this *day*, or to *hasten* the *comming* thereof.

1 Cor. 15. 14.

Act. 17. 31.

Looking for, &c.

D. We ought with patience to expect, waite, and looke for the comming of this day: Iam 5. 7.

Touching the *former*; *we ought with patience to expect, waite, and looke for the comming of this day*. Be *patient therefore brethren* (saith S. *Iames*) *unto the comming of the Lord*; *behold the husbandman waiteth for the pretious fruits of the earth, and hath long patience for it, untill he receive the early*

and latter raine, be yee *alſo patient, ſtabliſh your hearts, for the comming of the Lord draweth nigh. Be yee your ſelves like unto them that waite for their Lord, when he will returne from the wedding, that when he commeth and knocketh, they may open unto him immediatly.*

Luk. 12. 36.

Reaſons.
1
2
3
4

The *reaſons* hereof are *divers.* 1 In regard of its certainety, it ſhall *come*, whereof *Gods* promiſe is a *ſufficient* aſſurance. 2 From the preſent *benefit* which wee ſhall *reape* thereby, namely a contempt of the *world, comfort* againſt all *temptations* and *troubles.* 3 From the *benefit* which wee ſhall *enjoy* upon that *day*; to *whom* it will prove a *day* of *redemption, reſurrection, marriage, joy, victory, freedome*, and the *like.* 4 From the miſerable eſtate of *ſuch* as doe not *prepare* themſelves for the *comming* of this *day*, *it will come upon them unlookt for*, and be unto them a *day* of *deſolation, conſumption, deſtruction, perdition*, and *condemnation.*

Uſe.
And haſting, &c.
D. We muſt haſten the comming of this day of God, or haſten unto the comming of this day.

Wherefore let us performe this *duty*, in looking for the comming of this *day*, beleeving that it will *come*, that with *patience* we may expect the *comming* thereof.

Touching the *latter* wee muſt *haſten* unto the *comming* of this *day* of *God*, or *haſten* the *comming* of this *day*, that is, we muſt *daily* by *faith* and *repentance*, prepare our *ſelves* for the *ſame*, when wee doe *truly* beleeve in *Chriſt*, when wee doe *unfainedly* repent us of our *ſinnes*, then we *haſten* the *day* of the *Lord*, then we *haſten* unto the *comming* of this *day*, we *haſten* to meete it, it *haſteneth* to meete us.

Reaſons.
1
2
Matth. 25. 10.
3

The *Reaſons* hereof are *theſe.* 1 In regard of the manifold miſeries which we doe *here* endure, as being *pilgrims, priſoners, ſtrangers.* 2 Becauſe wee ſhall be with the *five* wiſe Virgins *bleſſed*, if *when the Lord commeth, we ſhall be found thus doing.* 3 Becauſe elſe this day of *God*, will be unto us a *day* of *terrour*, a *day* of *vengeance*, yea and *turne* unto utter *ruine* and *deſtruction.* This is ſignified by the *five* fooliſh *Virgins*, who afterward came, ſaying, *Lord Lord open to us*, to *whom* he anſwered and *ſayd*, *verily I ſay unto you, I know you not.*

Matth. 25. 11. 12.

Vſe.

Oh then my *beloved*, labour for true *faith*, for unfained *repentance*

pentance. Oh *Israel prepare to meete the Lord thy God*, Oh haſten the *comming* of this *day*, haſten unto the *comming* thereof, why doſt thou *delay* ſo long? Why doſt thou *continue* and goe on in thine *infidelity*? Why doſt thou *put* off thy *repentance* from *day* to *day*? forſake your *ſinnes* and *abhominations*, commit not thoſe things whereof *hereafter* you neede to be *affraid* or *aſhamed*. Doth *God haſten his comming unto us*, *Oh let us haſten our going unto him*, let us not give *eare* any *longer* unto the falſe *ſuggeſtions* of *Sathan*, unto the *bewitching* pleaſures of this *ſinfull* and falſe *world*, unto the *rebellious luſts* of our owne ſinfull *nature*, but in time *oppoſe* them all, as *enemies* unto the *comming* of this day.

Concerning the 2 what ſhall be done upon this *day*. *The heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heate*, yea then *there ſhall be new heavens, and a new earth, according* to that of Saint *Iohn*, *and I ſaw a new heaven and a new earth, for the firſt heaven, and the firſt earth were paſſed away, and there was no more ſea*, of which alſo *Iſaiah* ſpeaketh, *for behold I create new heavens, and a new earth, and the former ſhall not be remembred, nor come into minde.*

The heavens being on fire ſhall be diſſolved and the elements melt with fervent heate, there being new heavens, &c. Rev. 21. 1. Iſa. 63. 17.

Hence *divers* things may be noted.

Vſe.

1 *That this day of the Lord ſhall be a glorious day.*

1

2 That it *ſhall be a day of exceeding terrour.*

2

3 That upon *that day the promiſes of God ſhall be abſolutly fulfilled, and accompliſhed.*

3

4 That the *heavens and the earth ſhall be changed from the ſtate and condition wherein they are now*, even be *purified* and *refined* by *fire.*

4

Queſt. But why doth our *Apoſtle* ſo often *reiterate* this *Doctrine* of the *laſt* judgement, and *terrour* of this *day*?

Why our Apoſtle doth ſo often reiterate the doctrine of the laſt judgement.

Anſw. 1 In regard of our *forgetfulneſſe.* 2 Becauſe it is moſt *needefull* we ſhould *remember* it. 3 That we may be *fitted* and *prepared* for the *ſame.* 4 That we may not *ſet* our *hearts* on theſe *tranſitory* things, all which ſhall have an *end.*

1
2
3
4

Concerning the 3. What ſhall be *perpetuall* after this *day*,

Wherein dwelleth righteousnesse.

wherein dwelleth righteousnesse. Some doe take the *word* in the abstract, as it is *oppesite* unto *unrighteousnesse*, or in *justice*, signifying that *in those new heavens and new earth, there shall be no sinne, no injustice, no unrighteousnesse*, according to that of S^t. *John*, and *there shall in no wise enter into it, any thing that defileth, neyther worketh abhomination, or maketh a lie, but they which are written in the lambes booke of life.* Others take the *abstract* for the *concrete just*, which is also *true*, for *without are doggs and sorcerers, and whoremongers, and murtherers, and Idolaters and whosoever loveth and maketh a lye. Then shall the righteous shine forth as the Sunne in the kingdome of their father. Both* may be *understood* here, *in these new heavens the righteous shall dwell, amongst them nothing but righteousnesse, where also is Christ our righteousnesse.*

Rev. 21. 27.

Rev. 22. 15. Math 13. 43. Obs. In those new heavens the righteous shall dwell amongst whom there shall be nothing but righteousnesse.

Hence *divers* things may be *gathered.*

Use.

1 The *difference* betweene the *godly* on *earth*, as they are now, and the *goaly* in *heaven*, as they *shall be* hereafter. Now we are *unrighteous*, we doe many things which are *unrighteous*, we are in the *midst* of an *unrighteous* people, we *live* in an *unrighteous* age, but *hereafter*, we shall be *wholly freede* of the *same.*

1

2. The *difference*, betweene the *godly* in *heaven*, and the *wicked* in *hell*, with the *latter* there is *nothing* but *unrighteousnesse*, as with the former there *dwelleth* absolute *righteousnesse.*

2

3. The *impossibility* of the *wickeds* release of *torments*, they being *wholly* unrighteous.

3

4 The *certaintie* of the perpetuall *happinesse* of *Gods Children*, they are there *where righteousnesse dwelleth.*

4

5. The *nature* of *God*, who cannot *indure uncleanesse.*

5

6. That all of us should *endevour* in time to bee *just* and *righteous*, as were *Iob*, *Zachariah*, *Elizabeth*, with *diverse* others, even by *getting* the *righteousnesse* of *Christ* imputed unto *us*, wouldest thou be *righteous* in *heaven* with an *inherent* and *perfect* righteousnesse, thou must bee here righteous,

6

How to become righteous.

thou

thou muſt *here* attaine righteouſneſſe, *perfect* though not *inherent* (which is *juſtification*) *inherent* though not *perfect*, which is *ſanctification*. *Be righteous here in time, that you may be righteous* hereafter for ever, *be righteous in your thoughts, be juſt in your words, be juſt in your workes, every way righteous that you be at the length inheritors of thoſe new heavens & new earth, wherein dwelleth righteouſneſſe.* Thus of the 2 *uſe*.

The third uſe unto innocencie of life.

Verſ. 14. *Wherefore beloved ſeeing yee looke for ſuch things be diligent that yee may bee found of him in peace, without ſpot, and blameleſſe.*

Theſe *words* containe the *third* uſe of the *preceding doctrine*, which is unto *innocencie* of *life*, as we are according to the *promiſe* of *God* to *looke* for new *heavens* and a new *earth*, wherein dwelleth *righteouſneſſe*, ſo wee muſt have alſo a *lively* and fruitfull *effect* of this hope, wee muſt *endevour* that whenſoever the *bridegroome* cometh, whenſoever the *Lord* will be *pleaſed* to call upon us, we may bee *founde of him in peace, without ſpot and blameleſſe*, that is, in the *ſweete and comfortable quietneſſe, and tranquillitie of conſcience, which is the immediate fruite of our attonement with God, and peace alſo with others, having our ſoules and conſciences waſhed and ſprinkled with the blood of Chriſt*, being *beawtified* and *cloathed* with his *righteouſneſſe*, which is here by imputation, and ſhall be *hereafter* in *perfection*, for *it is he that hath giuen himſelfe for us, that hee might ſatisfie and clenſe us with the waſhing of water by the word, that hee might preſent us to himſelfe a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that we ſhould bee holy and without blemiſh.*

Eph. 5. 25. 26. 27.

The *parts* to be conſidered are *two*; 1 An *exhortation*. 2 A *reaſon* of the *exhortation*. The *exhortation* is laide downe in theſe words, *be diligent that yee may bee found of him in peace, without ſpot and blameleſſe*, The *Reaſon* in theſe; *ſeeing yee looke for ſuch things*, even *for new heavens, and a new earth*, wherein *dwelleth righteouſneſſe*. The *reaſon* may be thus framed. *Such as doe according to the promiſe of*

Two parts conſidered.
1
2

of God, looke for new heavens, and a new earth wherein dwelleth righteousnesse, must be diligent that they may be found of him in peace without spot and blamelesse, that so they may be meete partakers of the same. But yee looke for such things, even for new heavens and a new earth, wherein dwelleth righteousnesse, Therefore must yee bee *diligent, that ye may bee found of him in peace, without spot and blamelesse.*

From both parts, diverse things might be *observed* in *general.*

Generall observations,

1. That *Gods Children must from the consideration of that purgation and renovation which shall be on the day of judgement, now strive and endevour for holinesse, and newnesse of life.* They must make (as of all other things, so) in *speciall* a *spirituall* use of the *dissolution* and *renovation* of these things. Our *expectation* of this *future renovation*, must now worke in us an *endevour* for a *present* purgation. *If in those heavens which we doe expect, there shall no unrighteous person dwell, but such as are at peace with God. Being reconciled unto him through the blood of Christ, then we also must endevour for this, that when this day commeth we may bee thus found, and so become partakers of the same. Holy things belong unto holy persons, and those new heavens, for such as are now renewed.*

1. We must be now renewed that we may inherite those new heavens

2. That *true hope is discerned by the fruits* and effects of the *same*, it's not *barren*, not *fruitlesse*, but very fruitfull, as a *tree* it is *knowne* by the *fruite*, if we doe *truely looke for these* things, then we become *diligent*, that we may bee *found* of *him* in peace, without *spot*, and *blamelesse*. This *rule* is most *certaine*, and *infallible*: It's not our *good* meaning, our good *minde* to *God* wards that will *advantage us*, that will make us *acceptable* to *God* on that day *God* will not be onely *served* with our *intentions*, but likewise by our *actions*. If we say, wee *hope* for *heaven*, our hope must not be *dead*, nay if it be a true *hope* it will not bee *dead*. who so hath it, will *undoubtedly* endevour for *newnesse* of *life*. Thus doe not *adulterers*, *drunkards*, the *envious*, *malicious*, and the *like*, although they must *boast* of their *good meaning*, yet doe they not *endevour* to *frame* their *lives*, according to the *rule* of *Gods* Word, and therefore have no *true lively* hope.

2. True hope is fruitfull: an expectation of new heavens worketh diligence to be fitted for the same.

3. That

3. That *it's not sufficient to be in peace for a time, or to abstaine from sinne, for a time, but we must endeavour to hold on and persever in the same, that so we may be found of him in peace, without spot or blameleſſe*, we muſt ſo *performe* them *here*, that we may be *found* in them *hereafter*, here in *inchoation*, therein *perfection*.

3. Its not enough to be at peace, or enemies to ſinne for a time, unleſſe we be ſo found of him.

But leaving *thoſe*, conſider we in the *words*, theſe *foure* particulars. 1 The *dutie* whereunto we are *exhorted*. 2 The *manner* how we are to *performe* it. 3 The *meanes* whereby we may *attaine* it. 4 The *motives*, whereby wee may bee *induced* to *performe* the ſame.

Foure particulars obſerved.

1
2
3
4

The *dutie* to be *performed*, is to *be in peace without ſpot and blameleſſe*. The *manner* how it is to be *performed*, is with *diligence*. The *meanes* whereby to *attaine* it, the *expectation & hope of thoſe new heavens, & new earth, wherein dwelleth righteouſneſſe*, The *motives* to *enforce* it. 1 Our *Apoſtles* care in *urging* it, implied in the word *beloved*. 2 *Gods looking* for it, and *expectation* thereof, implyed in theſe words *found of him*.

For the 1. The *duty* to be *performed*, we muſt be 1 in *peace*, 2. *without ſpot*, and *blameleſſe*.

The dutv enioyned twofold.

The firſt, we muſt bee in peace.

Touching the *former we muſt labour and endevour to be in peace*, peace is of *diverſe* ſorts, there's *peace* with *God*, a *peace* with our *neighbours*, eſpecially our *Chriſtian brethren*, a *peace* with a mans owne ſelfe, all which may bee underſtood *heere*, yea all *thoſe* goe together, and muſt of *neceſſitie* accompanie one another, where there's *peace* with *God*, there's *peace* with ones *Neighbour*, from which *proceedeth* that *ſweete* and *comfortable quietneſſe*, and *tranquillity* of *conſcience*, even that *peace* of *God*, which *paſſeth all underſtanding*. Where the former are not, this cannot bee, who ſo is *not at peace with God*, *at peace with his Neighbour*, *cannot be at peace with himſelfe*. True it is, that through *ſecurity* or *hardneſſe* of *heart*, we doe *falſely* promiſe *ſafetie* to our *ſelves*, ſaying, *peace, peace*, when *deſtruction* is *nigh* unto us, but that *ſweete* and *comfortable* peace of *conſcience*, we cannot have but by *attonement* with *God* through *Chriſt*, and *mutuall* concord with our *Chriſtian* brethren. 1. I

Phil 4.7.

At peace with God.

1. I say, *we must labour to be at peace with God*, that is, to *be reconciled unto him*, of *enemies* to become *friends*, for naturally through the *fall* of *Adam*, we are *haters* of *God*, hereunto Saint *Paul* exhorteth us. *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled unto God.*

2 Cor. 5. 10.

Reason. 1. The *reasons* hereof are these. 1 Because we cannot bee at any *true* setled *peace*, either with our *selves*, or with our *Neighbours*, unlesse we be *first* at *peace* with *God*, yea the *creatures*, the *Angels*, the very *ordinances* of *God* without *this* become our *enemies*; the *word* it selfe which else would bee *sweeter* unto us, then the *honey* and the *honey combe*, will be *alwayes* goring and smiting us with the *stroakes* of *warre*, and *words* of *vengeance*. 2 Because without *this* wee can have no *certaine assurance* of our owne *salvation*, of *life* everlasting, of those *joyes* which shall never have an *end*. 3 Because *God* is most *wise* and most powerfull, wee our selves most *weake*, not having any *strength* of our selves to *resist* any of *Gods* judgements, no more then the *pot* hath to resist the *potter*. 4 Because if *God* be *reconciled* unto us, *all* things shall goe well with us. *If God be with us, who can be against us?* we shall have the *peace* of *grace* here, the *peace* of *glory* hereafter, shall not neede to *feare* principalities or powers, the *Divell*, the *world*, or the *flesh*.

2

3

4

Rom. 8. 31.

Vse. Wherefore I doe *exhort* you all in the *feare* of *God* to endevour and labour to be at *peace* with *God*, we have *grieved* him, *troubled* him, *vexed* him, *offended* him, by our manifold *sinnes* both *originall* and *actuall*, provoked him to *wrath* and *indignation* against us; let us therefore *seeke* attonement with him, how can we *looke* for any *blessing* either *spirituall* or *temporall*, any *good* or *prosperous* successe upon our *affaires* which we doe *undertake*, being thus at *enmitie* with *God* will the creatures be on our side, or for us; the Creator being against us: The very *starres* in their *courses fought against Sisera*. How can we *looke* that *our sonnes shall be as plants growne up in their youth, that our daughters should bee as corner stones polished after the similitude of a palace*; that our gar-

Iudg. 5. 20.

Psal. 144. 12. 13.

garners ſhould be full, affording all manner of ſtore, that our *ſheepe ſhould bring forth thouſands, and ten thouſands in our ſtreetes*, that our *Oxen ſhould be ſtrong to labour*, that *there ſhould be no breaking in or going out*, that *there ſhould be no complaining in our ſtreetes*, how can we, I ſay, looke for *thoſe* bleſſings, being thus at *variance* with *God*? nay rather wee may *looke* for *croſſes* and *curſes*, in regard of the *enmity* betweene us.

Obiect. But we are not at *variance* with *God*? hee *loveth* us, and we *love* him, we have *health, wealth, peace, plenty*, and *proſperity*, which are *ſignes* of his *love* unto us, wee *come* to *Church*, we ſay our *Prayers*, we have a *good minde* to *God*, which are *ſignes* of our *love* towards him, why then doe you *trouble* your ſelfe in *bidding* us be at peace with *God*, ſeeing betweene *him* and *us*, there is no *variance*? *Ob.*

Anſw. As touching thoſe *outward* things, *health, wealth*, and the *like*, they are not *infallible* ſignes of *Gods* love, for even the *wicked* may and doe *enjoy* them, and as touching the *outward performance* of *Gods* worſhip by us, that's not an *infallible marke* of our *love* towards *God*, becauſe even *hypocrites* and *civill* honeſt men (as they are named) in whom there is no *ſoundneſſe* in religion, doe thus, which yet are *haters*, and hatefull unto *God*; nay, many of them in outward ſhew, doe goe farre beyond us. But it's *evident* enough, from our practiſe, from that courſe of *life* which wee *leade*, that we are not at *peace* with *God*, for, *can there bee peace to to the wicked? there is no peace, ſaith my God, to the wicked*, and that we are *wicked* our *workes* teſtifie, our *drunkenneſſe, whoredome, malice, covetouſneſſe*, profanation of *Gods* Sabbath, *contempt* of his Word, and the *like*. *Sol.* Outward bleſſings are not infallible ſignes of Gods love to us, or our performance of outward duties of our love towards him, Iſa. 57. 21.

Queſt. How then ſhould I *come* to bee at *peace* with *God*? How to be at peace with God.

Anſw. Not by our *owne* merits, by our owne *good workes*, by the *interceſſion* either of *man* or *Angell*, but *onely* by *Ieſus Chriſt*, that *prince of peace*, upon whom *was the chaſtiſement of our peace*, being *juſtified by faith, we have peace with God, through our Lord Ieſus Chriſt. But now in Chriſt Ieſus* Iſa. 9. 6. Iſa. 53. 5. Rom. 5. 1.

Eph 2.13. *Iesus yee who sometimes were farre off, are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene us, having abolished in the flesh the enmitie,* even the *Law of Commandements, contained in ordinances,* for to make in himselfe of twaine, *one new man, so making peace, and that he might reconcile both unto God in one body, by the crosse,* Col. 1. 20. *having slaine the enmity thereby.* And againe, and *having made peace through the blood of his crosse, by him to reconcile all things unto himselfe, by him I say, whether they be things in earth, or things in heaven, and you that were sometimes alienated, and enemies in your minde by wicked workes, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and unreproueable in his sight.* If by a true and *lively* faith we can take hold on *Christ, God* will bee *reconciled* unto *us* in and through *him.* Thus of our *peace* with *God.*

In peace with our Neighbours. 1 Thess. 4. 11. 2 Thess 3. 12. Zech. 8. 19. Psal. 34. 14. Mar. 9. 50. Luc 2. 14. Luc. 24. 36. Psal. 102. 7.

2. *We must labour to be at peace with our Neighbours;* to be in mutuall *concord* and *agreement* with our Christian *brethren, studie to be quiet* saith Saint *Paul,* and againe, *we commaund and exhort you by our Lord Iesus Christ, that yee worke with quietnesse, love the truth and peace,* saith *Zachariah, seeke peace* saith the *Psalmist: have peace one with another* saith our *Saviour.* This was a *part* of the *Angels* Song, *on earth, peace,* This our *Saviour* wisheth to his *Disciples, peace bee unto you.* This *Davids* motto, *I am for peace.*

Reasons.

The *Reasons* hereof are *these.* 1 Because *this* is a *fruite* of the *spirit.* 2. Because it is *good and pleasant for brethren to dwell together in unitie.* 3 Because the *divell* doth so much *oppose* it. 4 Because of those *many* miseries as well *here* as *hereafter,* unto *those* that want it. For the *illustration* of this *point,* I might shew you that there must be an *œconomicall* peace, betweene the *husband* & the *wife,* betweene the *parents* and the *children,* betweene the *Master* and the *servant,* a *politicall* peace, betweene the *magistrate* and *subject,* betweene the *pastors* and his *flocke,* betweene *Neighbour* and *Neighbour*

1 Psal. 133. 1. 2 3 4

bour, but that I have *heretofore* handled the same.

Use.

This *peace* so much *opposed*, doe I *exhort* you in the *feare* of *God*, to *follow*, as much *necessarie*, *equall*, *profitable*, and *excellent*. Oh that all of us, could *ensue* the *same*, abstaining from *hatred* and *malice*, *strife* and *contention*; *from whence* (saith Saint *Iames*) *come warres and fightings among you? come they not hence, even of your lusts, that warre in your members?* how *unseemely*, how *vile*, how *base* is it that we should *hate our owne* flesh, that *one member should* bee against *another?* are we not *all members of Christ?* why then doe we *envy* one *another?* why doe wee *hate* one *another?* The *Divell* is *busie* to *sow* the *seede* of *strife* and *contention*, let us not *give way* unto *him* or his *suggestions*, Put on a Christian *resolution* not to *fall* out one with *another*. Resolue to *beare* injuries and *wrongs* both in *word* and *indeed*. Bee *carefull*, lest you *breake* this *bond* of *amitie*, *which is the bond of perfection, endevour to keepe the unity of the spirit in the bond of peace*. If it be *possible*, *as much as in you lyeth have peace with all men*. To effect *this*, let every man *walke* conscionably in his *calling*, let every one *doe service one to another by love*, let nothing be *done through strife, and vaineglory being kindly affectioned with brotherly love*, in *honour preferring one another, rejoycing with them that rejoyce, weeping with them that weepe, being of the same minde one towards another*. Thus of the *peace* which we must have with our *neighbour*.

Iam 4.1.

Col.3.14. Eph.4.3. Rom. 12.18. How two be at peace with our Neighbours. Phil.2.3.

Rom.12.10. 15.

3 *We must labour to be at peace with our owne selves*, even *to have that peace of conscience which passeth all naturall understanding*. This is a *stable and comfortable tranquillity of of the conscience, not accusing but excusing us, and freeing us from the terrors of hell, death and damnation*. This is *the peace of conscience, peace with God, peace towards God, and the peace of God, the heavenly peace, the peace of that kingdome, the cheefest solace of Christians, and a continuall feast*. This is so *needefull*, as that *Gods children* endeavour for nothing *more*, then to *have* it, then to *preserve* it: herein (saith S. *Paul*) *doe I exercise my selfe, to have alwayes a conscience*

At peace with our owne selves.

voyd

Act. 24. 16. *voide* of offence towards *God* and towards men; without which even a whole *world* could not content us. *If our heart condemne us, God is greater, and* knoweth *all things, if our hearts condemne us not, then have we peace and confidence towards God.*

1 Ioh. 3. 20. 21.

The godly alone have peace of conscience.

This is *peculiar* unto *Gods* Children, There is indeed *warre* in every *man*, but the *godly alone get* the *victory*, obtaine inward *peace* after their *warre*, although they have it not at all times, through manifold *feares, doubts*, and *perplexities* arising in their minds, as in *David*, *Iob*, *Hezekiah*, with diverse others, yea commonly *those* which are most *stored with grace*, *They* though *exercised* for a *time* for their *greatest* comfort, doe at the *length* obtaine this *inward* peace. After this *tempest* followeth a *calme*. This *warre* is the *way* to *peace*, and will bee *sure* to end in *peace*.

Reasons. 1

The *Reasons* hereof are these. 1 Because without *this* wee cannot approve our *selves* to bee the *Children* of *God*, for they onely are the *sonnes of peace*, to whom *onely* it is *bequeathed* by *Christ, my peace I give unto you, my peace I leave with you.* 2 Because without *this* there's not *any* thing can content us, *gold, silver*, and the *like*, yea many would bee glad to *buy* this, with the *losse* of all *those*, if they could *purchase* it. 3. Because onely they which have *this* doe *courageously* & *valiantly* encounter all *crosses* and *troubles* whatsoever. This upholdeth us in the *time* of *sickneſſe*, in the *time* of *poverty*, at the houre of *death*, on the day of *judgement*.

Ioh. 14. 27. 2

3

How to get peace of conscience. Rom. 5. 1.

Question. How shall I get this *quietneſſe* of *conscience*.

Answer. *Being justified by faith wee have peace towards God through our Lord Iesus Christ.* By the *person* & *merits* of *Christ Iesus* this peace is *offered*, by *faith* it is *received*. There is no peace of *conscience without reconciliation with God*, *no reconciliation without the remission of sinne*, *without satisfaction*, *but by Christ*, *no apprehension of Christ*, *but by faith*.

Quest.

Quest. But how shall I know whether or not I have *peace* of *conscience?*

How to know if we have it.

Answ. From the ground of it, which is *assurance* of *Gods* favour, from the *meanes* whereby it is *purchased*, faith in *Christ*, from the *effects* of it, *spirituall* joy and *gladnesse*, with *abstinence* and *hatred* from sinne.

Object. But may some say, I know an *easier* way to *quiet* my *conscience*, I *keepe* company, goe to *playing drinke* my selfe *drunke*, strive to put such things out of my *minde*, and the *like*.

Against those which thinke to pacifie their conscience by other meanes. And those which boast that they were never troubled in conscience.

Answ. This is an *addition* unto thy *former* sinnes, whereby thou shalt bring much *more* trouble upon thy *conscience*, then thou *hadst* before, a burden which thou shalt not bee *able* to *beare*.

Object. But may some say, what needeth all this *adoe*, I was never *troubled* in my *minde*, my *conscience* hath beene alwayes *quiet?*

Answ. The *more* is the *pittie* it seemeth thou never *tookest* notice of thy *sinnes*, or of *Gods* displeasure at them, or the *danger* wherein thou art by *reason* of them, thy *conscience* doth but now *sleepe*, it will *awake* as a Mastive *dogge* to flye on thy *face*, else thou art yet more *miserable*, thy *conscience* happily being *seared*, as with an hote *Iron*. Thine *habit* of *sinne* hath taken away thy *sense* of *sinne*, hath made thee to become *past feeling*.

1 Tim. 4. 2.

Wherefore I beseech you all to endevour for this *peace*, without *which* wee can neyther keepe *peace* with *God*, nor *man*, and because the *lets* of this *peace* are *partly* from the *devell*, partly from the *world*, partly from our *sinfull* corruptions, therefore must we indeavour to *oppose* them all, neyther must we be *troubled* at our *inward* troubles, for when we are *troubled*, we may *hope* of *recovery*, repent of *former* sinnes, abstaine from *future*, in every thing *labouring* to keepe a good *conscience*. Thus of the *peace* which wee must have with our *selves*. Thus of the *former*.

Use

The second, we must labour to be found without spot and blamelesse.

Touching the *latter we must labour to be found without spot and blamelesse*, This may be *considered* eyther as we are *here*

or shall be *hereafter, here Gods children* are without *spot* and *blamelesse*, not by *perfection* but by *imputation*. They being *clothed* with the *righteousnesse* of *Christ*, are *accepted* of *God*, and *esteemed* of him *righteous*, *he seeth no iniquity in Iacob, nor transgression in Israel, hereafter* we shall be *perfectly* without *spot* and *blamelesse*, he *gave himselfe for his Church, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it unto himselfe a glorious Church, nor having spot or wrinkle or any such thing, but that it should be holy and without blemish*. After the *resurrection*, (as now there is none by *imputation*) in the *body* of the *Church* shall not *sticke* the least *sinne* or *staine* of old *Adam*, not so much as is a small *spot* in a *garment*, or a *wrinkle* in the *face*, because all shall be most *pure* and *glorious*, there being a celestiall *brightnesse* in the *Church* triumphant, with *blessed* immortality, and most *perfect* knowledge of *God*, accompanied with perfect *holinesse*.

Num. 23. 21.

Eph. 5. 27.

Vse. Thus doe yee see the *dignity* of a true *Christian*, the *inestimable* value of the *righteousnesse* of *Christ*, and that even *here* a *child* of *God* is in some measure without *spot* and *blamelesse*. If we did *duly* take notice *hereof*, we could not be *such* hard *censures* of *Gods* children as we are, we would not so *despise* the *merits* and *righteousnesse* of *Christ* as we doe, wee would *indevour* more for true *piety* and *purity*, we would *leade* our *lives* and *conversation* more *christianly*, what if *God* by *death* would call upon us? what if *now* the *Trumpet* did *blow*, and we were *immediatly* to *appeare* before the *tribunall* seate of *Christ*, what *manner* of *persons* would he *now* finde us? even such as had our *bodies* and *minds* divided asunder, our *bodies* in the *Church*, our *minds* elsewhere. Oh how *vile*, how *filthy*, how *abhominable* we are, how *loathsome* and *odious* in the *sight* of *God*, as wanting our *wedding garment*, the *righteousnesse* of *Christ*. Sinne *defaceth* us *here*, and unlesse it be done away by *Christ*, shall *deface* us *hereafter*. Therefore take hold on *Christ*, put on the *righteousnesse* of *Christ*, cloath thy selfe with this white *raiment, that thy filthie nakednesse may not appeare*, that thus *you may be found*

Rev. 3. 18.

of

of him without spot and blameleſſe. Thus of the *lattter*, and ſo of the 1 part, the *duty* to be *performed*.

For the 2. The *manner* how we muſt perfome it, with *diligence, be diligent that yee may be found of him in peace, without ſpot, and blameleſſe.* This *diligence* is not an *ordinary* labour, but an *extraordinary, earneſt, ardent endevour* towards the *attaining* of the *ſame*.

The manner how it is to be performed. It muſt be with dilligence. Confect.

Hence *divers* things may by *gathered*.

1 That *holy duties are to be performed with all diligence*, not *barely* not *curſorily*, but *earneſtly* and *ardently*. 1

2 That *its not an eaſie matter*, a thing eaſily come by, *to attaine unto true peace with God, with men, with a mans ſelfe, to be clothed with the righteouſneſſe of Chriſt, and ſo to be found without ſpot and blameleſſe*, we muſt *uſe diligence* to *attaine* unto the *ſame*. 2

3 That *thoſe are in a miſerable eſtate, and wretched condition which are at variance with God, with men, with themſelves*, which are *altogether defiled* with their *ſinnes*, for elſe why ſhould our *Apoſtle* ſo earneſtly *exhort* us, to be *diligent, that we may be found of him in peace without ſpot and blameleſſe*. 3

4 That it *doth well beſeeme Chriſtians to ſet themſelves about this ſtudy*, nothing more *needefull*, more *honorable*, more *profitable*, *God* doth *commande* it, the *Divell* doth *oppoſe* it, if *ever* we *would* enjoy *heaven*, we muſt *performe* it. 4

Oh then I beſeech you all, to *ſtrive* and *labour* with all *diligence* about the *ſame*. You ſhall no doubt *meete* with many *lets* and *impediments*, but let none of them *withdraw* you, *impeach* or *hinder* your *diligence*, employ leſſe *diligence* about the *things* of this *world*, and beſtow *more diligence* to be *found* of him *in peace without ſpot and blameleſſe*. But alas what is the uſuall *practiſe* and *labour* of *moſt* men? whereabouts doe they *employ* themſelves? how doe they *ſpend* their *time?* even in *ſinne* and *wickedneſſe*, about the *profits* and *pleaſures* of this falſe *world*, they are *diligent* in *thoſe* things wherein they ſhould be *negligent*, and are *negligent* in thoſe things wherein they ſhould be *diligent*. Thus of the 2 *part*. *Vſe.*

The meanes whereby to enforme it our expectations of thoſe new heavens, &c.

For the 3 the *meanes* whereby we may attaine unto the *performance* of the former, *duty* our *expectation* of thoſe *new heavens*, and new earth, *wherein dwelleth righteouſneſſe, wherefore beloved, ſeeing yee looke for ſuch things, be diligent that yee may be found of him in peace without ſpot and blameleſſe*, as if he ſhould have ſayd, *God doth require of you to be in peace, without ſpot and blameleſſe, there is not a readier way to bring you unto this, then by a continuall meditation, and earneſt expectation of the life to come, whereby God doth ſtirre you up to be diligent herein, that he may finde you thus, and ſo beſtow heaven upon you.* Hereunto agreeth S. *Paul, for the grace of God that bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſſe, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, looking for the bleſſed hope, and the glorious appearing of that great God, and our Saviour Ieſus Chriſt.* Our *expectation of* (I ſay) *thoſe new heavens, of the life to come, of the generall renovation and reſtauration of all things upon the day of judgement, is an eſpeciall furtherance to ſtirre up our diligence, that we may be found of him in peace, without ſpot and blameleſſe.*

Tit. 2.11. 12. 13.

D. Our expectation of thoſe new heavens, an eſpeciall furtherance that we may be found without ſpot and blameleſſe

The *Reaſons* hereof are theſe 1 Becauſe of the *ſuddenneſſe* of this *day, it will come as a theefe in the night.* 2 Becauſe if *he* doe *finde* us *thus*, then we ſhall *partake* with him of thoſe *joyes*, which ſhall *never* have an *end.* 3 Becauſe if wee be *found* out of *peace*, then our *caſe* ſhall be moſt *miſerable*, we *deprived* of thoſe *joyes.*

Reaſons.
1
2
3

The *uſes* hereof are *twofold.*

Vſe of Reprehenſion.

1or Reprehenſion 1 Vnto thoſe which doe not at all *meditate* or *conſider* of *ſuch* things, of the *day* of *judgement*, of the *diſſolution* of theſe *things* upon this *day*, of the *new heavens* and new *earth* which ſhall be then, whereby they doe *deprive* themſelves of an *eſpeciall* meanes, whereby they might *endevour* to be found in *peace* without *ſpot* and *blameleſſe. If in this* life *onely* (ſaith Saint *Paul*) we *have hope in Chriſt, we are of all men moſt miſerable, others alſo were racked, and would not be delivered, that they might receive a better reſur-*

1

1Cor. 15.19.

Heb. 11.35.

resurrection. Having their *meditation fixed* upon a better *life*, confidently *waiting* and expecting for the *same*, they would not by *denying Christ* embrace this *world*, or for *feare* of their *lives* forsake their *Religion.* 2 Vnto those which doe (as they say) *looke* for those *things*, which *believe* that such things shall *come* to passe on that *day*, which *thinke* that they *then* shall be *partakers* of those *joyes* which shall *never* have an *end*, and yet doe not *leade* their life and *conversation* accordingly, they are not *in peace*, nor without *spot* and *blamelesse*, They have no *peace* with their *neighbour* no *true* and solid *peace* in their owne *consciences*. The *tree* is knowne by the *fruite*, and ones *love* and *hope* of *heaven*, by his *practise* and *endevour* for it. Who so doth truly *looke* for *those* things doth also *endeavour* by all *meanes* that hee may be *partaker* thereof, who doth not *thus* by practise religiously *endevour*, certainely (for all his show) he doth not *truly* looke for *such* things, for this hope is not *barren*, but fruitfull; in whose *heart* soever this is *sealed* there will be *quickly* a *reformation* wrought. *Herewith* our *hearts* shall be so *ravished*, that (though it were to *gaine* a *world*) we would not *part* with the *same*. 2

For Exhortation. 1 Let us earnestly *looke* for those new *heavens, and new earth, setting our affections on things which are above, not on things which are on earth.* Let those *new heavens*, those *joyes* which shall never *end*, those *rivers of pleasures which are at the right hand of God*, that *glorious reward*, that crowne *of glory*, *everlasting life*, let *those* things I say, *which eye hath not seene*, which *eare hath not heard*, *which the heart of man is not able to conceive*, be the continuall *meditation* of our *hearts*. Let *these* alwayes be before our *eyes*, they are a *Subject* of such *dignity*, worth and excellencie, that it's to be *admired* that our *hearts* are not more *affected* therewith, then they are, that we *esteeme* them so *little* as we doe, that we *preferre* the *dunghilly* pleasures of this *world* before them. Because we doe not expect *them* as wee should, therefore *use* we so little *diligence* to be *found* of *him* in *peace* without *spot* and *blamelesse*. 2. Let the *contemplation* and

Vse of Exhortation. 1 Col. 3. 2.

1 Cor. 2. 9.

and *mediation* of *those* things, worke in us an *earnest* and constant *endevour*, so to frame the *course* of our *life*, as that we doe not *deprive* our selves of the *end* of our *hope*, *the* salvation of our soules. Doest thou boast of thy hope, *where* then is thy *practise*? Dost thou looke for *such* things, why then art thou not *diligent to be found of him in peace, without spot, and blamelesse?* Why dost thou not labour for *justification* by *faith* in *Christ*? Why dost thou not *endeavour* for *reconciliation* with *God* through *him*? Why *feelest* thou not for reconciliation with thy *neighbour*? Why dost thou not *strive* for the *true* and setled *peace* of *conscience*, which proceedeth from an *assurance* of *Gods* favour? Why dost thou not *abstaine* from *sinne*, repent thee of thy *former* sinnes, take *hold* on the *righteousnesse* of *Christ Iesus*, as a *precious garment*, wherewith to *cover* thine *uncleannesse*? Why dost thou not thus *labour to be found of him in peace without spot and blamelesse*. Thus of the 3 *part*.

Motives inducing to the performance of the foresaid duty.

For the 4 The *motives* to *induce* us unto the *performance* of the former *duty*, they are *two*, the 1 From our *Apostles love* and *care* in *urging* it implyed in the word, *beloved*, the 2 From *Gods* expectation of the *same* at our *hands*, implyed in the words *found of him*.

Touching the *former*, our *Apostles* care and *love* in *urging* this *duty*, should *provoke* us to the *performance* of the *same*. Doth he so *gently* entreat us, so *lovingly* invite us, so *courteously* exhort us, unto the *performance* of the foresayd *duty*, certainely we cannot *free* our selves from the *imputation* of *contemners* of *Gods* word, unlesse wee *yeeld* obedience thereunto.

1

2

Beloved *Obs.* Our Apostles care and love in urging this duty should provoke us to the performance of the same.

Use.

Touching the *latter*, *Gods looking for the accomplishment of the foresaid duty at our hands, should incite us unto the performance of the same.*

Found *Obs.* God looking for the accomplishment of the foresayd duty should incite us t ereunto *Reasons.*

For *hereby* the *Lord* testifieth his *love* unto us, his *care* over us, his *patience* in *bearing* with us, how *unwilling* he is that we should *perish*, yea and *hereby* we may *assure* our selves that the *Lord* will try us, *call* us to an *account* about *those* things, whether *he can finde us in peace, without spot and blamelesse*.

Hence

Hence then let us be *admonished* in time to *performe* this *duty*; sure it is, the *most* of us as yet doe not either *performe* it *at all*, or *performe* it *aright*, we know not how soone the *bridegroome will* come, is it not *full time* then to set our *selves* about the *performance* of the *same*? if *he* should come and *finde* us in *malice*, in *wickednesse*, in filthy *abhominations*, how *fearefull* were our *case*? as *we are found here, so wee shall be found hereafter, If we be not now in this life found of him in peace, without spot and blamelesse, we shall never be found of him unto our comfort in the life to come, wherefore beloved, seeing yee looke for such things, be diligent that yee may be found of him in peace, without spot and blamelesse.* Thus of the 4. *part*, and so of the 3. *use*. *Use.*

Vers. 15. *And account that the long suffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisedome given unto him, hath written unto you.*

16. *As also in all his Epistles, speaking in them of these things, in which some things are hard to be understood, which they that are unlearned, and unstable, wrest, as they doe also the other Scriptures unto their owne destruction.*

Followeth in *these* verses a *confirmation* of the *preceding use*, and that, both by a *repetition* of the *doctrine* layd downe in the 9. *verse*, which concerneth *Gods patience*, as also by an *allegation* of the same *doctrine* urged by the *Apostle Paul* in all his *Epistles*, From which *he taketh* occasion to *commend*, both *him* and his *writing* unto *them*, which by the *unlearned* and *unstable* were so much *wrested* unto their owne *destruction*, we must *be diligent that we may be found of him in peace, without spot and blamelesse*, because *the long suffering of the Lord tendeth unto our salvation*, because *the Lord is patient towards us, that we may be saved.* Would the *Lord* have us to *be in peace without spot and blamelesse*? Is he *patient* and *long-suffering* towards *us*, that we may be *thus found of him*? A confirmation of the preceding use by a reprehension of the doctrine of Gods patience and allegation of the same out of S. *Paul*, whom he commendeth unto them, and his writings.

we must according to the *same* doctrine of the *Apostle Paul account, beleeve*, and *assuredly perswade* our selves, that his *patience* and *long suffering tendeth* unto our *salvation.*

The parts foure.

The *parts* to be considered are *foure.* 1 A *duetie, account that the long suffering of the Lord is salvation.* 2 A *confirmation* of this *duty* by the *testimony* of the *Apostle Paul*, who had *written* unto *them* of the selfe *same* things. 3 A *commendation of Paul* and his *writings, even as our beloved brother Paul also, according to the wisedome given unto him hath written unto you, as also in all his Epistles, speaking in them of these things*, that is, of the *day* of *judgement*, and our *due preparation* for the *same.* 4 Our *Apostles judgement* touching the *writings* of *Paul*, together with the *unlearned* and *unstable*; *abuse* of the *same*, and the other *Scriptures, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they doe also the other Scriptures, unto their owne destruction.*

1
2
3
4

The duty, account that the long suffering of the Lord is salvation.

Concerning the 1. *And account the long suffering of the Lord is salvation*, that is, is *profitable*, and *tendeth unto our salvation*, it affordeth this *observation*, that

D. Christians should accoun t that the patience and long-suffering of the Lord tendeth to their salvation.

Christians should account, beleeve, and assuredly perswade themselves that the patience and long-suffering of the Lord, tendeth unto their salvation. This the *Apostle Paul* confirmeth, *Or despisest thou the riches of his goodnesse, and forbearance and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance*: and againe, *what and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath, prepared to destruction, and that he might declare the riches of his glory, unto the vessels of mercie, whom hee hath prepared unto glory, even as whom he hath called, not of the Iewes onely, but also the Gentiles.* And againe, *notwithstanding for this cause was I received to mercy: that Iesus Christ should first shew on me all long-suffering unto the ensample of them which in time to come, beleeve in him unto eternall life.* This our *Apostle hath already confirmed* in this same *Chapter. The Lord is not slacke concerning his promise (as some men count slackenesse)*

Rom. 2. 4.
Rom. 9, 22.
1 Tim. 1. 16.
2 Pet. 3. 9.

but

but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance. Yet forty dayes (cried *Ionah*) *and Niniveh ſhall be deſtroyed*, why were they not *preſently* deſtroyed? even that they might *repent* them of their *ſinnes*, returne unto the *Lord*, and *humble* themſelves under his *mighty* hand. The *patience* and *long-ſuffering* of the *Lord*, tended unto their *ſalvation*. *Forty yeeres long* (ſaith the *Lord*) *have I contended with this generation, and ſaid they are a people that erre in heart, for they have not knowne my waies*, could he not ere *that time* have *deſtroyed* them? he might; why then doth he delay? why did he not *execute* the *fierceneſſe* of his *wrath* unto them? even that by his *patience* and *long-ſuffering* he might *draw* them unto *repentance*, at leaſt wayes *leave* them *inexcuſable*. This *gracious* effect it *wrought* in the *woman* of *Samaria*, in *Zacheus*, in *Nicodemus*, in *Mary Magdalen*, in the *theefe* at the right *hand*, in *three thouſand*, whom *Peter* converted at one *ſermon*, the *patience*, and *long ſuffering* of the *Lord* tended unto their *ſalvation*. *Oh the deepeneſſe of the riches, both of the wiſedome and knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out!*

Ionah. 3. 4.

Pſal. 95. 10.

Rom. 11. 33.

The *Reaſons* hereof are theſe. 1. Becauſe the *Lord* neither *deſtroyeth* nor *delighteth* in the *death* of *ſinners*. *Have I any deſire that the wicked ſhould die*, ſaith the *Lord God*? or *ſhall he not live, if he returne from his wayes*. And againe; *as I live ſaith the Lord God, I deſire not the death of the wicked, but that the wicked turne from his way, and live, turne you, turne you, from your evill wayes, for why will yee die, O yee houſe of Iſrael?* doth not the *Lord deſire* or delight in our *death*? yea for this *cauſe* doth he *many* times ſpare us, when moſt *juſtly* we *deſerve* to die, it followeth, that the *long-ſuffering* of the *Lord*, tendeth unto our *ſalvation*, and that the *Lord* is *patient* towards *us*, to *draw* us unto *repentance*.

Reaſons. 1

Ezek. 18. 23. Ezek. 33. 11.

Obj. But then *how* commeth it to *paſſe*, that ſo *manie* periſh.

Obj.

Anſw. Becauſe they abuſe the *patience* and *long*-ſuffering of

Rom. 2. 5. of *God despising the riches of his bountifulnesse, patience and long-suffering, not knowing that the bountifulnesse of God leadeth them unto repentance, after their hardnesse, and heart that cannot repent, heaping up, as a treasure, unto themselves wrath, against the day of wrath, and of the revelation of the* Heb. 3. 19. *just judgement of God.* To which *purpose* we may apply that of the *Hebrewes, so we see that they could not enter in because of unbeleefe.* God doth not *forsake* us, till wee *forsake* him, and when we *forsake* him, no *wonder* it is, though he *forsake* us, finding us *still* as he *found Israel*, of whom he *saith, all the* Rom. 10. 21. *day long, have I stretched forth mine hand, unto a disobedient and gainesaying people.* 2 Because *we know that all things* Rom. 8. 28. *worke together for the best unto them that love God.* Therefore even *Gods patience* and *long-suffering* tendeth unto our *salvation*, which is the *end* of our *faith*, the *marke* which we *ayme* at, that *summum bonum*, wherein *consisteth* the true *happinesse* of a true *Christian.*

How to know if we love God. *Quest.* But how shall I know that I *love God?* that thereby I may *know* that his *patience* worketh for my *good?*

Answ. If thou doest not *love God*, thou art no *true* Christian, yea *unworthy* of that very *name*, as many of *us* are, but that thou mayest *know* whether thou *lovest God*, observe what *followeth* in the latter *part* of the *verse, Even to them that are called of his purpose.* By our *effectuall calling*, wee may discerne our *love* unto *God*: art thou *effectually called* of *God?* certaine it is, that thou dost *love God?*

How to know if we be effectually called. *Quest.* But by what meanes shall I *know* whether I bee *effectually called?*

Answ. By the *fruits* of this *calling*, as they have *relation* both to *God*, and our *neighbour*: *He that keepeth his word,* 1 Ioh. 2. 5. *in him is the love of God perfect, indeed, and this Commande-* 1 Ioh. 4. 21. *ment have we of him, that he that loveth God, should love his brethren also.* 3 Because if his *patience* and *long-suffering* did not *tend* unto our *salvation*, were not *profitable* unto us, he would not have beene thus *patient* and *long-suffering* to-

3

wards

wards us, what other *reason* can be *alledged* of *Gods* patience and *long-suffering?* could he not have *destroyed* long ere this? he could *easily*, who should have *withstood* him? *It is as easie with the Lord to destroy the whole world, as it was to make it, with a word he made it, and by the same he could instantly destroy it.* As the *potts* are not able to *resist* the *potter*, no *more* are *we* to *resist* the *Lord*, though we should *oppose* our selves with all our might. *He can doe whatsoever he willeth:* he is *omnipotent*, most *wise*, *eternall*, *infinite*, the *Lord of hoasts*, the *God of Armies*, Whence it remaineth *firme* and *evident*, that *Christians should account*, *beleeve*, *and assuredly perswade themselves*, *that the patience*, *and long-suffering of the Lord tendeth unto their salvation.*

The uses hereof are *threefold.*

For Instruction, Behold the great *admirable*, and unspeakable, love of *God* towards *mankind*, he is *patient*, and *long-suffering* towards *us*, that wee *may* be *saved*, hee *wearieth* himselfe in *waiting* for our *repentance*, our *destruction* proceedeth not of him, but *from* our *selves*, hee hath *waited* these *many* yeeres for our *conversion*, yea for our *sakes* deferreth the *execution* of his wrath, unto *wicked men.* Vse of Instruction.

For Reprehension, 1. Vnto those that *murmur* and *grudge* at *Gods patience* and *long-suffering*. 2 Vnto those which *abuse* the *same.* Vse of Reprehinsion. 1 2

Touching the *former*, diverse there are which *murmur* and *grudge* against *Gods patience* and *long-suffering*, whereunto even *Gods Children* are *incident*, when manifold *crosses* and *troubles* doe *sease* upon them, then with *Elias*, they *desire to die, so hard a thing it is to bridle our impatience in affection, when we give place unto our owne wills* and *affections*, wherein if *God* be pleased to *crosse* us, then with *Ionah* we *take* on, we *wish* in our *heart to dye*, *It is better for me* (saith hee) *to die, then to live*, he *murmured* at *Gods patience* towards *Nineveh*: when *Iames* and *Iohn* saw that the *Samaritans* would not *receive Christ*, they said, *Lord, wilt thou that we* Against those which murmur at Gods patience. 1 King. 19.4. Ionah. 4.3.

Luc.9.54. 55.56. *we command that fire come downe from heaven, and consume them, even as Elias did*, whom our *Saviour* turning about *rebuked*, saying, *yee know not of what spirit yee are of, for the Sonne of man is not come to destroy mens lives, but to save them.* To *all such* it may be *answered*, that *we ought to submit our wills unto the will of God, contenting our selves with whatsoever pleaseth him*, we must not be such *selfe-lovers*, as that we *neglect* our *love* unto others, wee know not *whom* or at what *time* it will please *God* to *call*, he *calleth* some at the *dawning* of the *day*, some, at the *third houre*, some at the *sixt* and *ninth* houre, yea some at the 11. *houre*. some *sooner*, some *latter*, it hath *pleased* him to call *us*, so in his *owne* time he will *call* others, It hath *pleased* him to be *patient* and *long-suffering* toward *us*, and that the *same* hath *tended* unto our *salvation*, weemust therefore not *grudge* and *murmure* against *Gods patience* also, and *long-suffering* towards *others*. But *rather* as *Moses* said to *Ioshua*, *would to God that all the Lords people were Prophets*, so we, *that all, which would be accounted Christians, were true christians indeed, that Gods patience and long suffering which tended unto our salvation, would affectually worke in all such, as now despise the same.*

Num.11.29.

Against those which abuse God patience and longsuffering.

Touching the *later*. *Thousands* there are which *abuse Gods patience* and *long-suffering*, what *should* I say, nay what *may* not be said against *such*? The *perversenesse* of their *nature*, the *aversenesse* of their *will*; the *rebellion* of their *affections*; the *vanitie* of their *hearts*, cannot bee either *sufficiently admired* or *expressed*. Oh the *ingratitude* and *unthankefulnesse* of such, *fighting* against *God* with his owne *weapons!* Is this thy *thankefulnesse* to *God* for his *patience?* dost thou thus with *unkindnesse* requite his *undeserved* kindnesse? doth the *master* beare with the faults of his *servants* or the *Fathers* with the *naughtinesse* of his *Childe*, that they should *continue* in them? no, but that they may *leave* them, even so doth not the *Lord beare* with us, when we doe *sinne*, that we *continue* therein, but that we may *repent*, and *forsake* the same.

Simil.

Quest. But who are they that *despise* the *patience* and *long suffering* of *God?* *Answ.*

Answ. Doest not *thou* despise it? *whosoever breaketh the Lawes and Commandements of God, continuing in the same without repentance, not yeelding obedience unto the manifold admonitions of Gods Word, he is a despiser of the patience, and long-suffering of God.* By this *rule* if we would *trie* and *examine* our selves, I suppose that all of us should finde that we have *abused* the *patience* and *long-suffering* of *God neglecting* as well our *duty* towards *God*, comprehended in the *first foure* Commaundements, as our *duty* towards our *Neighbour*, in the *sixe last*. Though we would *denie* it, our *workes doe cleerely* prove it; and a *tree* is knowne by the *fruite*, would *swearing*, *Idolatrie* the *profanation* of *Gods Sabbath*, *discord*, *malice*, *whoredome*, *drunkenesse*, *theft*, *covetousnesse*, and the *like*, would those *sinnes*, I say be, so *rife* if we did not *abuse* the *patience* and *long-suffering* of *God?* no assuredly, those *sinnes* are the *fruits* of our *abuse* of *Gods patience*, and *contempt* of his *long suffering*.

Who they are which despise the patience and long-suffering of God.

For Exhortation, 1. To expresse our *thankefulnesse* unto *God* for *his patience* and *long-suffering*, whereof *whatsoever* we enjoy, whether *spirituall* or temporall, such as *health*, *wealth*, the *word* preached, and the *like*, are undoubted *fruites* and *effects*. 2. Not to *abuse Gods* patience, thereby taking *more* liberty and *freedome* to *sinne* against *God*: the *end* of *patience* and *long-suffering* being to *draw* us to *repentance*. 3. To *account Gods* patience to *tend* unto our *salvation*, that we may *still* make *use* of the *same*, but to *resist* the *Divels* temptations, the *worlds* allurements, and the *corruptions* of our owne *hearts*. 4. To *draw* nigh unto *God*, whilst *God* is thus *patient* and *long-suffering* towards *us*. Thus of the 1.

Vse of Exhortation.
1
2
3
4

Concerning the 2 and 3, the *confirmation* of the forsaid *dutie* from the *consent* of the *Apostle Paul*, with a *commendation* of *Paul*, and his *writings*, both which may *conveniently* bee handled *together*. *Even as our beloved brother Paul also, according to the wisedome given unto him hath written unto you, as also in all his Epistles, speaking in them of these things.*

The confirmation of the foresaid duty even as our beloved brother Paul according to the wisedome given unto him, &c.

They

They afford us diverse *observations*, which I will but a *little* more then *name* unto you.

D. The Apostles consent & agree in their doctrine.

1. The *consent* and *agreement* of the *Apostles* in their *doctrine*, Saint *Paul* spake of the *same* things whereof Saint *Peter* did, as by *comparing* their *writings* together may *appeare*. And no *wonder*, for,

Reasons.

They had one *Master*, *Christ Iesus*, they were *led* by one and the *selfe* same *spirit*, even the *holy Ghost*, *by whom* all their *writings* were *inspired*. Their *commission* was *one* and the *same*, *Goe yee*, *teach all nations*. Both were *appointed* to bee the *embassadors* of *God* unto the *Church* and *both* did faithfully *discharge* their *ambassage*.

Vse 1. Whence may be perceived, the *truth* of *Gods* word, and that *God* is the *author* of the *same*, seeing all the *pen-men* thereof *agree* in the *same* doctrine, yea that *such* as *preach* and *teach* any *doctrine*, repugnant unto the *doctrine* of the *Apostles* are not *guided* by the *direction* of *Gods spirit*, of which *number*, we may *number Papists*, *Anabaptists*, *Familists*, *Arians*, *and the like*, whose *doctrine* is for the most part repugnant to the *doctrine* of the *Apostles*. It were much *better*, that as Saint *Peter* and Saint *Paul* taught the *same* things, so according to *their apostolicke* doctrine, those would *agree* with *us* in the *unitie* of *faith*, yea and from *hence* we may learne also to *reject* every *doctrine* repugnant unto the *doctrine* of the *Apostles*, a *counsell* which Saint *Paul* gave unto the *Galathians*, *but though that wee or an Angell from heaven*, *preach unto you otherwise then that yee have received*, *let him be accursed*; as *we said before*, *so said we againe*, *if any man preach to you otherwise*, *then that yee have received*, *let him be accursed*.

2

3

Gal. 1. 8. 9.

2. How *needfull* it is, that we *should* be *instructed* in those things which *concerne* our *salvation*, The *Apostles*, *Peter* and *Paul write* unto them of the same things: what! could they finde no *new matter* to *write* unto them? no new invention, wherewith to *acquaint* them? no, they were *led* by the *spirit of God*, and so wrote such things, which would be most *profitable* unto their *salvation*.

D. It is needfull that we should be instructed in those things which concerne our salvation.

Hence

Hence the *Miniſters* of *Gods* word may *learne*, not ſo much to *pleaſe men* as to *pleaſe God*, not to *ſeeke applauſe* unto themſelves, by *broaching* abroad new *Doctrines*, repugnant unto the *doctrine* of the *Apoſtles*, but to *inſiſt* in thoſe *points* of *doctrine* which are *agreeable* unto the *doctrine* of the *Apoſtles*, and eſpecially in *thoſe* whereof *people* are moſt *unwilling* to *heare*, doe yeeld leaſt *obedience*, eyther muſt *ſwearing* bee *rooted* out of the *heart* of the *ſwearer* by the *preaching* of the *word*, or elſe to *preach* of *drunkenneſſe*, *couetouſneſſe* or the *like*, *tendeth* not to his *edification*, etiher muſt *whoredome* be by the *word* rooted out of the *heart* of the *whoremonger*, or elſe to *preach* unto him of *couetouſneſſe*, or the *like* is in *vaine*, yea *people* alſo may learne from hence to *bridle* their *couetouſneſſe*, being *contented* whilſt they *continue* and *goe* on in the ſame *ſinnes*, to *heare* the *ſame* things which make *againſt* their *ſinnes*, both by their *owne* and *other* preachers. *Vſe.* 1

3 That the *ſame points of doctrine which are profitable unto one people, are profitable alſo unto another.* As the *Apoſtle Paul* wrote of theſe things, unto thoſe to whom *Peter* wrote, ſo *he* did alſo the *like* in his other *Epiſtle*, Some *points* I confeſſe may be at ſome times more needefull and convenient for *ſome* people, then for others, yet in the *generall*, the *ſame* are *profitable* unto *all*. 2

D. The ſame points of doctrine which which are profitable for one people are profitable alſo for another.

Whence it followeth, that *even the ſcriptures which were ſo long ſince written, and that unto others, are alſo needfull and profitable unto us, profitable for our inſtruction, admonition, correction, conſolation and the like.* *Vſe.*

4. The *humility* of our *Apoſtle*, although he was *one* much reſpected by our *Saviour* Chriſt, in great *eſtimation* with the *Church of God*, by whoſe *miniſtrie* the *Lord* did convert *thouſands*, yet he is not *aſhamed* to *confirme* his *doctrine* by the *doctrine* of *Paul*; an *Apoſtle* of *equall authority* with *himſelfe*. Thus *Daniel* was *frequent* in reading the *Prophet Ieremiah*, *I Daniel* (ſaith he) *underſtood by bookes, the number of the yeeres, whereof the Lord had ſpoken unto Ieremiah the Prophet, that he would accompliſh ſeventy yeeres in the deſo-* Obſ. Peter not aſhamed to reade and alledge the writings of Paul.

Dan. 9. 2.

Vse. 1

2

lation of Ierusalem, though hee was an *excellent Prophet* yet he dayly *encreased* in knowledge, by reading the *Scriptures*. If the *Pope* were the true *successors* of Saint *Peter*, and *led* his *life* as *Peter* did, he would not *preferre* his owne *decrees* before the *Scriptures*, or *hinder Gods people* from the *reading* of the *Scriptures*. Yea if all *Preachers were of Peters* minde, they should not so much *doate* on their owne workes, *despising the works* of *others*, yea *disdaining* to looke upon the *same*.

Our Apostle commendeth Paul. Gal. 2. 4.

5 The wisedome and *description* of this our *Apostle Paul* belike by *diverse* was much discommended, as if *his doctrine* had not *agreed* with the *doctrine* of the other *Apostles*, and that by *meanes* of *false brethren* of whom Saint *Paul* himselfe *speaketh*: him our *Apostle* both commendeth and *defendeth* against their *calumnies*, An *example* worth the *imitation* both of *people* both of *preachers* and *people*. If wee observe any, wrongfully *traduced* and slandred, we ought so *much* as in us *lyeth* to free them from those *false* aspersions. But the *contrary* is in these our dayes more in use, we are ready to adde *fewell* to the *fire*, to *incense*, when wee should *mitigate*, *accuse*, when we should excuse, *interpret* all things unto the worst when we should *interpret all* things to *the best*.

Vse.

Our beloved brother, our Apostles love unto him.

Gal. 2. 11.

6. The *affection* which our *Apostle* bare Saint *Paul*, implied in these words, *our beloved brother Paul*, *brethren* both by grace and *calling*. Betweene them two there had beene an *hote contention*, but the cause being *Christs* they were quickly reconciled, *Peter* no doubt both seeing and *acknowledging* his *errour*.

Vse.

According to the wisdome. *D.* The Apostles different forme of writing proceeded of Gods Spirits.

Hence we may *learne* to *bury* in *oblivion*, all *strife*, emulation and *contention*, which hath at any *time beene* betweene *us* and *others*, as also to be kindly affectioned *one* towards *another*, *preachers* unto their *people*, *people* unto their *preachers*, whereby we might *cover* one anothers *infirmities*.

7. That the *Apostles* different *forme* and *stile* in *writing*, did not *proceed* of *themselves*, but of *Gods spirit*, who *furnished* them with such *measure* of *wisedome*, as *pleased* him;

Gods

Gods Spirit gave them *wisedome*, both what to *write*, and how to *write*, bestowing upon them *divers* gifts, as he himselfe *pleased*.

8 That it may *probably* be *conjectured* that the *Apostle Paul* was *another* of the *Epistle* to the *Hebrewes*, here *ment* by our *Apostle*. For if this *Epistle* of *Peter* was *directed* unto the *Hebrewes* (as *some* thinke) then *Paul* eyther *wrote* that to them, or *some* other now lost, but that his *Epistle* was *lost*, is not *likely*, therefore *most* like it is, that *that* to the *Hebrewes* is *it*.

Obs. S. Paul by likelyhood authour of the Epistle to the Hebrewes.

9 That the *Epistles* of *Paul*, were *written* before *this* of *Peter*, a wonderfull *worke* of *God*, he that was *last* converted doth even *exceede* in *labour* and *painefulnesse*, now *writing* unto *one* people, then unto *another*, and that to *gaine* them unto *Christ Iesus*, he was as a *skilfull Merchant*, *redeeming* the time which he had *spent*, as *formerly* he was *painefull* and *laborius* in *drawing* men from *Christ*, to *now* he is much more *laborious* in *gaining* men unto *Christ*, in converting thē from their evill wayes, to *turne* unto the *Lord*. Thus of the 2. and 3. part.

Obs. Pauls Epistles written before these of Peter.

Concerning the 4. Our *Apostles judgement* touching the *writings* of *Paul*, together with the *unlearned* and *unstable* their *abuse* of the *same*. *In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they doe also the other Scriptures unto their owne destruction.* The meaning whereof is this, that *amongst those things which are written of Paul, divers are high and profound, hard to be understood, yet not in* regard of *themselves, but by reason of us, which cannot of our selves* attaine *unto the knowledge of them, which therefore such as are unlearned & unstable wrest unto their owne destruction, as they doe also other Scriptures.*

Our Apostles judgement about Pauls writings with the unlearneds abuse of them in which are some things hard to be understood, &c.

Hence *divers* things may be *observed*.

1 *That all such as would reape benefit by the Scriptures must labour and endevour for a true sanctified knowledge, whereby they may dive into the very deepest mysteries of the same*, as that of the *Trinity*, of the *Incarnation* of *Christ*, of the *day* of *judgement*, and the *like*, yea wee must *pray* unto *God* that he would

D. Such as would profit by the Scriptures must have a sanctified use of them.

would be *pleased* to *bestow* upon *us* his *Spirit* whereby wee may understand the *same.*

D. Such as wrest the scriptures are either ignorant or unstable, or both.

2 That *such as wrest and pervert the Scriptures, are eyther ignorant or unstable, or both ignorant and unstable.* Some are *ignorant*, others are *learned*, yet *unstable*, others both *ignorant* and *unstable*, such are *Papists*, *Anabaptists*, *famelists*, and the like.

D. The scriptures are then wrested when they are made to prove every thing, to confirme every errour.

3 That *the Scriptures are then wrested and perverted, when they are made as a nose of waxe to turne every way, to prove everything though never so erronious, if a Remonstrant alledge Scriptures* to *prove* that the *elect* may *fall* away *totally* and *finally*, he *perverteth* the *Scripture*; If a *Papist* alledge *Scripture* for the *defence* of *purgatory*, *invocation* of *Saints*, and the *like*, he *perverteth* the *Scriptures*; If an *Arian* alledge *Scripture* to *prove*, that *Christ* is not *true God*, or the *Iewes*, that the *Messiah* is not *come*, they *pervert Scripture*; because all those *opinions* are *erronious*, contrary unto the *truth* of *Gods word.*

D. The ignorant & unstable offer violence unto the whole scriptures.

4 That *such as are ignorant and unstable doe not onely wrest and pervert some few places in Paul, but also offer violence unto the other Scriptures, as if every Scripture served their turne.*

D. Such as pervert the scripture, wrest them, unto their owne destruction.

5 That *such as pervert the Scriptures, wrest them upon their owne destruction*, that which *most* pleaseth them, turneth *most* unto their *displeasure*. *God* at the great *day* shall *call* them to an account, *all* the *curses*, and *plagues* mentioned in the *Scriptures* shall sease upon *them*, as both *adding* unto, and *taking* from the *word* of *God.*

But leaving *those*, consider we for the *present* this *one* question, *whether the Scripture be so obscure, that it cannot be understood by the faithfull, yea even in those things which are needefull to salvation, though it be diligently & devoutly reade by them*; or *whether it be not so plaine, that it may be understood by the faithfull; we affirme it*, the *Papists* deny it.

The scriptures are not so obscure, but that they may be understood of the faithfull.

That *it* is so *plaine*, as that *it* may be *understood* of *all* such as are *endowed* with the *Spirit* of *God*, which *seriously* and *devoutly* reade the *same*, especially in *those* things which are

needefull

heedefull unto our *salvation*, and *pertaine* unto true *piety*, may be *proved* by these *reasons*. 1 Because *the word of the Lord is pure, a light unto our feete, and a lanthorne unto our paths, which giveth light to our eyes, and to the simple sharpenesse of wit, and to the childe knowledge and discretion*; a *light* that *shineth in a dark place; That which in it selfe is cleare, cannot be said to be obscure, but the Scripture is in it selfe cleere, and if it be hid, it is hid to them who are lost, in whom the God of this world hath blinded their minds*. Therefore *cannot be sayd to be obscure*. 2 Because if the *Scriptures* were so *obscure*, that they could not be *fruitfully* read of *Gods* people, then the *Spirit* of *God* eyther could not write *plainely* or *would* not, but *both* those are *absurd*, the *former* arguing *impotencie*, the *latter* being *against* the *end* why they were *written*. 3 Because *else* in vaine are we *willed* to *enquire to the Law and to the Testimonie*, and to *search the Scriptures*. 4 Because *else* it would follow that *God* did *speake* some things, which he *would* not have to be understood. 5 Because *all Scripture is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse*. 6 Because else the word of *God*, were not the *word* of *truth*, for S. *Paul* saith, *he that is spirituall, discerneth all things*, and S. *Iohn* saith, *but yee have an oyntment from that holy one, and know all things*, and *I have not written unto you, because yee know not the truth, but because yee know it*. True it is that in *sundry* respects the *Scriptures* may be sayd to be *hard*, as 1 in regard of the *matter*, many *profound*, and deepe *mysteries* being *contained* therein, which *David* calleth *wondrous things*. 2 In regard of the *manner* of *writing*, manie *abstruse* phrases, divers *hebraismes*, sundry *metaphors*, and the *like*, being *therein*. 3 In regard of the *persons* who *heare* or *reade* the *Scriptures*, for the most part are *naturall* men, which *therefore cannot perceive them*. 4 In regard of the *manner* of *searching*, many *carelesly* and *cursorily* reading the *same*, when as the *promise* of *finding* is made to *those* who *seeke as for gold, and search as for treasures*. Neyther hath *God* thus *ordered* them without *just* and *weighty* reasons, such as to *declare* unto *man* his naturall *blind-*

1
Psal. 19. 8.
Psal. 119. 105.
Psal. 19. 8.
Pro 1. 4.
2 Pet. 1. 19.
2 Cor. 4. 3.
2
3
Isa. 8. 20.
Iohn 5. 39.
4
5
2 Tim. 3. 16.
6
1 Cor. 2. 15.

In what respects the scripture may be said to be hard.
1
Psal. 119. 18.
2
3
1 Cor. 2. 14.
4
Pro. 2. 4. 5.
Why they are so hard.
1
2

blindnesse, and to *suppresse* all *selfeconceit*, to *keepe holy* things from *hogs* and *dogs*, and so to make a *difference* betweene
3 the *children* of the *kingdome*, and the *wicked*, to *maintaine*
4 the divine *ordinance* of *preaching* and *expounding* the *Scriptures*; to *raise* up in *us* an *appetite* after the *word*, and an
5 high *esteeme* of it, and to keepe us from *loathing* it? to *stirre*
6 us up *diligently* to study and *search* the *Scriptures*, and *carefully* to *use* the *meanes* whereby we may *finde* out the *hidden treasure* in it, finally to *make* us to *call* upon him, who is the *author* of the *Scripture*, to give unto *us* the *spirit* of *revelation*, and not to *heare* or *reade* the word, without *faithfull* and *earnest* prayer; yet notwithstanding for the *most* part it is so *perspicuous*, as with great *profit* and to good *edification* it may be *read* and *heard*, even of the *simple* and *unlearned*, yea *all* the *fundamentall* points of *Christian* religion *necessary* to *salvation*, are so *clearely* and *plainely* set downe, as that the *humble* and *obedient* heart may *distinctly* without *wavering* and *gainesaying* conceive and *beleeve* them.

Greg. Epist. ad Leand. In respect of it's *perspicuity* it's not *unfitly* compared to a *Foard*, over which a *lambe* may *wade*, as in regard of it's *difficultie* to a *Sea* in *which* an *Elephant* may *swimme*.

Vse. Thus, seeing the *Scriptures* are so *plaine*, as that they may be *understood*, let us *search* them, *peruse* them, be *diligent* in them, lest *perverting* or *wresting* them, they *turne* unto our *destruction*.

Ver. 17. *Yee therefore beloved, seeing yee know these things before, beware lest yee also being led away with the error of the wicked fall from your owne stedfastnesse.*

18. *But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ, to him be glory both now, and for ever. Amen.*

The fourth use of the preceeding doctrine (containning also the epitume of the whole Epistle with the

These *verses* containe the *fourth* and *last* use of the *preceding* doctrine of the *day* of *judgement*, which is, unto *watchfulnesse*, *perseverance*, the *growth* in *grace*, and in the *knowledge* of the *Lord* and *Saviour Iesus Christ*, which also comprehendeth

hendeth the *summe* or *Epitome* of the whole *Epistle*, and *containeth* the *epilogue* and *conclusion* of the *same*. *Yee therefore beloved, seeing yee know these things before*, that is, *seeing yee are instructed and admonished that Christ the Iudge of the world will come, that false teachers shall arise, which privily will bring in damnable heresies, and thereby bring upon themselves swift destruction; beware lest yee also being led away with the errour of the wicked, fall from your owne stedfastnesse*, that is, *be watchfull, be carefull, take heed unto your selves, lest yee be seduced by false teachers, and so become backesliders from Christs truth, and your Christian profession, and that yee may be the better able to stand, and resist all their seducements, grow in grace, and in knowledge of our Lord and Saviour Iesus Christ, get knowledge, faith piety, together, with other spirituall gifts, endevouring daily to increase in the same, that thus Christ may be both glorified of us here, & hereafter, to whom glory is due, both now in this life, and for ever in the life to come, whereunto all should give their assent, saying, Amen.* They may be *fitly* tearmed a *remedy against Apostasie*, or *meanes* to be *used* that we may not *fall away*. Wherein *foure* things are set downe. 1 An *exhortation, beware lest yee also being led away with the errour of the wicked, fall from your owne stedfastnesse*. 2 The reason of the *exhortation, seeing yee know these things before*. 3 The *meanes* whereby *to performe* the foresayd *duty, but grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ*. 4 The *close* or *shutting up* of the whole *Epistle, to him be glory both now and for ever, Amen.*

Conclusion of the same. Being unto watchfulnesse perseverance, the growth in grace, &c.

Foure parts.
1
2
3
4

Concerning the 1. The *exhortation, beware lest yee also being led away with the errour of the wicked, fall from your owne stedfastnesse*, divers things might be observed.

The exhortation beware lest yee also, &c.

1 That *there are a great many which doe fall away from their Christian profession*. This is implyed in the *word also, beware lest yee also fall from your owne stedfastnesse*, as if he should have sayd, *although that others suffer themselves to be seduced, and so fall away, yet be yee watchfull over your selves, that yee may not be like unto them*, of this number

D. There are a great many which fall away from their Christian profession.

were *Demas* and *Iudas*, *Hymenaus*, and *Alexander*, and *thousands* in these our dayes, which *seeming* to be *starres* fixed in the *firmament* of *God*, fall *away* from their *profession*. Of those there are *some*, which *fall* away *totally* and *finally*, being meere *reprobates*, *others* which doe *fall* away, but in *part* onely, and for *a time*, who are even *Gods children*, who *differing* from the *former*, doe neyther *wholly*, nor *finally* fall *away* from their *profession*, and *practise* of *religion*.

D. The falls of others should make us more carefull of our selves. 1 Cor. 10.12.

2 That *the fals of others, should incite and provoke us to be more carefull of our owne standing, others* have beene *seduced* by *false teachers, beware lest yee also* (saith our *Apostle*) *being led away with the errour of the wicked, fall from your owne stedfastnesse*. This S. *Paul* confirmeth. *Wherefore let him that thinketh he standeth, take heede lest he fall. All these things* (saith he) *happened unto them for ensamples, and they are written for our admonition, are* not *we* as much in *danger* as *others*? as *fraile* and *weake*, as *others*? as naturally *subject unto Apostasie*, as *others*? doe *others fall* away unto *poperie, atheisme, prophanenes*, and the *like*, and have not we great *reason* to feare our *selves*? *happie are they whom other mens harmes doe make to beware.*

Fa'ix quem faciunt aliena pericula cautum.
Beware.

3 That *it is exceeding hard and difficult to goe on and persevere in the course of godlinesse*, which is implyed in the word *beware*, for if there were no *danger*, nor *feare* of falling away, this *caveate* were *superfluous*. This is *cleare* by those *many pulbacks*, which we meete withall in our *journey* towards *heaven*, the *divell*, the *world*, the *flesh*, every *lust*, every *sinne*; every *corruption, drunkennesse, pride, vaineglory, covetousnesse, whoredome*, and the *like*. Oh if we did but duly consider *those* things, that so according to S. *Pauls counsell* wee *might worke out our salvation with feare and trembling*.

D. It is exceeding hard and difficult to goe on and persevere in the course of godlinesse.

Phil. 2.12.

4. That *wicked men by their hereticall and erronious doctrine endeavour to withdraw men & women from the truth of God*, a *point* so *evident*, as that it *needeth* no *proofe*. *Baals* Priests did not *more* importune *Baal* to *heare* them, then *Iesuists*, *seminarie* Priests, and such *others* doe that wee may

D. The ungodly by their erronious doctrine endeavour to withdraw men and women from the truth of God.

may give *eare* unto their *doctrine*, would *God* we were as *deafe* towards their *doctrine*, as *Baal* was at the *cries* of his *Priests!* Oh how *many* are daily led away by *them*, even as *sheepe* unto the *slaughter!* Oh how *busie* those *ungodly, lawlesse*, and *irreligious* persons are (as the *originall word* signifieth) to *infect* and *infatuate* simple *soules*. *Of this sort are they which creepe into houses, and leade captive sillie women laden with sinne, led away with divers lusts.* 2 Tim. 3. 6.

Quest. But how are *backesliders* drawen *away* from their *former* profession.

Answ. By *lawlesse* and *irreligious Teachers.*

Quest. What meanes doe those *lawlesse and irreligious* teachers *use?*

Answ. Heretical and *erronious* doctrine.

Quest. What *effect* doth their *erronious* doctrine *worke* in their *hearts.*

Answ. It *leadeth* them *away*, it *changeth* and *altereth* their *judgement* and understanding.

Quest. What is the *effect* of their *leading* away.

Answ. They *fall from their owne stedfastnesse, from* all those *graces* and *good* things, which *formerly* they *seemed* to *have*. Those are the *endevours*, the *end* and *ayme* of false *Teachers* in uttering their *erronious* and *pernicious* doctrine, so that we are to esteeme such as *lawlesse* and *irreligious* rebels.

5 That *such as suffer themselves to be intangled and seduced by false teachers, will at the length fall from their owne stedfastnesse, forsake their profession, and seeming practise of goodnesse; histories* are *plentifull* in *examples*, we may *reade* of *many* which having *bragged* and *boasted* much of their *perseverance*, within a *while* after, have become *changelings* and *turnecoats*, through the *seducing* incitements of *false teachers. It's not more to be wondered at when such as beare companie with false teachers, giving eare unto their Syren songs, are entangled by them, then for him that handleth pitch to be defiled therewith, for him that carryeth fire in his bosome, to be burnt therewith.*

D. Such as suffer themselves to bee entangled by false teachers will at length fall from their owne stedfastnesse.

But beleeving *those*, consider we *onely* from hence this

this *one* doctrine arising from the *whole*, that

D. Christians should endeavour to goe on in the course of godlinesse, carefully avoiding to be withdrawne therefrom. Eph. 5. 15. Eph. 5. 8. Phil. 2. 12. Ibid. 15. Col. 2. 6. 7. 8.

Christians should labour and endeavour to goe on in the course of godlinesse, to persevere in their profession, and practise of true christianity, carefully avoyding all hereticks, and heresies which might withdraw them from the same. This is *to walke circumspectly, not as fooles, but as wise*, This is *to walke as children of light*, hereunto S. *Paul* exhorteth us, *worke out your owne salvation with feare and trembling*, And againe, *that yee may be blamelesse and harmelesse, the Sonnes of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.* Thus unto the *Colossians, as ye have therefore received Christ Iesus the Lord, so walke in him, rooted and built up in him, and stablished in the faith, as yee have beene taught, abounding therein with thanksgiving; beware lest any man spoile you through Philosophie and vaine deceite, after the tradition of men, after the rudiments of the world, and not after Christ.* Thus unto the *Thessalonians: therefore brethren, stand fast, and hold the traditions, which ye have beene taught, whether by word or our Epistle*, So unto *Timothy, this charge I commit unto thee Sonne Timothy, according to the prophecies which went before of thee, that thou by them, mightest warre a good warrefare, holding faith and a good conscience.* Thus he *himselfe* did. *I have fought a good fight; I have finished my course; I have kept the faith, henceforth there is layd up for me a crowne of righteousnesse, which the Lord the righteous Iudge shall give me at that day.* Our Christian *course* of *life* is compared unto a *warrefare*, unto a *iorney*, unto a *service*, unto the *Sunne*, to *signifie* our *daily* progresse and *continuance* therein.

2 Thess. 2. 15.

1 Tim. 1. 18.

1 Tim. 4. 8.

Reasons.

The *Reasons* hereof are these *two.* 1 The happie, comfortable and *blessed condition* of such as *goe on* in the course of *godlines.* 2 The *woefull* & *miserable* estate of such as *fall away.*

1

2

The happines of such as persevere.

Touching the *former*, *the estate of such as doe continue and goe on in the course of godlinesse is most joyfull and comfortable*, they are in an *happie* and *blessed* condition, and that both as they are *here* in this *life*, and as they shall be *hereafter*

after in the *life* to *come*. In this *life*. 1 Becauſe *hereby* they *approve* themſelves to be the *children* of *God*. Our *Saviour* affirmeth it, *if ye continue in my word, then are ye my Diſciples indeed*; it being the *note* of a *righteous man to hold on his way*. 2 Becauſe *they* are in the *favour* of *God*, great *courtiers* with him, and can *obtaine* of *him* any thing that ſhall be profitable for them. Our *Saviour* avouching it, *If yee abide in me, and my words abide in you, ye ſhall aske what yee will, and it ſhall be done unto you*. 3 Becauſe *they* are *fruitfull* in *good* workes, he *that abideth in me* (ſaith our *Saviour*) *and I in him, the ſame bringeth forth much fruite*. 4 Becauſe *they* may *aſſure* themſelves of *Salvation*, according to that of our *Saviour*, but *he that ſhall indure unto the end, the ſame ſhall be ſaved*, and of S. *Iohn*, *be thou faithfull unto death, and I will give thee the crowne of life*. And againe, *he that overcommeth ſhall not be hurt of the ſecond death*. And againe, *he that overcommeth the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the booke of life; but I will confeſſe his name before my father, and before his Angels*. This *comforted* S. *Paul*, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, hence forth there is layd up for me a crowne of righteouſneſſe which the Lord the righteous Iudge ſhall give me at that day*. Thus of the *eſtate* in *this* life.

In this life, 1

Ioh.8.31. Iob.17.9. 2

Ioh.15.7. 3

Ioh 15.5. 4

Mat.24.13:

Reu.2.10.11.

Reu.3.5. 1 Tim.4.8.

In the *life* to come, they ſhall *enjoy* a *true* and *reall* poſſeſſion of all *thoſe* things which *now* they *beleeve*, and for *which* they doe *waite*. They ſhall *obtaine* the *end of their faith*, they ſhall *attaine* the *crowne* of *glory*, they ſhall become *Citizens* of the *new Ieruſalem*, they ſhall bee *bathed* in thoſe *rivers* of *pleaſures* which are at *the right* hand of *God*, they ſhall bee *freed* from all *thoſe* things, which may either *trouble* their *bodies*, or *diſquiet* their *minds*. They ſhall *alwayes* enjoy the ſweet *fellowſhip* of *God*, the *Father*, the *Sonne*, and the *holy Ghoſt*, the *bleſſed Angels*, and *glorified Saints*, They ſhall *endure* world without end; *living* the *life* everlaſting.

In the life to come.

Touching the *latter*, *the eſtate of ſuch as doe not continue*,

is

is woefull and miserable, miserable in *this* life, much more in the *life* to *come*, *If any man draw backe, my soule shall have no pleasure in him*, *They draw backe to perdition. From* them shall be taken away *even those things which they seemed to have*, the *reward* of their *Apostacie* shall bee *death* and *everlasting* condemnation.

The miserie of backsliders.

Heb. 10. 38. 39.

Both those I say, should *incite* and *provoke* us to *continue* and *goe* on in the *course* of *godlinesse*, that we may *enjoy* the *happinesse* of the former, *avoide* the infortunate *condition* of the *latter*.

The *uses* hereof are *threefold*.

Vse of Instruction.

For Instruction, *It's not enough to begin well, unlesse wee doe continue, enough to lay the foundation, unlesse we build thereupon, to enter into the way of Christianitie, unlesse wee proceed in our jorney*. Either must we *continue* firme and *stedfast* in the *truth* of *God*, or else wee shall never inherite the *Kingdome* of *heaven*. It's in *vaine* for thee to *come* to *Church*, heare the *word*, performe *outward* workes of *piety*, unlesse thou *continuest* therein.

Vse of Reprehension.

1

2

3

For Reprehension, 1. Vnto those which have not as yet *begun* to make any *conscience* of their *ungodlinesse*. 2 Vnto those which doe *dayly*, both in their *judgement* and in their *practise* fall *away*. 3 Vnto those which *use* the *society* and *fellowship* of false *teachers*, giving *eare* unto their *errours*, *applauding* and *esteeming* the *same*.

Vse of Exhortation.

For Exhortation, Endevour and labour to *persevere* and *continue* in the *truth* of *God*. Fall not *away* from your owne *stedfastnesse*, lose not your *reward*, deprive not your selves of the *price* of your high *calling*, draw not upon your selves *Gods* heavy *wrath*, and *indignation*, for this *cause beware*, *lest yee be led away with the errour of the wicked*, take heed that yee be not *seduced* by false *teachers*, too too *frequent* in every *place* in these our *dayes*. Thus of the first.

The reason of the exhortation, seeing yee know these things before.

Concerning the 2. The *Reason* of the *Exhortation*, *Seeing yee know these things before*, that is, *seeing I have admonished and warned you, that the day of the Lord will come, wherein every*

every man shall be called to an account; that false teachers shall arise, which privily will bring in damnable heresie, that *many shall be deceived in them, seduced by them,* led *away with the errour of those lawlesse and wicked persons,* that *those which either seduce others,* or *are seduced themselves, bring upon themselves swift destruction, seeing* I say, I *have warned you of these things, and yee know them, yee must therefore beware lest being led away with the errour of the wicked, yee fall from your owne stedfastnesse.*

The *observation* arising from *hence,* is *this,* that

The admonitions and warnings of Gods word, should provoke us unto perseverance in the course of godlinesse, which being for this *end* published, doe leave us *inexcusable* if wee make not this gracious *use* of the *same.*

D. The admonitions and warnings of Gods Word should intice us unto perseverance in the course of godlinesse.

Vse.

Wherefore I doe *exhort* you all in the *feare* of *God,* duely to *consider* the *admonitions* and *warnings* of *Gods* word, together with the *end* of their *registring,* that so *finding* them to bee *written* for our *instruction, upon whom the ends of the world are come,* we may so *continue* in them, that being *directed* by them, we may *persevere* and *continue* in the *truth* of *God.* Thus of the second.

The meanes whereby to performe the foresaide duty, growing in grace and knowledge of Christ.

Concerning the 3, The *meanes* whereby we may *performe* the foresaid *duty,* yeeld *obedience* unto our *Apostles* exhortation, by *growing* in *grace,* and in the *knowledge* of our *Lord* and *Saviour Iesus Christ,* without *which* we cannot *continue* by which we may *persevere.* Such as *grow* in *grace* and in the *knowledge* of *Christ,* doe *continue,* such as doe not thus *encrease,* doe dayly *decrease,* such as doe not thus goe *forward,* they doe dayly goe *backward,* falling away from their owne *stedfastnesse.*

D. Gods grace the especiall meanes to keepe us from Apostasie.

Heb 13.9. 2 Cor.12.9. 2 Tim.2.1.

The *observations* arising from hence are *two.*

The *first is this,* that

Gods grace is the chiefe and especiall meanes to keepe us from Apostasie, The *Apostle* to the *Hebrewes* proveth it, *bee not carried about with diverse and strange doctrines* (saith hee) *for it is a good thing, that the heart be established with grace* The *Lords* speech unto Saint *Paul* implieth so much; *my grace*

is

2 Tim. 2. 1.

is sufficient for thee. Hence doth Saint *Paul* will *Timothy to be strong in the grace that is in Christ Iesus*; *grace*, strengthening our *weakenesse*, stablishing our *unsetledneſſe*.

Henee it followeth.

Vſe.

1. That it's no *wonder* though *men* of *knowledge* fall *away*, if they *want* grace.

1

2. That we must be truely *thankefull* for *grace*.

2

3. That as we *desire* to *stand*, so wee must *endevour* to *get* grace, to *obtaine* which we cannot take too much *paine*. Thus of the first. *The second is this, that*

3

D. Christians must dayly grow in grace and in the knowledge of our Lord and Saviour Iesus Christ.

Christians must daily grow in grace, and in the knowledge of our Lord and Saviour Christ Iesus; the *former* comprehendeth all *spirituall* gifts, stiled here, *grace*, as being *freely* bestowed upon *us* of *God*, the *latter* in *speciall*, a sound, substantiall, sanctified, and experimentall *knowledge* of *Christ*. In *both* those *Christians* must *increase* and *grow*, that *thereby* they may be *furthered* in their *perseverance*. This S. *Paul* proveth, *Therefore my beloved brethren be yee stedfast, unmoveable, alwayes abounding in the worke of the Lord, for as much as ye know your labour is not in vaine in the Lord*, and againe, *grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joyned together, and compacted by that which every joynt supplyeth, according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it selfe in love*, And againe, *and this I pray, that your love may abound yet more and more in knowledge, and in all judgement*, for this cause *he* did not *cease* to *pray* for the *Colossians, that they might be filled with the knowledge of his will, in all wisedome and spirituall understanding, that they might walke worthy of the Lord, unto all pleasing, being fruitfull in every good worke, and encreasing in the knowledge of God. Hereunto* hee *exhorteth* the *Thessalonians. Furthermore then wee beseech you brethren, and exhort you by the Lord Iesus, that as ye have received of us, how ye ought to walke, and to please God, so ye would abound more and more*, The path of the *just* must be as *the shining light, that shineth more and more unto*

1 Cor. 15. 58.

Eph. 4. 15.

Phil. 1. 9.

Col. 1. 9.

1 Thess. 4. 1.

Pro. 4. 18. Iob. 17. 9.

to the perfect day. If we be of *cleane hands we must be stronger and stronger.* wee must be as *Ezekiels* waters, which were *first* to the *ankles*, then to the *loines*, then a *river* that he could not *passe* over: we are *runners* and so must *hold on* in our *spirituall race*, so *running that we may obtaine*; the *corne* groweth on by *degrees* unto the *harvest*, so must *we. The tree planted by the Rivers of waters is fruitfull*, so must *we* be; as *wicked* men and *seducers waxe worse and worse, deceiving and being deceived*, so must *we* grow *better* and *better. We must walke from strength to strength*, we must *florish like a Palme tree, and grow like a Cedar in Lebanon*, we must *as new borne babes daily grow more and more.* Its not *enough* for us to have grace, unlesse also wee *grow* therein.

Ezek.47.3. 4.5.
1 Cor.9. 24
Simil.
2 Tim.3.13.
Psal.84.7. Psal.92.12. 1.Pet.2.2.

Quest. But *wherein* must we *grow?*

Answ. Generally in *all* the *gifts* and *graces* of *Gods* Spirit, as *wicked* men doe in *some* measure *grow* in every *sinne*, more *particularly* we must *grow*,

We must grow generally in all graces. Particularly in faith.

1 In *faith*, getting that *perfect* which is *lacking* in our *faith, praying* still with the *Apostles, Lord increase our faith*, growing both in the *assurance* of this *grace*, *and exercise* of the *same.*

1 Thess.3.10. Luc.17.5.

2 In *love* one towards another, of which the *Apostle* speaketh, *and the Lord make you to increase and abound in love, one towards another, and towards all men, even as we doe towards you.*

In love. 1 Thess.3.12.

3 In *mercifulnesse* towards *others. Therefore as ye abound in every thing, in faith, and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also*, And againe, *being enriched in every thing to all bountifulnes, which causeth us through us, thanksgiving to God.*

In mercifulnesse. 2 Cor.8.7. 2 Cor.9 11.

4 In *patience, meekenesse*, and *lowlinesse* of *minde. But let patience have her perfect worke, that ye may be perfect and intire, wanting nothing.*

In patience. Iam.1.4

5 In *prayer* and *thanksgiving, praying alwayes with all prayer and supplication of the Sprit, and watching thereunto with all perseverance*, and *supplication for all Saints*

In prayer and thankesgiving. Eph.6.18. 1 Thess.5.17. 18.

pray-

praying without ceasing, and in every thing giving, thanks.

In the contempt of this world, &c.

6 In the *contempt* of this *world*, in the *reverend* use of *Gods* ordinances, in *utterance*, in *diligence*, in the *power* and *practise* of *godlinesse*, in the *knowledge* of our *Lord and Saviour Christ Iesus*, in *those graces*, which are most *contrary* unto our *owne* corruptions.

Reasons.

The *Reasons* hereof are *divers*. 1 Because for this *end* we have *grace*. 2 Because *God* hath appointed us to *attaine* unto *more* and *more*. 3 Because *else* we cannot *persevere* in the *truth* of *godlinesse*, for *if we doe not grow in grace, we shall decline therefrom*, according to that of our *Saviour*, *he that gathereth not, scattereth*. 4 Because *else* wee cannot *approve* our selves to be *truly* regenerate; truly to *love* eyther *God*, or *grace*. 5 Because else *God* will *withdraw* from *us*, the very *meanes* of *grace*, depriving us of the *same*, as being *unworthy* thereof. 6 Because *growth* in *grace* is a *note* of the *truth* of *grace*, *But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

1
Mat. 25. 15.
2
3
Luc. 11. 23.
4
5
6
Pro. 4. 18.

Quest. *Quest.* *What* must we doe, that we may *grow* in *grace*, and in the *knowledge* of *Christ*?

Anſ. *Answ.* 1 We must *avoyd* all *those* things which *hinder* our *growth*. 2 We must *use* all those *meanes*, which may further the *same*.

Lets of grace.

Touching the *former*, there are *divers* things, which *hinder* our *growth* in *grace*, and in the *knowledge* of *Christ*, as namely. 1 *Want* of *courage* in *resisting* the *temptations* of the *Divill*. 2 The *love* of this false world. 3 The *love*, *liking*, and *continuance*, in any *one* particular *sinne*. 4 The *neglect* of *hearing*, *reading*, *praying*, and the *other* meanes of *grace*. 5 *Familiarity* with *prophane* persons. 6 *Hypocrisie*. 7 Spirituall *pride*, headstrong *passions* and *affections*, a *vaineglorious* selfe conceitednesse of our owne *worth*, *grace* and *goodnesse*, whereunto may bee added *contention* and *discord*, together with carelesnesse in the *performing* of holy *duties*.

1
2
3
4
5
6
7
8

Tou-

Touching the *later*; There are also *divers* things which *further* this *growth*, as namely. 1 A constant *use* of the *meanes* of *grace*, such as are the *preaching* of the *word*, *reading*, *meditation*, *conference*, *prayer*, the sanctification of the *Sabbath*, and such *other*, *As new borne babes* (saith Saint *Peter*) *desire the sincere milke of the word, that yee may grow thereby*, for this *cause* we must *endevour* to bee *planted* by the *rivers* of *waters*, even *setled* in those *places* where the *word* of *God* is *plentifully* preached: *children* that have good *appetites* feede *well*, and *grow* accordingly, so shall we, *hungring* after *Gods* word. 2 A constant *depending* on *God* in the *use* of the *meanes*, by whose *blessing* alone, it becommeth *foode* unto our *soules*, whereby wee *grow* and *increase*. 3 A *constant* and daily *exercise* of those *gifts* and *graces* already *bestowed* upon *us*, not being *weary* in well *doing*. 4 *Humility*, *God giveth grace to the humble*, as the *raine descended upon the valley*. 5 A diligent *endeavour* and seeking for *grace*. 6 *Communion* with *Christ Iesus*. 7 An *unfained* and *fervent love* of *grace*.

Furtherances of grace.
1
1 Pet 2.2.
2
1 Cor. 3.6.
3
4
Iam. 4.7.
5
Col. 2.19.
6
7

Quest. But *how* shall we *know* whether or not wee *grow* in *grace* and in the *knowledge* of *Christ*?

Answ. We may know our *growth* by *divers* signes. 1 By our *love* of *grace* and *knowledge*. 2 By our *endevour* after *them*. 3 By our *estimation* of the *meanes* wherby to *attaine* them. 4 By our *conscionable* use of those *meanes*. 5 By the *effect* of the *same*, *humility*, *sobriety*, the *feare* of *God*, *love* of our *neighbours*, *hatred* of this *world*, *abstinence* from *sinne*, *firments* and *soliditie* in *faith*, a *change* and *alteration* from our *former* course of *life* and *conversation*. Besides, whether (as *Davids* house *waxed* stronger and stronger, and *Sauls* weaker and weaker) doth *grace* overcome *nature* or not, *vertue* vanquish *vice*? whether art thou not *stronger* in *faith*, *prayer*, *love*, and the *like*, then *heretofore*, thou *hast* beene? Whether thou art not *more* carefull to *avoyd* sinne, more *desirous to vanquish* thy *corruptions*, more *careless* of the *things* of this *world*, *with assured conscience*, casting thy selfe on *God*? those also

Signes of the growth in grace.
1
2
3
4
5
6
2 Sam. 3.1.

also being *signes* of the *growth* in *grace*.

Ob. *Object.* But may *some* say, sure I have not *growne* in *grace*, and in the *knowledge* of *Christ Iesus*, I made as great *shew* formerly as I doe *now*, *&c.*

Sol. *Answ.* If thou art an *hypocrite*, thou hast indeed no *growth* in *grace*, nay, no *grace* at all; if a true *childe* of *God*, let the *suspicion* of thy not *growing*, move thee the *more* to *grow*, yet may thy *suspicion* be *false*, nothing else but thine owne *conceite*, for as the *corne* growes, we *know* not *how*, so doe *Gods Children*.

Vse of Reprehension. The *uses* hereof are partly for *reprehension*, partly for *exhortation*.

1 Iob. 21. 14. For *Reprehension*, 1. Vnto *those* which have no *desire* of *grace*, no *love* unto *knowledge*, which *say* unto *God*, *depart from us*, *we desire not the knowledge of thy wayes*.

2 2. Vnto *those* which thinke they make a great *progresse* in *Christianity*, if they make some *outward* shew, though

3 in the meane time they doe *quickly* fall away from the

4 *same*. 3 Vnto *those* which are *slothfull*, lazie, *wearie* in well-doing. 4 Vnto those which speake against *grace* and *knowledge*, *persecuting* such as have them, and *seeking* to deprive *others* of the *meanes* whereby to *attaine*

5 them, even the *preaching* of *Gods Word*, the holy *scriptures*, in a *knowne* tongue, and the *like*. 5 Vnto *those*

2 Chr. 28. 22. which with *Ahaz*, *grow worse* and *worse*, *growing headstrong* in every *sinne*, growing more *obstinate* in *drunkennesse*, *whoredome*, *swearing* and the *like*, of which *ministers* should *admonish* them, and for which *magistrates*

6 should *punish* them, lest *Gods* judgements seate on *us* all. 6 Vnto *those* which *strive* to *grow*, but not in *grace*, it may bee in *goods*, in *greatnesse*, in *estimation* with the *men* of this *world*, and the *like*.

Vse of Exhortation. *For Exhortation*, 1 Let us *trie* whether or not wee *grow* in

1 King. 20. 11. Iosh. 10. 13. Psal. 19. 5. *grace*: true *grace* is not as *Hezekiahs* sunne, which went *backward*, or *Ioshuaes* which stood still, but as the *Sunne* mentioned by *David*, *which is as a bride groome comming out of his chamber*, *and rejoyceth as a strong man to runne*

a

true, all *grow*, but in their *kinde*, there is great *difference* betweene the *growth* of the *godly* and of the *ungodly*.

Differences betweene the godly and ungodly in their growth.

1 The *growth* of *Gods children* is *naturall*, in every part, *with understanding*, and the like, both *outward* and *inward*, the *wickeds monstrous*, onely in *some* part, as in *knowledge*, and the *like*. 2 True *grace* bringeth forth *humility* as in the *poore Publican*, whereas the *wicked* are *vaineglorious* and *proud*, as *Iehu*, and the *proud Pharisee*. 3 The *growth* of *grace* is *universall*, yeelding *assent* and *obedience* unto *all Gods Commandements*, as it was in *David*, who said, *therefore I esteeme all thy precepts, and I hate every false way*. In the *wicked* it is not *so*, as the *examples* of *Herod* and *Iehu* prove, who yeeldeth in *some* things but not in *others*. 4 It is *persevering*, it *goeth* on, and *increaseth* unto *perfection*, whereas wicked men, though for a *time* they seeme to *grow*, yet at the *length* they *decrease*, they fall *away*.

1

2

Luc. 18. 11, 13.

2 King. 10. 16.

3

Psalme 119. 128.

4

2 Let us make *conscience* of this *duty*, The *Israelits* would have returned unto *Egipt*, so let not *use* unto *sinne*. The *extortioner*, *Usurer*, *worldling*, and such like *cormorants* greeve much, if they *grow* not *yearely* in *wealth*, if their *rents* and *revenues* doe not *increase*, how much more we, if we *grow* not in *grace*. Oh that we would *strive* dayly to *grow!* that we might not come *behind* worldlings in our *diligence*, but be more *eager* to *grow* in *grace*, than they are to *grow* in *goods*, that our *faith* now as a *sparkle*, as a *drop*, as a graine of *mustardseede*, might *increase* into a *flame*, an *ocean*, an exceeding *great* tree, so our *other* graces *grow more* and *more*. Thus of the 3.

2

Simil.

Concerning the 4. The *close* or *shutting* up of the *whole Epistle, to him be glory, both now and for ever, Amen.* Whence note. 1 *That majestie, power, dominion, and glory, are to be ascribed to Christ Iesus, the Sonne of God, both God and man in one person.* 2 That as *Christ is now glorified of Christians in the Church militant, so he is, and shall be hereafter for ever in the Church triumphant*, we must not *defraude* him of his *due* here, as he shall not be *defrauded* of it *hereafter*. *Glory*

The close or shutting up of the Epistle, to him be glory &c.

D. Majesty, power, dominion and glory are now to be ascribed to Christ.

D. As he is now so shall he be glorified for ever. *Vse.*

is *his*; *glory* he *requireth* to be *ascribed* to him; *glory* must be *given* unto *him* by *all* that would be *glorified*. This *exercise* must now be *begun* of us in this *life*, as it shall be our *continuall exercise* in the *life* to come, whereunto we must willingly *yeeld* our *consent* and *approbation*, both *inward* and *outward*.

Thus having *expounded* these *Epistles* of S^t. *Peter*, not more *needefull* for those in *his dayes*, than for *these* in *ours*, *I conclude* with the very *words* of my *Text*, which are an *abridgement* or *epitome* of the *whole*, *yee therefore beloved, seeing ye know these things before, beware lest yee also being led away with the error of the wicked, fall from your owne stedfastnesse. But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ: to him be glory both now and for ever. Amen.*

FINIS.

A Table of the principall matters contained in this Book.

Admonition, people ſtand in neede of frequent admonitions, Pag. 3.4.137. 148.149. 408.

Adulterie, how dangerous, 358.359.

Affections, not to be ſet on things below, 467.468.

Angels, their ſinne, why little mentioned, 275. why permitted to fall, 276. their puniſhment, 277. 278. How the good Angels reſpect magiſtracie, 343. 344. their power, 345. how requiſit, 346.

Apoſtaſie, an occaſion of blaſphemie, 256. cauſes of Apoſtaſie, 368. the Apoſtaſie of falſe Teachers, 366. 367. profeſſors prone unto Apoſtaſie, 383. how to prevent Apoſtaſie, 386. foure remedies againſt it, 501. the miſerie of backſliders, 506.

Apoſtle, the notes of a true Apoſtle, 13. the excellencie of their Apoſtleſhip, *ibid.* Differences betweene the doctrine of the Apoſtles, and the doctrine of others, 166.167.168.169. the Apoſtles painefull in their miniſterie, 174. their doctrine excellent, profitable, neceſſary, 176. the agreement of their doctrine, 494.

Balaam, a deſcription of him, 369. rebuked by his Aſſe, 372.

Beaſt, the world full of beaſts, 350. falſe Teachers more brutiſh than the very brute beaſts, 348.349.

Bleſſings, why God beſtoweth his bleſſings, 61.

Brethren, of three ſorts, 108.

Brotherly kindneſſe, what it is, 77. Reaſons enforcing it, *ibid.* meanes to obtaine it, 78. ſignes to diſcerne it, *ibid.*

Call. Calling, the elect effectually called by Chriſt, 38. particular knowledge of our effectuall calling poſſible, 40. ſignes thereof 41. helpes thereunto, *ibid.* God calleth diverſly, 42. calling and election what, 102. what to make our calling and election ſure, 103. for whoſe ſake we are to do the ſame, and after what manner, *ibid.* particular aſſurance thereof required, 104. how to be aſſured thereof, 105.106.107. the fitneſſe of our callings an incitement to performe the duties thereof, 144.145. how to know our effectuall calling, 491.

Carnall, ſuch cannot judge of Religion, 424.425.

Charitie, what it is, 78. Reaſons inforcing it, 79, meanes to obtaine it, *ibid.* ſignes to diſcerne it, *ibid.*

Chriſt, true God, the Saviour of the elect, 21. his comming in the fleſh certaine, 175.

both God and man in one person, 186. through him God pleased with us, 187. 188. how to profit by him, 189. why Epicures deny his comming, 428. the doctrine of Christs comming to judgement mightily opposed, 422. 423. why its delayed, 437. 440. it shall be glorious, 461. we must waite for it, 469. majestie, power, dominion, and praise belongeth unto him, 514.

Church, the true Church not hereticall, 234. 235.

Companie, the benefit of Christs companie, 192. conversation with the godly, how profitable, 312.

Conversation, an holy conversation required in Christians, 466.

Covetousnesse, the ground of heresie, 257. 258. 259. the roote of all evill, 260. 370. 371. how to avoyd it 261.

Day, the day of the Lord will come, 451. 452. 453. 454. 455. benefits arising from the certainety hereof, 453. it will come suddenly, 456. 457. why God keepeth from us the knowledge thereof, 457. why we ought to watch for it, 458. the consequents thereof, 460. how to hasten the comming hereof, 470. what shall be done hereon, 471.

Death, asleepe, the universality thereof, 157. 158. comfort in the death of godly friends, 159. It's asleepe, 426.

Deliveries, meanes of the godlies deliverie, 314. 315.

Deny, how seducers deny Christ, 242 Hereticks deniers of him, 242.

Diligence, diligence to bee used in getting grace, 63. why God requires diligence in the apprehension, and application of his benefits, in our mortification, and in the increase of spirituall graces, 64. 65. 66. required of ministers, 136. in Gods children, 483.

Divine nature, the godly partakers of the divine nature, 53. what to be understood thereby, *ibid.*

Doctrine, two Rules whereby to discerne of every doctrine, 171. the more plausible, the more pernicious, 172. the doctrine of false teachers deceivable, 173. the summe of the Apostles Doctrine, 173. 175. the doctrine of the Gospel, onely certaine, 409.

Doubting, reprehended, 197.

Epicures, a propheticall description of them, 412.

Epistle, the occasion, argument, and parts of this Epistle, 4. 5. its canonicall, 406. that to the Hebrewes S. *Pauls*, 497.

Errour, how to be preserved from errour, 430. 431.

Faith, its worth, 16. the causes, effects, subject, properties, object, and excellencies thereof, 16. 17. alike precious in all, 18. obtained through Gods providence, 20. and Christs righteousnesse, 21. It furthers both grace and glory, 43. it cannot stand alone, 68. increase therein required, 69. it with other graces needfull, 70. what justifying faith is, 71. Reasons enforcing it, *ibid.* meanes to obtaine it, 72. signes to discerne it, *ibid.*

Fall, what we must doe having fallen, 385.

False Teachers, markes of them, 225. their subtiltie, 233. 237. their diligence, 236. to be avoyded, 238. 266, The punishment, kindes, and qualities of false Teachers, 326. 327. cunning marchants, 263. they walke after the flesh, 329. they despise goverment, 334. 335. 336. 337. presumptuous, 339. especially reserved unto punishment, 340. their ignorance, 351. 352. their intemperancie, 353. their hypocrisie, 354. they are rocks and spots, 355. their lasciviousnesse, 256. 357. their deceitfulnesse, 360. they seduce others, 361. their covetousnesse, 362. 363. their unhappinesse, 363. 364. children of curse, 365. wells without water, 373. they would seeme what they are not, 378. 379. their doctrine tendeth unto fleshly libertie, 380.

Pastors

Pastors and people must take notice of them, 413. 414.

Father, God a father, in what respects, 181.

Flesh, the miserie of such as walke after the flesh, 322. signes to know whether wee so walke, 333. meanes to avoyd it, *ibid.*

Gifts, wee must not be puft up therewith, 273.

God, the giver of spirituall things freely, 35 the giver of holinesse here and happines hereafter, 37. glorious in what respect, 182. his care of his Sonne, 184. 185. his presence sanctifieth, 193. how to conceive of his power, 347. how to know if we belong unto him, 386. his comming not deferred through slackenesse, 445. he calleth to minde sinne, 444. how hee measures times and seasons, 442. 443.

Godlie, wicked fare the better for their sakes, 290. they live not in lust, 420.

Godlinesse, what it is, 76. Reasons to inforce it, 77. meanes to obtaine it, *ibid.* one signe thereof, *ibid.*

Good, Goodnesse, triall of Gods goodnesse what it works, 33, how we are withdrawne from goodnesse, 402.

Government, to dispise it how great a a sinne, 341. 342.

Grace, who are desirous that others should partake thereof, 24. the grace and favour of God, the cheefest good thing, 28. grace bestowed by degrees, 29. 61. how obtained, increased, and continued, 31. the elect partakers of grace and glory, 43, Gods graces as a golden chaine, 67. how dangerous to lacke grace, 86. want of grace the cause of worldlinesse, 90. hope of glory an incitement unto grace, 127. the graces of Gods Spirit worth our best indevours, 63.

Growth, Christians must grow in every grace, 509. in which more especially, *ibid.* letts of growth in grace, 510. furtherances and signes, 511. differences betweene growth in the godly and ungodly, 513.

Heaven, how obtained, 126. how farre heaven excelleth earth, 462. 463. to waite for heaven fitteth us for it, 474.

*Heresie, Heretick*s, the Church alwayes opposed by Hereticks, 227. 228. 229. 230. 231. 232. Heresie damnable, 239. how to judge of it, 240. God detesteth Hereticks, 243, destruction their reward, 244. 267. 271. they themselves authors thereof, 245. 268. a description of them, 246. their doctrine fruitfull, 247. who are seduced by them, 248. 249. they are blasphemers of the truth, 252. death their due, 252. death hath beene often inflicted upon them, 253. their followers blasphemers of Christ, 254. 255.

Holy duties, the utilitie of holy duties. an incitement thereunto, 130. 131. 132. 133. holy duties alwayes to bee remembred, 164. motives to the performance of them, 485. 486. 487. 458.

Ignorance, Ignorants, ignorance why compared unto darknesse, 88. want of grace the cause of ignorance, 89. two sorts of ignorants, 432.

Image, what the image of God in man was, 54 how lost, *ibid*, how repared, 55.

Impenitent, such are slaves to sinne, 389.

Iudgements, Gods judgements not alwayes alike, 288. alwayes equall, 289. 303. great sinnes bring great judgements, 302. what use to be made of them, 304. 305. there shall be a day of judgement, 323.

Kingdome, the necessitie, utilitie, excellencie, and meanes, whereby Gods kingdome may be obtained, 128. 129.

Kinred, a spirituall kinred amongst Christians, 108. 109.

Know, Knowledge, what wee are to know touching God, and his Son Christ, 31. how to obtaine the knowledge of God, and his Sonne Christ, 32. meanes to prevent unfruitfulnesse in the knowledge of Christ, 81. what knowledge is, 73. Reasons to inforce it, *ibid.* meanes to obtaine

it,74.one signe to discerne it, *ibid.* the nature,end, and effects of true knowledge, 82. how and what we ought to know,83. obedience an infallible signe of saving knowledge, 84. how it's furthered, 85. knowledge why compared to light,88, sinnes of knowledge greater than those of ignorance, 393. how severely punished, 394.395.

Longsuffering, Gods longsuffering incites to repentance,446. the same a token of his love,449.450. how Gods longsuffering tendeth unto salvation,488,

Love, how to know that we love God, 490.

Magistrats, motives to inforce obedience unto magistrats,337.338.

Man, his estate fraile and brittle. 146. 147.

Merchants, the popish clergie most cunning merchants,263.264.265.

Mercies, ungodly livers forgetfull of Gods mercies,99. forgetfulnesse of them a great sinne,100.

Ministers, their calling honorable and painefull, 10. in what things ministers must manifest themselves to be the servants of Christ,12. motives to incite them to performe their service, 13. they must have a warrant from Christ, 14. and bee the servants of Christ,15. they must not be negligent in their calling, 134.135. their workes a daily worke,179.138. the duty required of them an incitement unto people to performe theirs, 141. the losse of a faithfull minister what a judgement it is,152.153. when they must be most painfull,155. carefulnesse required in them for their peoples future good,160.161.(carelesnesse put for their carefulnesse I pray you amend it) they are to preach nothing but Gods truth,170. they must love their people,405. every way endevour for their good,406. must be painefull and discreet, 407.

Mortification, how needfull,62. difficult, *ibid.* other graces to be added thereunto,63.

Multitude, multitude of sinners exempteth not from punishment, 280. why,281. the example of the multitude insufficient,283.

Name, what use to make of our names,7.

Noah, meanes of his preservation,291.

Office, the cheefest offices of the Church are for the service thereof,15.

Patience, what it is,75. Reasons to inforce it, *ibid.* meanes to obtaine it, 76. signes to discerne it, *ibid.* who despise Gods patience, 493.

Peace, peace of conscience where it is, 29. peace required of Christians, 475. 476. how to be at peace wth God, 477. with our neighbours,479. with our owne consciences, 480. how to discerne sound peace of conscience,481.482.483.

Perish, why so many perish,489.

Peter, his diligence in the execution of his ministeriall function,2.5. why he prefixeth his name, 8. and mentioneth that he was the servant of Christ,9.

Perseverance, the certainty of the Saints perseverance,110.111. from God, 112. 113. from Christ,114. the holy Ghost,115. the word of God, 116. the children of God, *ibid.* objections answered,118. profitable uses thereof,119.120. how to persevere in goodnesse, 272. not every professor a perseverer, 381. perseverance a note of Gods children, 382.383. required in weldoers,382. perseverance in godlines hard,502. the happinesse of perseverers,505. Gods word incites thereunto, 507.

Pleasures, lawfull pleasure, not to be sought after with all diligence,64.

Pollutions, the pollutions of the world how dangerous,390.391. how to escape them,392.

Preachers, the speciall servants of Christ, 9. they are to take notice of false teachers and give warning of them,224.225.

pre-

Preserve, God can preserve his owne in the midst of danger, 290.

Promises, many promises bestowed on the godly, 45. God the giver of them, *ibid.* diversly confirmed, 46. differences betweene them and mens promises, *ibid.* the divers kinds of them, 47. differences betweene them, 48. the comfortable use of them, *ibid.* how God performeth them, 49. on whom bestowed, *ibid.* why bestowed. 50. they are most great and precious, *ibid.* through whose meanes bestowed, 51. comfortable ends of them, 52. what they assure us of, 55. they are an especiall helpe against fleshly lusts, 58. 59.

Psalmes, the 4. verse of the 90. Psalme expounded, 438, 439.

Punishment, God dealeth differently in punishing the godly and ungodly, 270. no excellencie in us exempts from punishment, 274. sinne the cause of punishment, 284. fellow sinners partakers in punishment, 292. 293.

Relapse, Relapses in sinne how dangerous, 396. how to prevent them, 396. 397.

Renovation, required, 474.

Reveale, to whom God cheefely revealeth himselfe, 177.

Righteous, the Godly why so termed, 307. marks of a righteous man, 308. how to become righteous, 472.

Rome, *Romes* filthy uncleanness, 330. 331.

Saints, their future perfection, 210.

Scoffers, divers sorts of them, 415. Papists scoffers of God, 416. these last dayes most pestered with them, 417. 418. they walke after their owne lusts, 419. their hearts filled therewith, 421, slaves thereunto, *ibid.*

Scriptures, the Scriptures require interpretation, 211. not made by man, 215. perfect, 216. God the author of them, 217. to bee imbraced, 220. wherein easie, and wherein hard, 499. 500.

Seduce, the danger of men seduced, 503.

Service, difficulties in performing Gods service objected and answered, 122. 123. God furthereth his owne children in the performance thereof, 124. 125.

Sinne, man naturally defiled therewith 92. 93. Christs blood the onely meanes to purge it, 95. who truly clensed therefrom 97.

Sodome, what the Sodomits sinnes were 296. the greatnesse of them, 297. how punished, 301.

Spirituall, spirituall things belong to Gods children, 25. they are the best things, 27. what temperance is, 74. reasons to inforce it, *ibid.* meanes to obtaine it, 75. signes to discerne it, *ibid.*

Temptations, severall sorts of them, 316. 317. the godly subject to them, 318. why subject, 319. 320. how needfull that the Lord should know how to deliver them out of them, 321.

Testament, the agreement betweene the old and new Testament, 194. 195.

Truth, ther's but one truth, 139. the doctrine of the Apostles most certaine and true, 179.

Vertue, what it is, 72. reasons to inforce it, *ibid.* meanes to obtaine it, 73. signes to discerne it, *ibid.*

Uncleannesse, mans naturall uncleannesse universall, 44.

Ungodly, their conversation filty, 309. their wayes vexe the godly. 310. dangerous to converse with them, 311. reserved unto judgement, 324. 325.

Universality, notes of universality how to be restrained, 441. well doers to be encouraged, 199. 200. 201.

Well-doers, who they are that cannot continue in welldoing, 387. 388.

Word, its to be obeyed whilst God continueth the preachers thereof, 150. 151 154. 155. the certainety and truth there-

of, 156. 157. 165. how to keepe it in minde, 162. continuance thereof a pledge of Gods love, 163, how to heare it, 190. what use to bee made thereof, 191. its infallibly true, 196. perseverance in hearing and reading thereof required, 202. 203. a shining light, 205. 206. excelling light, 208. the perspicuity thereof, 212. mindefulnesse thereof required. 410. 411. a preservative against evill, 429. the word profitable for all, 495.

World, the old worlds sinnes, 285. how God created the world, 434. 435. the world shall be destroyed, 436. the certainty of the worlds dissolution, 464. our sinnes the cause thereof, 465.

FINIS.